Christian Advocate.

JNO. W. BOSWELL, EDITOR. | NEW ORLEANS, THURSDAY, JULY 7, 1904. | TERMS: One Year, $2. Preachers, $1.

WHOLE NO. 2498. | "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." | VOL. 51—NO. 27.

GLANCES AT THE WORLD.

The most serious thing this country has to face is the disagreement between labor and capital. It would not be so serious, nor threaten such trouble, were it not for the tyranny of labor unions. It has come to pass that labor unions do not want to allow a man to work at all at any sort of a trade unless he belongs to a union. They would drive every non-union man out of work, and into starvation, if they could. This is unnatural, and un-American, and contrary to the spirit of the gospel. That men have a perfect right to unite for mutual protection and assistance, and to resist the tyranny of capital, no one will question; but to hinder a non-union man from work, and drive him from the country, or murder him, as was recently done in Colorado, can not be defended on any ground whatever. To call a strike and put employers to trouble, and cause them loss of time and money, because they see fit to hire non-union men, is not a question of difference between labor and capital at all. It is a question between laborers of the right to live and let live. God's law puts the man who thus interferes with his brother's rights on the side to which he belongs without hesitancy. Nothing but the conservative elements of the country can save us from trouble—not to say from revolution.

The Republicans have held their National Convention, and nominated their ticket: Mr. Roosevelt for President, and Senator Fairbanks, of Indiana, for Vice-President. By the time this paper reaches our readers the Democratic Convention will be in full blast, or probably will have finished their work. According to all accounts, they will not have as easy a time selecting a ticket as did the Republicans. They are not so nearly of one mind as were the Republicans. There are several factions, one of which is radical, and extremely bitter towards prominent men who are spoken of as candidates. The canvass before the country is going to be a very hot one, it makes no difference who the Democrats put forward. Many politicians regard the struggle as one for life. Particularly do the Democrats believe that Mr. Roosevelt is a dangerous man—impetuous and rash—holding to views which, if he is successful, will prove exceedingly harmful to the South. But we have heard such talk before. The country still survives. God still rules, and we can still trust him to bring us out of our troubles. Were it not for what is called "the negro problem," there would be no real cause for alarm. May the Lord direct!

A great ado has lately been made by the Pope of Rome because the President of France visited the King of Italy at his palace in Rome. The Pope, in advance of the visit, undertook to prevent it, but failed, and, after the President returned home, sent an earnest protest to the French Government. The Pope regards the King of Italy as a usurper of his rights, reigning over the Italian States in his stead. President Loubet, in his official visit to the King, was, in the Pope's estimation, offering him an insult; hence his anger and his protest. The matter has disturbed the Vatican, where the Pope is supreme, but it has not disturbed the King nor the French President. It has, however, disturbed diplomatic relations between France and the Vatican, the French Embassy having been called home. All this looks silly to free-born Americans, but when it is considered that the Pope claims to be the temporal as well as the spiritual ruler of the earth, anyone can understand why the recognition of Victor as King and ruler of Italy should so thoroughly insult His Holiness (?). To recognize King Victor is to discount and disregard the claims of the Pope.

Demanding an injunction against ants! How does that sound? It has been discovered that a certain species of ants in Mexico is death to the boll weevil that is so destructive to cotton, and certain gentlemen in Texas conceived the idea of importing them to protect their cotton crops from the ravages of the weevil. Another gentleman, who seemed to be acquainted with the habits of the ants, has applied for an injunction restraining the aforesaid gentlemen in their efforts to introduce the weevil eaters. His plea was based on the ground that "the remedy is worse than the disease"—that the ants are to be dreaded more than the weevil. We do not know about the Mexican ants in question, but if they are as troublesome as the ants of New Orleans, which infest the city by the millions, we do not blame the Texas planter for trying to keep them away from his farms. Our ants are not destructive to crops, but we venture to say that, were they in Texas, they would make away with every dead weevil they could find. Whether they would bother the live ones we do not know. We are perfectly willing to supply Texas with a colony or two for experiment.

We are sorry to record another lynching in the State of Mississippi. It occurred at Shelby. A negro who had killed a white man was the victim. Only two weeks before another was lynched for assaulting three white girls—all within a few days. In common with the press of the country we have protested against such lawless method of dealing with criminals. Protesting and denouncing do no good. And we hesitate not to say that we are never surprised at any case of lynching. The people demand the punishment of criminals, and they have lost faith in the courts. There are so many loop-holes, and such long delay in carrying out sentences—in some cases wholly inadequate—that the people have ceased to have patience. True, this is no excuse for lawlessness, but the people have been taught from the very beginning of our government that they are supreme—the real rulers of the land—and they feel that they are only asserting their authority. How much truth or fallacy in such doctrine we undertake not to say, but lynching, in part, is the outcome. Can the evil be cured?

The maximum amount of good never can be obtained from a minimum amount of virtue.—Selected.

An Injustice.

By Rev. W. C. Black, D. D.

Those who make invidious comparisons between the New Orleans Advocate and the Nashville Advocate lose sight of several important facts. The New Orleans Advocate has only two States from which to draw patronage, while the Nashville Advocate has the entire territory covered by the Southern Methodist Church as its legitimate field of operations. This ensures to the Nashville Advocate a very much larger subscription list than the New Orleans Advocate has ever had or ever can have. The subscription list is the greatest factor in the newspaper problem. The chief item of expense in publishing a paper is the composition. After the type is set it costs very little more to publish many thousands of copies than to publish one thousand. The mammoth dailies of the Northern cities can be sold at one cent apiece simply because they have an immense circulation. Diminish their circulation, and the price must go up.

Connected with the circulation question is that of advertising. Increased circulation commands increased advertising patronage, and at higher rates. The Nashville Advocate, having a larger subscription list than the New Orleans Advocate, can get a greater amount of advertising, and at prices far higher than the New Orleans Advocate can ask. Thus it can be seen at a glance that it is unfair to demand of a local paper like the New Orleans Advocate that it shall expend as much money for communications as the Nashville Advocate is able to do. The Nashville Advocate has two editors, both of whom are paid a good salary, and has also a good-sized fund to pay for contributions. (If my memory serves me correctly, this fund is $2,500 a year.) Give the editor of the New Orleans Advocate a guaranteed salary of $3,000 a year, give him an able assistant at a good salary, give him $2,500 a year to pay for contributions, relieve him of all care and worry concerning publishing matters, and then, if he does not furnish us a paper equal to the Nashville, we will have a right to complain. But, under present conditions, such comparisons are grossly unjust. We can have every number of the Advocate enriched with able articles from our Bishops and other leaders of thought when we furnish the money to pay for them.

Labor to keep alive in your heart that little spark of celestial fire—conscience.—Washington.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

New Order of Service.

DEAR BRO. BOSWELL: I am here attending the White Sulphur Spring in search of health, and away out here in the West Tennessee hills I find a Methodist Church, and the people worshiping God in the old Methodist way. And I have just read Dr. Palmer in the St. Louis Christian Advocate, advising all the preachers to use the new order of service. I have been asking myself the question, How long will it be before it is used in this section, and thousands of others like it? It will not be in one hundred years. Why our law makers will persist in passing laws which never have and never will be respected by a majority of our people is something I can not understand. We did not keep the old. In forty years' travel I have never attended a Conference where the law was strictly obeyed. I want to be loyal, Mr. Editor, and have tried to be, but if I was just entering on the work I have done, and had to take upon me this burden, I would have to give up the work. Bishop Fitzgerald says we all should use it. I would like to see him use it in this church. Sing Gloria Patri! These people would think him a fit subject for the lunatic asylum. The way to have bad laws repealed is to enforce them, and honestly criticise them, and I want to put myself on record as opposed to all these efforts to ape the Episcopal Church. It reminds me of the negroes trying to ape the white folks. Dr. Palmer says we have to have a form of service. What form of service did Christ and the apostles have? They did not conform to such formalities, and it is not wise to try to improve on their practice. There have been a thousand times in my life when it would have been practically impossible for me to have carried out these rules. Then why force our preachers at the altar of our church to take on themselves obligations with which they never can comply? Christ, in his ministry, was governed by no forms but the circumstances and the dictates of common sense. Dr. Palmer says again that it has long been a reproach to Protestantism that we have been sermon hearers. It has been our glory and the secret of our success, for it is the preaching of the gospel which is to save the world. It will never be done by singing Gloria Patri. I have no idea it has saved a sinner in a thousand years, and I am satisfied, Mr. Editor, that you and I will never save one in that way. Why should we bow before the congregation to pray in secret if we have had an opportunity to go to some secret place? Christ says, "Enter your closet and shut the door." Then why seek a place where we will be seen of men? Where did this custom originate? Did it not come from paganism through Rome? I think it is time to call a halt. What is it to serve God? Is it to spend thirty minutes bowing and singing Gloria Patri, or singing some soul-stirring song, proclaiming the gospel of Christ, and going out to work for him? A simple form of service, left optional, would not be out of place, but we should be governed by circumstances. There are times when it would be wise to preach at once without a song or formal prayer. Christ did it, and who is wiser than he? It is unfortunate that our city preachers who suggest these new laws forget the pit from which they were dug, and make laws not at all adapted to our country congregations, which are the hope of our future church. A large majority of our plain country people are opposed to these formalities, and always will be, and an effort to enforce them will finally drive thousands of our people to other communions. What is ritualism? How much of this formality must we have to be ritualist? Who has a right to decide? Let Christ and the apostles be our exemplars. J. W. HONNOLL.

Pickwick, Tenn., June 24, 1904.

Letter from a Traveler—No. 10.

DEAR DR. BOSWELL: At 2:30 P. M., April 15, we started from Jerusalem to Jericho. The way the crow flies, it is about fifteen miles, but by the carriage road it is about twenty-five miles. Jericho is almost due east from Jerusalem, and west of the river Jordan, about three miles at its nearest point. In going from Jerusalem to Jericho, the fords of the Jordan and the Dead Sea, the road crosses the brook Kidron just east of Jerusalem, and near the "Golden Gate," and only a short distance from Gethsemane. From here it runs along parallel with, and on the east side for some distance of, the Valley of Jehoshaphat, after which it bears around to the left and east, passing along the southern base of the Mount of Olives, and through the little town of Bethany, which extends some little distance up the southeastern slope of the mountain. Bethany is a small town, but of very great interest to the follower of Christ, because of several facts recorded in Scripture in connection with it. First: It was here that Mary, Martha, and their brother Lazarus, whom Jesus raised from the dead, lived. Second: It was here that the blessed Christ, after a day of toil, often repaired for rest and repose. Third: It was here that this same Jesus preached to those broken-hearted sisters the glorious doctrine of the resurrection of the dead, saying, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

About one or one and a half miles from Bethany, and down in a deep, narrow valley, we come to the "Apostle's Fountain"—one of two watering places only between Jerusalem and Jericho. If creeks, rivers and ponds were as few and far between in the days of the apostles as they are now in Palestine, I am at a loss to know how they managed to get the whole of the body of the thousands who presented themselves for baptism under the water at the same time.

About ten miles west of Jericho we come to the "Good Samaritan's Inn"—the spot where once stood the inn in which the Good Samaritan left the poor fellow whom he found on the road from Jerusalem to Jericho beaten half to death by robbers. Only a small portion of the wall of the ancient inn remains, the present building having been built on to the old wall. Here, for the last time in going from Jerusalem to Jericho, the traveler can slake his thirst, as there is a well which furnishes a sufficient quantity, but not a good quality of water. From here on to the Jordan valley, and within one and a half miles of Jericho, our road runs through the wilderness of Judea—one of the most forlorn, sterile, desolate, rugged rocky mountain regions on the face of the earth. It was in this awful, lonely region that the Son of God sojourned and fasted forty days, and was afterwards tempted of the devil. The nearer you approach the Jordan valley and the Dead Sea, which is eight miles south of Jericho, the more barren and desolate the country appears, the whole region bordering along the valley and the sea being a succession of lime stone and sand mountains without vegetation. The present site of Jericho is about one mile and a half south of where ancient Jericho stood. It has a population of about 350 souls, and is not without its quota of bed-bugs, fleas, dirt, and thieves. So it only requires a visit to the place, even at this late date, to ascertain the fact that the poor fellow the Savior mentions in the thirtieth verse of the tenth chapter of Luke is not the only one who ever "went down to Jericho and fell among thieves." With the exception of several respectable-looking hotels, the houses are low and very unsightly indeed, built of mud and stone, without the finishing touches of the mason's trowel. What fences they have are made of stone, and of a very thorny bush, or rather a vine which is said to be the very identical species from which the crown of thorns was made that was placed upon the hallowed head of our Lord and Savior Jesus Christ. Standing here and there are a number of sycamore trees, one of which they claim to be the one which Zaccheus climbed to see his Lord; but, notwithstanding "charity believeth all things" (I. Cor. xiii, 7), I believe I will decline vouching for the truth of their claim, for fear there is some mistake about it, and be satisfied with the belief that this, with the rest of the sycamores seen there, are only descendants of the one Zaccheus climbed. From one of these I cut a short limb to carry home for a souvenir.

From Jericho we went down to the Dead Sea, starting very early. As has already been stated, this little sea, thirteen miles wide and forty-five miles long, lies eight miles south of Jericho, but does not look to be more than a mile. The road runs right down the valley. Parallel with, but some distance west of the Jordan, when within three miles of the sea, you strike a region devoid of vegetation, and where death and desolation lords it over all. Upon the surface of the singular formation of sand is a saline scum which seems to destroy all vegetable life. The water of the sea is very clear, and is so strongly impregnated with salt and bitumen, that it is bitter, and leaves a very unpleasant and sticky sensation to the flesh when applied thereto. We saw upon the bosom of this little sea, and anchored near shore, a very neat little sailing vessel, which is kept in readiness for those who wish to sail over its saline waters.

There are many interesting facts gathered from sacred history in connection with this peculiar body of water and its singular environments, but to mention them here would make my letter entirely too long; so will only say before passing on that I bathed my hands in and gathered a handful of stones out of its briny waters, looked over its misty bosom, then to where the river Jordan flows into it from the north, entered the carriage, and started for the fords of the Jordan, four miles to the north. From this point on the Dead Sea the carriage road runs near the river in places, and along the route, wherever the fresh water from the river permeates the soil, you see an occasional clump of scrubby undergrowth and grass which looks quite luxuriant. After about one hour's drive we arrived at the reputed spot where Joshua led the children of Israel across the Jordan, and where the Savior was baptized. Jordan is a very turbid stream. Its banks and bottom at this point are boggy, so much so that when you step off into its waters, you beg up to your knees in mud—not a very desirable place to perform the ordinance of baptism by immersion. Several of our party ventured to plunge head and ears into it, mud or no mud, and were glad enough to get out, even if they did have to flounder through mud knee-deep to do it. Being a Methodist, and believing that there is more in quality sometimes than there is in quantity, your scribe contented himself with bathing his hands in its sacred waters. This wonderful river is not larger than many of our creeks in this country, being not over twenty yards wide at the point we visited, about four miles north of the Dead Sea. Your brother truly,

G. R. ELLIS.

Jericho, Palestine, April 16, 1904.

Woman's Foreign Missionary Society, Louisiana Conference.

REPORT OF THE CORRESPONDING SECRETARY.

Districts	7
Adult Auxiliaries	33
Adult members	800
Adult societies organized during quarter	3
Young People and Juvenile Auxiliaries	9
Young People and Juvenile members	279
Total number of members	1,079
Gain in membership	11
Life members	41
Scholarships supported	9
Bible Women supported	6
Subscribers to Missionary Advocate	242
Subscribers to Little Worker	110

There has been a gain in adult auxiliaries and members during the past quarter, but a loss among the Young People and Juvenile Societies. One of the latter, having failed to report to either the treasurer or corresponding secretary, has been stricken from our roll.

The annual meeting of the Woman's Board, held in Jacksonville, Fla., was attended by the Conference corresponding secretary. It was a fine meeting, with a good representation from the entire connection. There were four of our returned missionaries present, besides the four candidates who were assigned work in the foreign field. Of these, three were sent to China, and our own Miss Ada Parker was sent to Brazil, and will sail for that country the fifth of July, in company with Miss Smith and Miss Pescud, who are returning to their work. There was a report of progress in every field—progress with which we in the homeland are not keeping up. Our membership is growing very slowly, there being only 75,414 members in all Southern Methodism. It is true that the amount raised last year exceeded that of the previous year by nearly $20,000, the total collections being $152,143, and yet this falls short of the amount needed to keep up the work that is already established, and is wholly inadequate to open up work in any other country, which our Board has long wanted to do. Nineteen thousand five hundred and thirty-four dollars of the amount raised last year was directed by individuals or auxiliaries to specials, such as Bible women, scholarships, and day-schools, and can be used for nothing else. The amount appropriated for the support of the work was $109,176. The amount pledged by the Conference Societies for the support of missionaries was $48 550. Of this amount, the two Georgia Conferences pledged $16,500. The Louisiana Conference Society had authorized its representative to the Board to pledge $1,500 for the support of Miss Helen Johnston and Miss Ada Parker. I feel sure that each auxiliary will stand by this pledge, and will do its utmost to make the donations as regularly and as large as possible. Remember the need of the world. There are millions who are starving, and we have the Bread of Life. Shall we withhold that which will satisfy their hungry souls?

The present is the most trying quarter of the year. Let us not fail to meet our obligations, but collect in full for dues, pledge, and Conference fund. Our Board was forced to borrow $5,000 last year, because the collections for the second quarter were not sufficient for the drafts to the foreign fields for that quarter. The amount has been paid back, but we do not want to be obliged to repeat it. Let us do our part to obviate the necessity for this. I will urge each auxiliary corresponding secretary and treasurer to report to the Conference officers promptly by the first of September, and let the reports be as full as possible. Please do not let one auxiliary fail in this matter.

MRS. F. A. DICKS.

REPORT OF TREASURER FOR FIRST QUARTER.

DEAR MRS. YOUNG: We have received for the first quarter of the fiscal year of W. F. M. Society the following:

Dues	$166 60
Missionaries' salaries	252 45
Scholarships	80 00
Easter offering	15 45
Contingent Fund	27 25
Publishing Minutes	25 50
	$567 25

Yours sincerely,

MRS. J. J. HOLMES, Treas.

Minden, La., June 20, 1904.

"A Day with Hudson Maxim."

Following the plan which St. Nicholas has carried out for several months, the July issue will have an instructive article designed to present valuable facts in a way entertaining to both young and old. "A Day with Hudson Maxim" is the title of Joseph H. Adams' sketch, which will tell many interesting details of the great inventor's life and work. Hudson Maxim's residence is in Brooklyn, where a visitor finds him as much at home among his high explosives as his cook is in her kitchen. Mr. Adams tells, among other things, of being invited to lunch on Welsh rabbit cooked in a chafing-dish over a lamp filled with—not alcohol, but nitroglycerin.

Gloster, Miss.

DEAR BROTHER: I feel that it is my duty to let the readers of the ADVOCATE know about our work at this place. This has been a very busy year with us, for, in addition to the regular work of the church, we have remodeled and furnished our parsonage. We have added twenty-three to the roll of the church, and our finances are well up. The congregations have increased, and the general state of the church improved. The people are responsive, and thus far have acceded to every request their pastor has made of them. Of course, everything is not like we want it, but we have the promises of our Heavenly Father, whom we serve.

The success of the church here is due to a large extent to the work and encouragement of the presiding elder, Bro. Adams. He has done a noble work on the Natchez district, and every preacher on the district regrets that this is his last year.

We have an active Woman's Foreign Missionary Society, and Ladies' Aid; also an Epworth League and Juvenile Missionary Society. At the invitation of the society here the Conference of the W. F. M. S., which met at Hattiesburg this year, decided to meet here next June.

I can't close my letter without saying something more about our new parsonage. It is "a thing of beauty." With electric lights, water works, and a nicely furnished bath room, we expect to enjoy the hot Summer. The ladies have completely furnished the house, and everyone is proud of it.

With best wishes for your success as editor, and for all those who are doing His will, I am,

Yours in Christ,

C. N. GUICE.

Duncan Station.

At the District Conference held at Rosedale, for the Greenville district, not long since, we licensed Bro. Jas. W. Rodgers, son of Bro. J. H. Rodgers, who is stationed at Boyle, to preach the gospel. Bro. Dye has employed him to assist me in my work at Duncan station. Bro. Rodgers is a young man of much promise. I preached to his great-grandfather more than forty years ago. I have known the family through all these years, and have never known one of them to betray his trust or desert his post. He is doing the work well, and this is fortunate for Duncan station, for I am not able to do the work as it ought to be done.

I am now attending the White Sulphur Spring for my health. This is the first vacation I have had since I joined Conference forty three years ago next November. I am preaching every Sunday. Bishop Asbury said, when he was old and too feeble to preach, and was traveling around selling Bibles, and his friends insisted that he should rest, "I will have a long time to rest when I get to heaven."

J. W. HONNOLL.

Pickwick, Tenn., June 24, 1904.

From Kosciusko.

DEAR DOCTOR BOSWELL: Yesterday was a red letter day with us. It was our Children's Day. It was verily their day. A great crowd of children were present to enjoy the exercises, and a very large number of grown people. The children did well, and the entire audience was moved to tears and then to smiles. Scores of people went away from the service refreshed and moved to a higher life.

We are getting our church ready for the meeting of the Conference this Fall. New pews have been placed in the church, and a concrete walk in front. We have received twenty-five into the church thus far. We expect a great blessing to come to our people from the meeting of the Conference in December.

Fraternally, E. S. LEWIS.

June 27, 1904.

Free Run, Miss.

One of the grandest sermons preached at Tranquil Church was on May 22, at 11 A. M., by Bro. R. W. Thurman. There was a large crowd to hear that grand truth preached. May God's blessings rest upon Brother Thurman and family!

Yours truly,

MRS. MOLLIE SIMS.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand. Carlyle.

Mrs. Lambuth Is Dead.

Memorial services were held at the First Methodist Church, Jackson, Miss., on Monday night in honor of Mrs. M. I. Lambuth, a missionary of the Methodist Church who died at Soochow, China, Tuesday, after an illness of several days.

This noble woman who had consecrated the best portion of her life to the cause of Christ in foreign fields was well and favorably known among the older inhabitants of Jackson, and it is but fitting and proper that her memory should be honored in the church from which she was sent to labor among the people of the Orient. Addresses were delivered at the memorial service by Bishop Charles B Galloway and Dr. W. T. Bolling. Bishop Galloway has kindly furnished the Clarion-Ledger with the following sketch of Mrs. Lambuth's career:

A WELL SPENT LIFE.

"A cablegram from Soochow, China, received in Nashville yesterday, announced the death of Mrs. M. I. Lambuth, who left Mississippi for China in 1854 She was the widow of Rev. Dr. J. W. Lambuth, who was reared in Madison county, and graduated at the State University. Mrs. Lambuth was a Miss McClelan, and related to the families of Gen. George B. McClelan and Ex-President Grover Cleveland.

"The farewell service to Mr. and Mrs. Lambuth, when they left Mississippi for the Orient, was held in the First Methodist Church, Jackson. A few old citizens of this place yet recall that most interesting occasion. Then China was far away, requiring six months or more to reach there in a sailing vessel, and the great cause of missions was yet invested with not a little romance.

"From that day in 1854 to her death in Soochow, China, two days ago, Mrs. Lambuth has been a faithful and laborious missionary. A woman of unusually vigorous intellect, thoroughly educated and with the courage of a martyr, she has made a history that will fill a large place in the chronicles of her time. Some years ago Dr. Lambuth, who had been transferred to Japan, died in the city of Kobe, and is buried in the cemetery of that place. On my first visit to that city I early sought the resting place of the Mississippi missionary, and reverently uncovered in the presence of his modest tomb. No doubt this brave woman, who walked by his side for so many heroic years, will be carried across the Yellow Sea, and laid to sleep by his side. I am glad that my beloved Mississippi has made such an investment in the Orient. The graves of our noble dead will be a perpetual link binding our hearts to the Christian redemption of those far-away heathen lands. The last words of Dr. Lambuth were an appeal to the church: 'I die at my post—send more men.' And now that his brave wife has joined him in the innumerable company of the skies, the story of their apostolic lives will be an abiding and increasing inspiration to the church at home."

Montrose High School.

In view of the fact that Montrose High School, property of the Forest district, is the only high school in the State owned and operated by our church, we respectfully invite and urge the other districts of both Conferences, and especially of the Mississippi Conference, to unite with us in maintaining and patronizing this our high school at Montrose until each district shall own a similar school. The school receives boys and girls. The curriculum is arranged and designed to prepare boys and girls for the practical walks of life, and also to prepare them for college and university. Only a few things are embraced in the course above the Freshman class at Millsaps College. It is useless to say that some of the best educators of this country feel the great need of high schools, and say it is now the most important work before the educational world. Brethren, let us build one high school in Mississippi for Methodism.

Rev. Waldo W. Moore, an A. M. graduate of the Southern University of Greensboro, Ala., and a member of the Mississippi Conference, has been unanimously selected by the trustees as its principal. While Brother Moore did not in any sense seek the position to which he has been providentially called, we are sure that he is eminently fitted for the position, having had ten years' successful experience as principal of high schools in this State.

J. M. MORSE,
President of Board of Trustees.

A Good Day.

Sunday, June 26, 1904, was a high day at Gunnison. We had a Missionary Rally Day. Brother Murrah came over from Shaw and preached the missionary sermon. We determined to put the foreign mission collection on its own merits, and take the collection separately, as requested by the Board. Gunnison is a Delta appointment, and our assessment was a little more than one sixteenth of the assessment for the pastor's salary; yet it only took Brother Murrah about five minutes, after he had ended his sermon, to announce that the amount was all subscribed.

In addition to raising our foreign mission assessment, we had two accessions to the church on profession of faith, and at night a man came up at the close of the sermon to ask an interest in the prayers of the church.

Brother Murrah preached two splendid sermons. His sermon on missions, in the morning, was specially admired. He carried away from here the love and kind wishes of all our people, and left behind him many who will be glad to see his face again.

WALTER G. HARBIN.

California.

MR. EDITOR: Should any of the readers of the ADVOCATE contemplate coming to California, they will find it to their interest to correspond with me. If they will address me, enclosing stamp, I will cheerfully and candidly answer all inquiries. Having spent the greater part of a ministry of twenty-eight years in the State, I feel that I am fairly well posted as to conditions in different sections thereof.

W. P. ANDREWS.

Hollister, Cal.

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(Mention this paper.)

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Meridian, Miss.

As an advertising scheme, Harris Business College, Jackson, Miss., is offering a few scholarships at a BIG bargain. Write them.

McDonoghville Church, New Orleans.

Just closed an eleven days' protracted meeting, held under the tent. Bro. W. M. McIntosh and his wife were with us. Bro. McIntosh's preaching was purely Methodistic, and calculated to bring about genuine conviction that will lead unto godly sorrow long after he is gone. It was a great privilege to have his queenly wife with us, who led a ladies' service every afternoon. Her influence among our ladies will never be known in this life. The pastor considers their visit to us a great blessing sent of God. The church was reclaimed, and some good converts, among whom ten have made applications for membership. Some will join other churches. I consider the greatest blessing received from this revival is the standard raised by their service among the priest-ridden people.

As one of the results of the new life our community has taken on, we are inaugurating a Railroad Department of Y. M. C. A., which we hope to have in operation by next Winter. This will be one of the greatest moves for the moral uplift of our parish that has occurred in its history.

May God's richest blessing attend Bro. and Sister McIntosh, and all of their labors!

S. L. RIGGS, P. C.

World's Fair, St. Louis.

Tickets at low rates now on sale. For particulars apply to any Mobile and Ohio R. R. agent.

Camp Meeting Notices.

Topisaw Camp Meeting will begin Aug. 12, and continue until Aug. 19. All the preachers of the Brookhaven district are invited to attend, and also preachers from other districts who desire to attend. Hack accommodations from McComb City, out and back, free. Hotel accommodations for visitors. Preachers entertained free.

P. H. HOWSE, P. C., for Com.

South Union Camp Meeting will begin on Saturday, July 23, with the sunrise prayer meeting, and continue until the following Thursday or Friday morning. Rev. J. A. Bowen, of Tupelo, will lead the meeting. All the preachers of the Durant district are earnestly requested to attend. All preachers in attendance will be entertained without cost to them while on the ground. You are cordially invited, Doctor, to be with us. All who expect to attend will write me at Chester, and will be met with conveyance at Fentress.

We have just purchased a new organ for the camp meeting, and other equipments—all dedicated to the Lord for his service in the meeting. I desire the prayers of all to God for the old-time power upon us.

H. M YOUNG, P. C.

The Sam Jones Camp Meeting will begin Friday evening, July 22, at 8 o'clock, and continue ten days. The presiding elder of the Natchez district will have charge of all the religious services. He will be assisted by the preachers of the district, and the ablest preachers from abroad that can be had. All itinerant preachers in attendance will be entertained without cost to them while on the ground. The editor of the ADVOCATE is expected to be with us. Let all pray to God that the old-time power may be upon us during the meeting.

T. W. ADAMS, P. E.

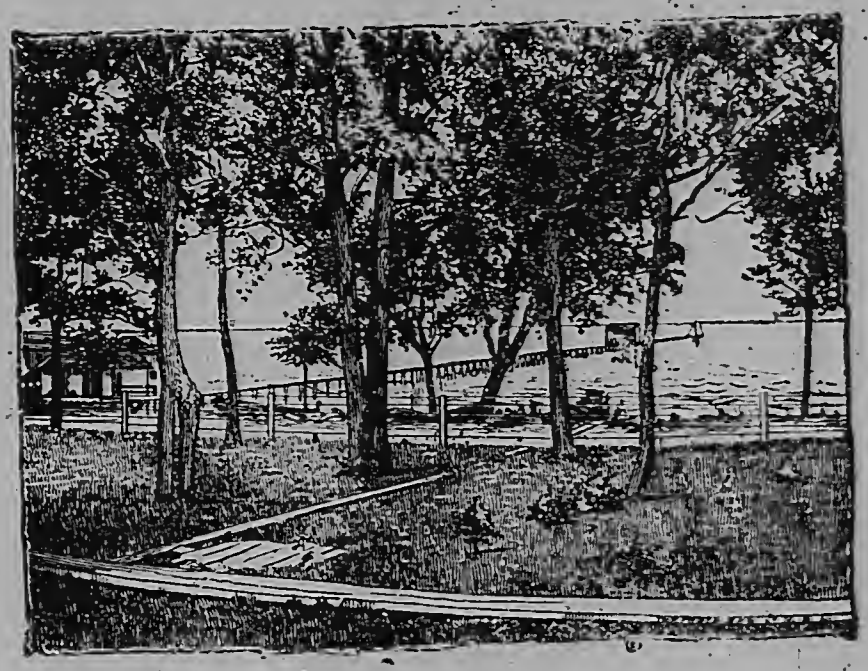
The thirty-third annual camp meeting of the Henington Camp Meeting Association will convene on this well-known ground Thursday, Aug. 18, 1904, and continue for eight days. Rev. B. F. Jones, presiding elder of the Brookhaven district, will have charge of the services, and has arranged for special ministerial assistance.

The great improvements on the campus and buildings, with a spacious hotel and restaurant, warrant the assurance that all visitors will find ample accommodation at moderate rates. Boarding can also be had in cottages owned and occupied by residents on the ground. Ministers of the gospel are especially invited, and will be provided for free of charge. Rooms or cottages can be rented cheap. The usual entrance fee of fifty cents will be required; tickets good during the meeting. Daily tickets, twenty-five cents.

The I. C. R. R. will give the usual reduction of fare between Canton and McComb, and all immediate stations.

The Henington Camp Meeting has long been known as a delightful resort for rest and social intercourse, with religious privileges helpful to all who come.

J. F. SEXTON,
Chairman Ex. Com.



SEASHORE CAMP GROUND.

The Thirty-third Annual Camp Meeting will begin on Wednesday July 13, and continue eight or ten days. The cottages and grounds have been put in thorough order, and other improvements made for the comfort and convenience of the large crowds which always attend our Camp Meetings.

The Presiding Elders of the Mobile, New Orleans and Seashore District Conferences of the Methodist Episcopal Church, South, have charge of the religious exercises, and will be assisted by the best preachers that can be obtained. Preaching under the Tabernacle, Grove and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all on the grounds are not only cordially invited, but are expected to attend.

The Sixth Annual Epworth League Assembly will be held on the Grounds, commencing Wednesday, July 27, and continuing through Sunday, August 7. These Epworth League Conferences are growing in interest every year. Their services are not only interesting, but instructive, and much good is resulting from them. All Leaguers, and those interested in this work, are earnestly invited to be present at the next Conference, which will, no doubt, be largely attended.

Arrangements have been made with the Louisville and Nashville railroad and connecting lines whereby reduced rate tickets will be sold to the Seashore Camp Grounds from July 9 to August 7, inclusive, good to return until August 31. These tickets will apply to both Camp Meeting and Epworth League Assembly.

The Seashore Camp Ground is located on Mississippi Sound, two miles west of Biloxi, and is one of the most beautiful places on the Gulf Coast. It enjoys a railroad service that is unexcelled for comfort and convenience, the Louisville and Nashville Railroad Company operating fourteen regular passenger trains that pass through the Grounds on Wednesdays, and ten trains on other days. A magnificent artesian well furnishes cool and life-giving water from a depth of many hundred feet, and by a perfect system of water-works the cottages and hotel are furnished with this water direct from the well. The hotel has a frontage of one hundred and sixty feet on the beach. A multitude of magnificent shade trees temper the noon-day sun, and at night numerous electric lights dispel the darkness and illuminate the roads and pathways that intersect the Grounds. A new pier twelve hundred and forty feet in length, with a Summer house on the end, extends out into the Gulf, and offers positively the most delightful advantages in the South for a promenade. The bathing is unexcelled by any other point on the Gulf. All parties residing on the grounds have the privilege of the bath-houses. Good board can be secured at the restaurant, which is always in charge of a competent chef, and in private houses at reasonable rates. There are also a limited number of furnished cottages on the Grounds that can be rented cheap for the season. The comforts and conveniences of all visitors will be carefully looked after.

All Methodist preachers will be admitted into the Grounds, and provided with board and lodging free of charge during Camp-Meeting.

Persons wishing to secure accommodations before the rush of opening of Camp Meeting should address communications to R. G. Price, Keeper Seashore Camp Ground, Biloxi, Miss., or any of the undersigned officers:

J. B. LEFTWICH, President, Mobile, Ala.
J. A. MCLEOD, Vice President, Hattiesburg, Miss.
W. B. THOMSON, Treasurer, New Orleans, La.
D. B. CARRE, Financial Secretary, New Orleans, La.
H. W. SPEAR, Recording Secretary, New Orleans, La.
A. S. DANIELS, Chairman Executive Committee, New Orleans, La.

HOME CIRCLE

"If I Should Die Before I Wake."

There is a very striking incident giving the gouge of the papers, which illustrates a lesson that should be learned by people of all ages, that it has seemed worth while to incorporate into these heart talks. The story first appeared in the Wellspring.

"If I should die fore I wake," said Donny, kneeling at grand mother's knee.

"If I should die fore I wake—"

"I pray—" prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he came back again, and dropping down in his place, took up his petition where he left it. But when the little white-gowned form was safely tucked in bed, the grand mother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear round in the mornin'. But 'f—I should die 'fore I wake, why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

Donny's comment on his prayer strikes the root of the whole matter. There are some things that may seem funny if you are going to live; but—if you are going to die before you wake, why—they will not seem so funny. You can take the boyish way of putting it, and go far into the manner of living and praying—and—dying—and you can not fail to be helped. Who is there among us, who is not waiting for some better day in which to do things that ought to be done—to day; the neglect of which, should we die before we wake, will leave some sad hearts behind us, and perhaps give some restless twinges in the dying pillow.—The Baptist Young People's Union.

Jamie's Collector.

It was very warm and Jamie was tired. He had been riding on his bicycle all the afternoon, and now he was sitting in the vine-covered arbor on the lawn, waiting for the clock to strike half-past eight, which was his bed time.

But presently, as he leaned back with his eyes half-shut, he heard steps coming nearer, and when he opened his eyes he saw a queer little man standing before him.

The little old man had a large knap sack strapped on his back and carried a bulky parcel in one hand. He nodded to Jamie and said: "Good evening!" Then he sat down and took off his hat and fanned himself with it as if he felt quiet at home.

"Are you a peddler?" asked Jamie, after waiting some moments for the old man to speak.

But the old fellow smiled at this question and shook his head.

"I tell you my business," he said, briskly; "I'm a collector."

"What do you collect?" inquired Jamie, "postage stamps or coins or autographs? I've tried collecting all those things myself, and I would like to see your collections ever so much."

The old man smiled again. Then he said: "No, I don't collect things of that sort; I am a collector of waste."

"A collector of waste!" said Jamie, much puzzled. "Why, I never heard of such a collection before. I don't understand what you mean by waste. Where do you find it, and what is it like?"

"That is just what I'm going to tell you," said the old man, as he unstrapped his heavy knap-sack and laid it down. "The world is full of waste collectors like myself, only you have never been favored with a sight of one before. We go about collecting everything that human beings waste—time, opportunities, money, happiness. All these things we gather up from day to day, and sometimes our loads are frightfully heavy, I can tell you. Look at this knap-sack and this parcel—all collected to day!"

"Dear me!" said Jamie: "I wish you would show me some of the things you have there. Couldn't you do it?"

"If I show you anything, I will show you your own waste, for you've given me lots of work to-day collecting it," replied the old man.

"I'd like to know what I've wasted to-day!" exclaimed Jamie indignantly. "Now that's nonsense!"

"It is, hey?" said the old man, with a keen look. "Well, then, I'll prove that it's true, and I'll make you own it, too, before I go. I have not time to open my knap-sack now, but I will read from my memorandum book the list of all you've wasted to-day." And he took out a small book and turned the leaves, saying: "Jamie—yes, here is your account; now listen: In the first place, you wasted thirteen minutes this morning lying in bed after you were called and told to get up. Then, when you were only half-dressed, you wasted eight minutes more looking out of the window at two dogs that were fighting. So much before breakfast. In school you lost ten minutes of the study hour drawing pictures in your copy book, and you wasted eleven minutes more over that newspaper you carried to school. When you came home, instead of going directly to your room to wash your face and hands and brush your hair as your mother requested, you spent nine minutes grumbling on the stairs before you obeyed her. You stopped in the street to talk to Tommy Rose, and wasted twelve minutes of your music lesson time, besides—"

"Oh, stop! Do stop!" cried Jamie, interrupting the old man "Don't tell me any more about the time I've wasted, please."

"Well, I'll tell you about the other things, then: your wasted opportunities, for example. You saw a bird's nest robbed to day and never said a word, when you might have saved it. When you saw that little boy drop his marbles you only laughed at him when you might have helped to pick them up. You let your sister take that long, hot walk to the postoffice this afternoon, when you could have gone there so easily on your bicycle. There was another wasted opportunity when you were so inattentive to your history lesson in school. You flew into a passion, too, because your shoe-string was in a knot—wasted opportunity of self-control. You forgot to rise and offer your mother a chair when she entered the room—wasted opportunity to be polite. You bought chewing gum after resolving never to buy it again—wasted money and wasted good resolution. But I have read enough to prove what I have said. Take pains, my dear boy. It is in your power to lighten my daily load very much. But hark! your mother is calling you; don't waste a moment, I beg. Good night!"

Jamie sprang from his seat and ran toward the house. The old man had vanished.—The Outlook.

Dorothy Dumpling.

Just the prettiest little four-year-old darling in the United States, with big soft blue eyes and long golden curls, that's Miss Dottie Dumpling.

Two adoring grandparents, two proud and equally adoring parents, and two or three perfectly foolish young aunts and uncles, that's Dorothy Dumpling's family. One of the uncles had a happy thought. How lovely it would be to have Dorothy's picture in every conceivable position. The very first picture should be taken in her little "nightie" just as she came flushed and rosy from sleepy town, but, bless her little heart, she had waked up crying, and ran and cuddled up in mama's arms a long time, because she had "dreamed a cow," she whispered in awed tones.

"She'll be all right after she has had her breakfast," grandpa said soothingly, and the kodak was reluctantly placed to one side. After breakfast the little white dress with low neck and short sleeves was put on, and the golden curls most carefully disposed; but when the camera was opened and the bellows with its funny-looking eye was pulled out, Dorothy's little chin sank lower and lower, and when uncle announced ready, her head went down with a funny little bob, and Dottie Dumpling was crying again.

"Well, now," said grandpa, emphatically, "you shall not worry her any more; don't you see the child is afraid of it?" and he gathered her up in his arms while the others stared in disappointed consternation.

She was afraid of it, that was certain, and there would be no pictures after all. The little maid soon ceased her sobs, and looking around, saw the disconsolate looks of her family. In a moment she divined the cause, but she could not bear the idea of facing that thing again. Quick as a flash, a sudden thought struck her, and jumping down out of grandpa's lap, she said: "Never mind, uncle, you can take Arabella's picture; she's lots prettier than me, and won't cry. I'll hold her." Back she came with the dolly, and holding her carefully with the doll's face pressed against her own bright and interested little phiz, snap went the kodak, and when the plate was developed there was an excellent picture of Arabella and an equally excellent picture of the cutest girl in Arizona as well.—Exchange.

The Cost of a Boy.

I read the other day that it cost nearly a thousand pounds to bring up a London boy, and educate and dress him well. I said to myself: "That is because everything in the city has to be bought, and living is high." But I began to study the thing, and I found that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears, and the school books he must have, the doctor's bills which have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least a hundred dollars a year. If a boy is given to breaking things, kicking the

toes out of his boots, and so on, he costs more than that; so when I am twenty-one, and old enough to do for myself, I shall have cost father more than two thousand dollars.

Mother cooked my food, and made my clothes, and patched them, washed and ironed for me, took care of me when I was a little fellow and whenever I was sick, and she never charged anything for that. If she were dead, and father had to pay for all that, it would cost another hundred dollars a year more, and that two thousand dollars' worth of work mother will have done for me by the time I am a man.

Four thousand dollars for a boy! What do you think of that? These are hard times When parents put four thousand dollars into a boy, what have they a right to expect from him? Is it fair for a boy to play truant at school? Is it fair for him to play ball, go swimming, or hang around town all the time, when, maybe, his father's potatoes are not dug, nor the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair to forget his parents when he has left home, and neglect even to write them letters?

I remember a bright young man's saying: "Some of our parents have put about all the property they have into us boys and girls. If we make whisky decanters of ourselves, they will be poor indeed; but if we make good citizens and substantial men and women, they will feel as though they had good pay for bringing us up."

Boys, what are you worth to your parents?—Written by a Boy in Children's Friend.

A Real Little Hero.

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint frame houses were entirely destroyed.

One poor man was in greater trouble than his neighbors even. His home and cows were gone, and so, also, was his son, a bright boy of six or seven years. He wept, and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just as day-break came, however, he heard a well-known sound, and, looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little boy.

"O my son! my son!" he cried; "are you really alive?"

"Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed."

"Ah," cried the father, "he who does the right thing at the right time is a hero."—Ram's Horn.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., Prytania and Napoleon avenue (river side).

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1407 State street.

Carondelet Street, between Lafayette and Girod streets; six squares above Canal street; Rev. H. G. Davis, pastor; residence 420 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson pastor; residence, 5216 Pitt street; E. N. Evans, Sup., 1234 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Meade, pastor; residence, 1422 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Enterpe and Felicity; Rev. Wm. Schnie, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street Rev. J. F. Foster, pastor; residence, 2524 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O. City Mission, 1026 Tchonpitonlas street; Rev. J. W. Reed, pastor; residence, 1026 Tchonpitonlas street.

McDonoughville, Rev. S. L. Riggs, McDonoughville, La.

SPECIAL ANNOUNCEMENT.

We have arranged with Dr. W. C. Black to send his latest book,

"IS MAN IMMORTAL?"

in connection with the CHRISTIAN ADVOCATE. The price of the book is

SIXTY CENTS.

We will send a copy of the book and the ADVOCATE one year to new subscribers for

TWO DOLLARS IN ADVANCE.

This offer is also good to all old subscribers who will pay up and renew for another year.

We can allow no commission on this proposition.

Dr. Black has many friends in Louisiana and Mississippi who will be glad to read his latest book. It has received highest commendations

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Christian Advocate

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To Preachers of all denominations, half price.

Thursday, July 7, 1904.

AN APPEAL—HEAR US.

The ADVOCATE office is in need of money. We pay wages weekly—our printers can not wait. We are not getting more than half enough to meet demands. Hundreds of persons owe us small sums. We appeal to them to help us at this time. We ask our preachers—who are our authorized agents—to call attention to our needs. We are not in debt, and do not want to go in debt, and we will not if our brethren and sisters will pay their dues. Please help us tide over the dry, hot months!

PRAYER.

"Men ought always to pray"—not as a matter of expediency, but of necessity. It is the ordained method of reaching the ear of our Heavenly Father; the channel through which he proposes to communicate blessings to his earthly creatures. "Ask, and ye shall receive," said the Master. On the contrary, we are informed that we "have not, because we ask not." The prayerless soul receives nothing at the hands of God except such things as come in the regular order of Providence.

The necessity for prayer, aside from the fact that God commands it, is found in man's ignorance and utter helplessness. Man knows not his condition and needs, and if he did, he is powerless to help himself. He can not change his moral state, nor supply his needs, either temporal or spiritual. God reserves to himself the power to enlighten and supply help to needy men; hence, "if any man lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him."

Atheists and fatalists reject the necessity for prayer. The one on the ground that there is no God; the other on the ground that God is good and wise, and has at heart the welfare of his creatures, and will supply all their wants, whether they ask him or not. To the man who denies God's existence no reply is necessary. Argument is useless. To the fatalist Mr. Watson replies: "It may be perfectly agreeable to the wisdom and goodness of God to grant that, in answer to our prayers, that would not be agreeable to grant without asking." This answer, in view of man's relation to God, and the revelation of his will, seems quite sufficient. The fatalist also objects to prayer on the ground that everything is predetermined by the divine will, and prayer, which supposes the plans and purposes of God can be changed, is useless. This argument is faulty, because everything is not unconditionally predetermined. Some things are, and some are not. Otherwise there could be no such thing as a contingency, and appeals to men as free moral agents would be useless. For example: God has decreed that "the wicked shall be turned into hell." At the same time he exhorts the wicked to turn from his wickedness. But if the way of the wicked is decreed from all eternity, and his doom unalterably fixed, then exhortations to turn and lead a better life, which suppose that the threatened doom will be averted, are words without meaning, and adapted only to torment the soul "before the time." It is clear, though, from the Scriptures that, if the wicked turn from his wickedness, he shall live. Other illustrations might be given to show that God's purposes change in answer to prayer, or because of change in the individual under sentence of divine decree. Saving Nineveh from threatened destruction is a notable example. So also was the addition of fifteen years to the life of Hezekiah in answer to his prayer. Repentance is an everyday occurrence, and every such act on the part of man is followed by a change in the attitude and purpose of God.

But men are not confined to prayer for the forgiveness of sins. God is a God of providence as well as of grace, and has wisely and graciously arranged to hear and answer the prayers of men for many temporal and spiritual blessings, not only for the man who prays, but for others for whom he may feel concerned. The authority and scope is general. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." That is authority and encouragement sufficient. It justifies any man, and every man, in "carrying everything to God in prayer." And there is absolutely no reason why godless men, and professing Christians who reject the idea of special providence, should make light of devout and simple-minded believers who literally obey the apostle's injunction. One might as well deride a Christian for asking the Lord for his daily bread, or who seeks protection from "the pestilence that walketh in darkness, and the destruction that wasteth at noonday." Yet it is a fact that men who carry their ills and their little wants to God are looked upon as fanatics, and those who would ask for rain in drouth are scorned as "unscientific," and making futile attempts to induce the Almighty to interfere with the course of nature, as though he had never done such a thing in all the history of the world.

That men do err in taking advantage of their privilege is not denied. They sometimes seem to be presumptive and dictatorial. A fair example of such was the brother who seriously asked God to bless a certain cause in which he was interested, saying without any qualification: "O Lord, we know we are right." Others ask for things without any assurance that the things sought would prove a blessing if obtained. And we have no doubt the Lord often withholds an answer to a good man's prayers because he sees that the things asked for are not necessary, or might prove hurtful instead of beneficial.

Prayer, to be of the right kind, and to prevail with God, must be for things agreeable to the divine will, and in the spirit of resignation. There are some things it is best for Christians not to have, notwithstanding they may be desirable. God knows, and prayer should be directed for things which God sees fit to grant. No man should approach God and make a demand, or rashly undertake to direct his own way. It is presumption to say, "I will go into such a city, and continue there a year, and buy and sell, and get gain," but, "If the Lord will, we shall live, and do this, or that." It is always, and under all circumstances, the Christian's part to trust God, and abide his dealings, whether he sees fit to answer his prayers or not. Prayer, as a means of grace, is useless, unless the man who prays is willing to trust God to dispose of his petitions according to his own wisdom and goodness.

BISHOP SOULE AND THE EPISCOPACY.

Joshua Soule was one of five men who, in the history of Methodism, declined the Episcopacy. In alluding to this fact, the Arkansas Methodist says that he declined the office because "he could not have his own way about the presiding eldership." Dr. Godbey's readers naturally infer that Joshua Soule was arbitrary—"guided by his own will only." Is that according to the history? Immediately succeeding his election, the General Conference ordained that presiding elders should be elected by the Annual Conference. This Joshua Soule regarded as a violation of the third restrictive rule, and hindered the Bishop in making the appointments of the preachers. It tended "to do away with Episcopacy, or destroy the plan of our itinerant general superintendency." With the third restrictive rule standing intact the Bishop-elect said he could not administer the law under an elective presiding eldership. At the earliest moment he notified the Bishops in a written statement to that effect, saying: "I was elected under the constitution and government of the Methodist Episcopal Church, unimpaired," and only under an unimpaired constitution could he consent to serve as an executive officer. (See Tigert's Constitutional History, Chapter XX.) After much consultation the Bishop-elect settled the matter by resigning.

Joshua Soule was a princely man, with a strong will—a man born to command, but with the law on his side. We think Dr. Godbey does him injustice in saying that he declined the Episcopacy because "he could not have his own way about the presiding eldership."

The General Conference has never been dominated by the arbitrary will of any one man—if, indeed, any man ever undertook such a task; but in this case the General Conference, feeling the force of the objection to an elective presiding eldership, halted. Four years later Joshua Soule was again elected, and served the Church as Bishop for more than forty years.

Our young preachers should keep their eyes on the restrictive rules, the third of which safeguards our Episcopal form of government. Our itinerant system depends on an unhampered Episcopacy.

FRATERNAL RELATIONS.

The fraternal feeling of the Methodist Episcopal Church towards our own Southern Methodism was amply demonstrated at the recent session of the General Conference. Our Churches in Los Angeles tendered their pulpits to the Committee on Public Worship, as is usual on such occasions. On one Sunday the committee appointed three negro preachers to occupy three pulpits of Southern Methodism. That committee must have thought those Churches were easily satisfied, or were very insignificant; else placed an exceedingly high estimate on the character and ability of the colored brethren sent to minister to them. This gives us occasion to say to the good brother who, a short time since, wrote us a note urging us to do all within our "power to prevent the union of Northern and Southern Methodism," that he need not have any fears. Such exhibitions of fraternity, together with some other significant things, will delay union until long after he is laid in his grave.

EPWORTH LEAGUE ASSEMBLY.

A few days after the close of the Seashore Camp Meeting the Seashore Epworth League Assembly will begin its annual session. An informal meeting will be held Wednesday evening, July 27, and the regular work will begin at 9 A. M. on the twenty eighth. Epworth Lodge, a building just being completed, for Leaguers only, will furnish room for many beds, two to each room; will cost $2.50 for the term, paid in advance.

We can not too strongly urge our young Leaguers to embrace the opportunity, not only to improve themselves in the study of League work, and to meet the workers from many parts of the field, but to enjoy the delights of Seashore Camp Ground. There is no better place in all the South to spend the heated term than at Seashore. We learn that a delegation of Texas Leaguers will be on hand. We hope Louisiana and Mississippi will be largely represented For further information write to Dr. H. W. Featherstun, Hattiesburg, Miss., or Rev. F. G. Hocutt, Biloxi, Miss.

CHURCH EXTENSION.

The twenty-second Annual Report of the Board of Church Extension, accompanied by a map showing the vast territory covered by the operations of the Board, is full of useful information. It would do a vast amount of good could it reach thousands of homes throughout the Church. During the life of the Board, which began in 1882, 5,571 Churches have been aided to the extent of $1,639,387. The work constantly increases, and the Board becomes more popular year after year. Its possibilities have not yet been fully developed. The collections last year amounted to $14,361.32 above any previous year. Dr. Whisner, the secretary, is doing a grand work.

PERSONAL.

Rev. P. Howard has been appointed to Leakesville circuit, Mississippi Conference, in place of Rev. J. L. Red, who, for some cause, has vacated the charge.

Rev. F. N. Sweeney pleases the people of his charge, Ponchatoula circuit. This is especially true of Hammond, one of the Churches of the charge. He is a good preacher, and is doing good work.

Revs. J. M. Henry and J. F. Foster have been delivering free lectures on the Holy Land since their return from the great Sunday-school World's Conference. The lectures are spoken of as entertaining and profitable.

Jefferson Street Church, Natchez, Miss., prospers under the ministry of Dr. W. C. Black, there having been forty additions to its membership during the present year. By the way, we sincerely thank Dr. Black for his letter, which will be found on first page of this issue. Dr. Black knows something of the difficulties in the way of successfully managing a newspaper.

Rev. I. L. Peebles is engaged this week in protracted services at Taylorsville, Miss., with the pastor, Rev. T. H. King. Brother Peebles is doing the preaching. It goes without saying that the people are getting sound gospel preaching.

Revs. W. W. Drake and Wm. Schuhle, pastors, respectively, of Felicity and Dryades Street Churches, New Orleans, attended the Vanderbilt Biblical Institute. We have not seen the brethren, but suppose they are back, "safe and sound."

Rev. W. L. Hightower, who has recently taken charge of Rankin Street Church, writing from Jackson, Miss., says: "We have a good, attentive congregation. Though very small, so far as actual membership is concerned, then is quite a fine attendance at every service. We are moving along very nicely."

It is with satisfaction we announce great improvement in the health of Bishop Keener. He has arranged to go to his Summer home at Ocean Springs, where, we trust, he will improve more and more. In a half hour's conversation with him, on Monday last, he was as genial and pleasant as a May morning.

We have in hand two installments of a series of papers on pioneer Methodist heroes, from the pen of Rev. W. G. Harbin. The series will prove interesting, and we trust will rouse a desire in the mind of many of our young people and preachers to a study of Methodist biography. We thank Brother Harbin for his contributions.

Mrs. M. I. Lambuth, mother of Dr. W. R. Lambuth, died recently in China, where she had spent more than an average life-time in missionary work. As a young bride, she went from the Mississippi Conference with her husband, Dr. J. W. Lambuth, to the "Far East," when it required far more than ordinary courage to undertake such work. She heroically stood by her husband through all the years of his arduous work. Her husband died and was buried in China. After his death she spent some time in the United States, and then returned, that she might spend her last days in the work she loved so well, and to be buried by the side of her husband. She died at Soochow; China, at the home of her daughter, Mrs. W. H. Park. She rests from her labors.

The marriage of Miss Lily Anchors Williams to Mr. I. J. Roberts, of Nacogdoches, Texas, was an event of more than ordinary interest to the good people of Pickens, Miss. The marriage took place at noon, June 22, in the M. E. Church, South; Bishop C. B. Galloway officiating. The Church, beautiful in itself, was elegantly decorated, and the occasion graced by the presence of many citizens of Pickens; also of Richland, an adjacent village. The bride, daughter of Rev. and Mrs. A. H. Williams, is a young lady of great talent and accomplished, being an A. B. graduate of Galloway College, Ark., and an A. M. of Wesleyan College, Macon, Ga. Mr. Jackson is a staunch Methodist, an active Christian, and a man of business standing in Texas. They are at present attending the World's Fair at St. Louis. The couple have our best wishes and earnest prayers.

Read This Notice.

We can not undertake to print the essays and addresses delivered at District Conferences, or League Conventions, or Sunday-school Institutes, etc. There are too many of them, and they are too long, and we can not discriminate. And friends who favor us with obituaries must not get hurt because we leave out their poetry. We do not print it. Once or twice a little has slipped unawares, but, as a rule, it is stricken out. If we admit it, we would soon have our whole obituary space filled with verses. A few obituaries would be written entirely in rhyme.

A Remarkable Revival.

The most remarkable revival ever held in Pointe Coupee parish concluded last Friday night at the old Cottonwood Church. It was conducted by the pastor, Rev. S. H. Whatley, assisted by Rev. E. K. Means, pastor of the Louisiana Avenue Church in New Orleans. The meeting resulted in 62 additions to the church—59 on profession of faith. Sixteen adults were baptized and 9 infants. The crowds that attended could not find room in the church, and a platform was erected in the yard, the seats moved out of doors, and open-air services held for the last week. On the last night of the meeting a collection was taken up to build a new church, and in a short time $1,599 was subscribed. The old church was then sold at auction, and bought by Mr. J. W. Green, a steward of the church, for $50. The entire membership now numbers 83 Under the pastorate of Bro. Whatley a new parsonage is being built at Fordoche, and will soon be completed. *

Church Extension.

Receipt No. 2, $51.55, goes to Rev. J. E. Thomas, West Point, church extension. There will be no delay at Kosciusko on account of West Point and Board of Church Extension. Bro. Thomas can enjoy the Conference, and the Board will not be wondering why he does not report.

J. R. BINGHAM, Treas.

Carrollton, Miss., July 2, 1904.

Notice.

To the Pastors of the North Mississippi Annual Conference, M. E. Church, South—

BRETHREN: You will relieve your Sunday-school Board of great embarrassment if you will send at your earliest convenience your Children's Day collection to your treasurer. Send personal check, or exchange, or express money order.

J. A. LEECH, Treas.

Notice.

Persons desiring to attend the Young People's Missionary Conference on Lookout Mountain, July 1-10, will correspond at once with Mr. C. V. Vickrey, secretary, Lookout Inn, Lookout Mountain, Tenn.

Preacher Wanted.

The Rev. A. S. Byrd having resigned the pastorate of Hub circuit in order to engage in evangelistic work, a preacher is needed to take charge of the circuit. The circuit will pay about $300 for the remainder of the year. A married man is preferred, though the parsonage is not yet complete.

T. L MELLEN, P. E.

845 Main street, Hattiesburg, Miss.

In the First Rank.

Receipt No. 1, thirty dollars, goes to Rev. D L Cogdell, Shelby, Miss. When Conference shall meet in Kosciusko next December, the Board of Church Extension will not experience a delay of a single moment waiting for the report from Shelby, and Bro. Cogdell will not be bothered making a settlement with the Board. Next!

J. R. BINGHAM, Treas.

Carrollton, Miss., June 27, 1904.

Notice.

The third Quarterly Conference for the Brooklyn circuit will be held at Hickory Springs, instead of at Brooklyn, as published in the ADVOCATE. The Conference meets Sept. 3 and 4.

Fraternally,

J. O. BENNETT, P. E.

Arcadia, La., June 28, 1904.

Church Destroyed.

DEAR BROTHER: Our church here at Haynesville was blown down this evening at 3:30 o'clock. We had some insurance, though not enough to replace our house, which is a total wreck. We are sorely afflicted in this, our great loss.

Yours fraternally,

B. H. SHEPPARD.

Haynesville, La., June 29, 1904.

Notice.

The Board of Missions of the North Mississippi Conference will meet at Carrollton, July 12 and 13, at 9 A. M. A full attendance of the members of the Board is earnestly desired. The presiding elders are requested to meet with us where it is possible.

W S. LAGRONE.

Wanted.

A place to preach during Summer vacation. Could stay on the charge till Oct. 1. Address Allen S. Cameron, Wesley Hall, Nashville, Tenn., until May 13; after that Holcomb, Miss.

To Correspondents.

Friends who have favored us with communications are requested to be patient. We have been pressed for room for several weeks, and will be for several weeks to come. It is our purpose to print every communication we have in hand except one or two written with a pencil. Be patient, please.

Special Notice.

Wanted at Montrose, Miss., a Methodist man as principal of the Forest District High School.

WALDO W. MOORE.

If you owe us money, and can not pay all, send us part of it—half of it, or even less. Small favors will be thankfully received.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 2.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 14.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 13.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 22.
Holston, Abingdon, Va., Oct. 12.

Orphans' Home.

DEAR SIR: I was an unexpected visitor at the Water Valley Orphans' Home from June 4 to June 8. I live in Memphis, but I was going to Jackson and Florence, Miss., to visit relatives, and as I had some relatives in the Home from Florence, I went by to see them.

Bro. and Sister Shipman gave me such a warm welcome, and made me feel so much at home, I stayed much longer than I expected. I became so very much interested in the Home and its needs that I have wished some of its wealthy friends would make it a visit, as I did, realize its needs, and supply them. It is a great institution, and those in charge are laboring faithfully under many difficulties for its good. I believe Bro. and Sister Shipman are particularly adapted to that work, but it appeared to me that they had more to do than they could do well; therefore, they can not accomplish the most good.

As I am not a Methodist, I am afraid it will seem presumptuous on my part to speak of some of the needs; but when I think of the poor sanitary condition of the dormitories, I want to speak regardless of appearance, hoping it may be a means for good. Too many are crowded into one room, and there is no way to remedy it, unless more rooms are built. It is my opinion that if the friends of the Home knew the facts, they would quickly relieve the conditions that now exist. They are also very much in need of more cows. They do not have half enough milk and butter, unless they buy it.

As I have said before, it is a great institution for good, and Bro. and Sister Shipman are deeply interested in developing the body, mind, and spirit of the helpless and dependent children who are placed under their care, but their efforts are retarded by existing circumstances.

May those who are blessed with means look into the many needs of the Home, and may they quickly relieve the crowded condition of the dormitories!

Sincerely. S. S.

Florence, Miss., June 29, 1904.

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. A. S. J. NEILL, Treas.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday-school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903-04, $2.25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly. G. W. BACHMAN, Colporter.

Winona, Miss.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

W. F. M. S.

The Woman's Foreign Missionary Society of the North Mississippi Conference convened in Oxford, June 17-22. The first session was held Thursday evening, the main feature of which was the consecration service, conducted by Miss Susie Trigg, of Greenville. Interesting and helpful experiences of both leader and delegates were brought out at this meeting; one of the leading thoughts was that "our spirituality must keep pace with our activities." A gracious and cordial address of welcome came to us from Mrs. Lipscomb, on behalf of the local auxiliary. Mrs. S. F. Clark, of the Conference, replied in a few words, expressing the appreciation of the "Marthas, Marys, Deborahs, and Miriams" assembled in the university town of Oxford.

Friday, 8:30 A. M., Executive Committee met at the church, of which Bro. Countiss is pastor. He welcomed us later, on his return home, finding us already in possession of church and premises. At 9 A. M. the business meeting opened with a goodly number of delegates present. The reports evidenced that the work is taking no backward step. The number of scholarships, Bible women and schools undertaken and supported, together with the dues, the contribution to the fund of the Woman's Board, also bear witness. Very earnest, sisterly women came to us with greeting from the Baptist and C. P. Churches, and also from the Presbyterian Church. The reports were made both by delegates and district secretaries. The juvenile societies were well represented, mostly by their own delegates. Robert Paine, a grand son of Bishop Paine, represented the "Ellen Elkin Memorial," of Aberdeen. Special mention is made of him, as it was good to see a boy in our ranks. We sometimes forget how much it means to have a boy publicly committed to the right side.

Columbus district is the banner district in finances, with Mrs. Woodard as secretary; Holly Springs claiming to measure up even, with her two missionaries, Misses Barcroft and Blackburn. Miss Foster, now in training in the medical school, preparatory for her work in foreign fields, illustrated, in her sweet personality, the beauty of youthful consecration.

The report of the corresponding secretary was interesting and instructive, both in review of the work and report from the Woman's Board meeting in Florida. One of the changes recommended to the auxiliaries by the Board was giving up the scholarships, and the putting of the money into the general school fund; reason given, that the scholarship plan made it hard for the missionaries. As the scholarships have given the auxiliaries a very dear personal interest in the foreign schools, it was not easy to see need for any change, and much harder to see the need of having the scholarship abolished. The Board was memorialized to continue the publication of the juvenile leaflets, as nothing had been found to take their place in the juvenile work.

The president, Mrs. Gibbs, gave a comprehensive review of the work, with its outlooks and possibilities. The vice-president, Mrs. Thames, gave an interesting chapter of the W. F. M history. A most unique retrospection of the twenty-five years existence of the Woman's Foreign Missionary Society was given by Miss Molly Clark, beginning with its very small beginning up to its present dimensions, with many amusing as well as thrilling experiences. We shall not forget soon the pleasure it gave us to follow her, step by step, into the exceedingly interesting history of the W. F. M. S. of the North Mississippi Conference.

On Sunday, Bro. Thames preached the annual sermon, taking three texts, showing that outside of Christ the church had no spiritual progress or power.

The name of Mrs. Mary Stone (who was so long Conference secretary) was put on the memorial list, and a memorial service was conducted by Mrs. Thames held in memory of her.

Most of the officers were reelected. After finishing up the work in a satisfactory way, the Conference adjourned to meet in Okolona at its next annual session. The delegates and visitors brought away with them sweet memories of the hospitable people of Oxford, who did so much to make their stay in their university town delightful with drives on its beautiful campus and visits to its Halls of Philosophy and Science.

MRS. S. F. CLARK,
Editor.

Coach Excursions to the World's Fair.

May 31 the Texas and Pacific railway will sell special excursion tickets to St. Louis and return from New Orleans, Baton Rouge Junction, and intermediate stations, including Napoleonville and Lafourche branches, at less than the one-way rate—tickets to be good only in chair cars or coaches. Final limit leaving St. Louis ten days in addition to date of sale. See any Texas and Pacific ticket agent.

Corinth District Conference.

The District Conference for Corinth district, North Mississippi Conference, will be held at Ripley, Miss., July 7-10, 1904. Thursday, the first day, will be devoted principally to Sunday-school interests.

Examining Committee—P. E. Duncan, J. H. Felts, W. L. Anderson.

On Wednesday, July 6, there will be a joint meeting of the Woman's Foreign and Home Mission Societies, under the management of the respective district secretaries. These ladies will be glad to have all the members of the District Conference present on that day.

W. C. HARRIS, P. E.

Alexandria District Conference.

The Alexandria District Conference will meet at Colfax, La., at 9 A. M., July 28, 1904. The following are the committees:

For License to Preach—W. H. Benton, D. C. Kelly, L. L. Roberts.

Admission on Trial—T. K. Faunt LeRoy, P. M. Brown, W. T. Woodward.

Orders—B. T. Crews, R. A. Davis, G. D. Anders.

Rev. B. T. Crews will preach the opening sermon at 7:30 P. M., July 27. Let all members of the Conference hear him.

One session of the Conference will be devoted largely to the discussion of the subject of missions; led by Dr. J. T. Sawyer, P. M. Brown, D. C. Kelly, and Glenn Flinn.

Bishop Morrison is expected to preside.

J. L. P. SHEPPARD, P. E.

Mul-en-ol.

Everyone who has a pain, bruise, insect bite, sore mouth, or ulcer of any kind, should know that immediate and permanent relief is obtained by the constant use of Dicks' Mul-en-ol, the ad. of which is found in another column.

Mobile and Ohio Railroad. Only $17.55 New Orleans to Hot Springs, Ark., and return, returning in 60 days; every Wednesday and Saturday in June, July, August and September. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A., 229 St. Charles street, New Orleans, La.

Marriages.

June 12, 1904, at the Coalville Church, by Rev. W. L. Hightower, Mr. W. D. McClellan, of McHenry, Miss., to Miss Maggie R. Stewart, of Wool Market, Miss.

June 16, 1904, at the residence of Mr. J. F. Cook, Florence, Miss., by Rev. M. H. Moore, Mr. George Pierce and Miss Pearl Shamberger, of McComb City, Miss.

June 19, 1904, at the home of the bride's parents, Judge and Mrs. E. C. Montgomery, by Rev. C. T. Munholland, Mr. A. S. Adams, Jr., and Mrs. Callie Brooks, all of Tallulah, La.

June 19, 1904, at the home of the bride's mother, Mrs. Mary E. Clark, Jennings, La., by Rev. A. A. Bernard, Mr. A. T. Carmouche and Miss Janie Clark, both of Jennings, La.

June 22, 1904, at Rayville, La., by Rev. J. A. Parker, D. D., Mr. W. F. Trezevant and Miss Eunice Mangham, all of Rayville.

June 29, 1904, at the residence of the bride's parents, Mr. and Mrs. A. R. Rowland, Hamburg, Miss., by Rev. T. W. Adams, Mr. Gordon B. Kent to Miss Oza Rowland.

June 29, 1904, at Moss Point, Miss., by Rev. E. H. Mounger, D. D., Mr. Laurence Winton Green and Miss Ada Lenora Rollins.

Is Dr. D. M. Bye a Fraud?—What Mrs. Williams Says about Him.

Dallas, Texas, Dec. 31, 1903.

Dr. D. M. Bye, Indianapolis, Ind.

DEAR SIR—This testimonial is sent, hoping it may be of use to some, and to my friends or their neighbors in the different States in which I lived. So many die after long and excruciating suffering, and so few recover, that I had little hope when I was told without doubt I had a Cancer. Friends wished me to try Dr. D. M. Bye, who said he could cure cancer and without pain. I thought this a bare-face fraud. However, should I prove him such, I could report him to the postal authorities, and do the world some good, if not myself. After writing to several whose testimonials I had read, I had to admit there was something in it. I had had the Cancer two and a half years, and the best specialist in this section said my time was short in which a cure was possible. You referred me to the Dallas, Texas, office, and I got a month's treatment. Before my month was up, my Cancer was gone, not only to my joy, but to that of all who know me. Besides, as one expressed it, "Now we will know what to do."

The medicine also made me feel better, although I had doctored much before. Dr. D. M. Bye's discovery is grand. He must be one of the happiest men in the world, enjoying the happiness and blessing he has brought to many and will bring to thousands more. I will do all I can to spread the good tidings.

But I must add warning: Before using this medicine I got medicine from Kansas City, purporting to be the very same, and it and the directions were very unsatisfactory. Dr. D. M. Bye, Indianapolis, Ind., and the Dr. D. M. Bye Company, Dallas, Texas, are the only places to trust.

ANNA M. WILLIAMS,
Katy, Texas.

There is absolutely no need of the knife or burning plaster; no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

TRACTS FREE.

"Rules for Young Christians" is an excellent leaflet for young and old preachers, and all Christians will find them very helpful. Write for a free package, and do good by distributing them. Address

J. W. BEESON,
Pres. Meridian Female College, Meridian, Miss.

Letter from Arkansas.

DEAR BROTHER BOSWELL: I send you a few lines from Arkansas. I preached here yesterday at 11 A. M. and 8:30 P. M. for Rev. A. M. Robertson. This is a county-seat town of a thousand inhabitants in a fertile and prosperous section of country. I came west from Vicksburg through Louisiana—famous for pioneer adventures in early Methodist history. The Christian valor of the apostolic Nolley, and the indomitable Lasley and Bowman, remind one of the labors of Paul. This journey was made through historic ground. Standing on the upper deck of the transfer boat, gazing at the hills of Vicksburg, the stirring scenes of '65 came to view; the movements of the Federal fleet in the river, the bombardment of the city, that at last became so monotonous that the children would watch the shells in their course.

I preached for Bro. C. T. Munholland at Delhi, where a pleasant Sabbath was spent at the home of Bro. Travis. The following Sabbath was spent with Bro. Bowman at Homer, preaching for him at night. A few revival meetings are being held.

I found Bro. Smylie with Dr. Sawyer at Monroe, and Bro. Williams, of Greenville, Texas, with Bro. Fulton at Plain Dealing.

Crops are generally looking well, except in the Red River country, where they have had a disastrous flood, which entirely destroyed a great many crops. However, one strange thing of human nature is, complaints are numerous for adversities, and praises are few for blessings. God's Word enjoins us to "in everything give thanks," which the genuine Christian will do. The Christian rejoices because he sees God in everything; the natural man complains because he sees God in nothing. So it is a truism that man rejoices when he sees God, and complains when he sees him not. Oh, may the people heed Paul's injunction (Rom. xii, 1, 2), that they may prove the good of the acceptable will of God!

Your brother,

R. L. PHILLIPS.

Lewisville, Ark., June 27, 1904.

H. M. S.

W. H. M. S., North Mississippi Conference.

REPORT OF CORRESPONDING SECRETARY FOR QUARTER ENDING JUNE 1, 1904.

Number of women and girls in the church	2,465
Number of adult members in the Conference	1,018
Number of young people or juvenile members in auxiliaries	43
Number of meetings held during quarter	138
Average attendance during quarter	49
Number of life members	2
Number of members added to Baby Roll during quarter	5
Number of subscribers to Our Homes	250
Number taking Home Mission Reading Course	15
Number of adult mite-boxes in use	2
Number of baby mite-boxes in use	61
Number pledged to tithing	57
Number of boxes of supplies sent off and reported to Sup't of Supply Department	10
Number of scholarships supported	4
Number of papers and leaflets distributed	966
Number of visits made to sick and strangers	845
Number of visits made to corrective or benevolent institutions	6
Number of cottage prayer meetings or Bible readings held	6
Number of garments in good order distributed	153
Number of needy assisted	72
Number of auxiliaries contributing to connectional enterprises	12
Auxiliaries in Conference Society	62

A. C. YEAGER, Cor. Sec.

Water Valley, Miss.

REPORT OF TREASURER FOR QUARTER ENDING JUNE 1, 1904.

Received from—

Mar. 15	By balance from fourth quarter	$223 59
June 15	By dues	172 70
June 15	By connectional enterprises	77 50
June 15	By special for Main Street, Water Valley, parsonage	25 00
June 15	By Orphans' Home	16 00
June 15	By hospital	15 50
June 15	By Conference Expense Fund	39 35
		$569 94

Paid to—

May 16	To del. ex. to W. B.	$ 26 00
May 16	To ex. annual meeting	55 40
June 15	To Orphans' Home	16 00
June 15	To treas. ex.	3 50
May 23	To Gen'l Treas. for W. V. par.	50 00
June 15	To Gen'l Treas.	249 70
June 15	To balance on hand	169 34
		$569 94

MRS. E. T. PHILLIPS, Treas.

The Queen and Crescent Route announces that it has arranged to sell, during the period June 1 to Sept. 30, tickets reading from points in Louisiana and Mississippi to St. Louis, via Meridian and the M. and O. R. R.; thence by direct route to any Summer-tourist resort in Tennessee, Virginia, or the Carolinas; thence home by direct route, with privilege of stop-over at St. Louis to attend Louisiana Purchase Exposition, and final limit of October 31, at rate based on 80 per cent. of the sum of the one-way rates by the route of the ticket, or the reverse of the above routing.

This is to enable Summer tourists to visit the Exposition, either going to the Summer resort at which they desire to spend the Summer, or on the return journey from such Summer resort.

GEO. H. SMITH,
Gen. Pass. Agent,
New Orleans, La.

ONE OF LONDON'S BRIDGES.

At first sight there appears nothing romantic about the Southwark bridge, whose reconstruction is now being debated. But there is a wonderful little story behind it, after all, says St. James' Gazette. There was the inevitable fight over its construction. Street traffic and the necessities of pedestrianism might go hang so long as the traffic of the river was not interfered with; and it was to get over the opposition of the corporation and conservators that the Rennies had to make such enormous spans—the largest ever attempted in the history of engineering up to that period. This necessitated the use of blocks of granite greater in extent than had ever been quarried since the days of the ancients. It could not be done, masons declared. Sir John Rennie on his part swore that it could and should. He went to Aberdeen, and at Peterhead found a block of granite weighing 25 tons. That he would have whole, he said.

By excessive wages and unprecedented largesse of the native wine, men were got to cut and detach the mass from its moorings. But then it had to be taken four miles along the road to port. Such a thing had never been heard of. Sir John managed to fake up a carriage, and after a journey of a day and a half, part of which was spent in digging the monster out of collapsed roadways, 12 or 14 horses got it to the vessel which, after extraordinary difficulties, the engineer had succeeded in chartering. There were no cranes to lift such a weight. They had to build a scaffolding in the bed of the harbor to get the block aboard. Eventually the thing was accomplished, and although every mariner save the one who had undertaken the commission believed that the enterprise would send the vessel to the bottom, the granite was safely brought to London, and a new era in engineering inaugurated. One curious feature in the history of Southwark bridge is that it was opened at dead of night. As the clock of St. Paul's chimed midnight it was declared free to the public.

NAVAL TOPICS.

The Japanese are said to be delighted because the name of Admiral Makaroff signifies in Japanese, "defeated."

Great Britain has in course of construction: Battleships, 8; armored cruisers, 13; second-class cruisers, 1; third-class cruisers, 4; scouts, 8; destroyers, 23; submarines, 11; river gunboats, 6. The new battleships, to be known as the Lord Nelson class, will cost $8,000,000 each.

Admiral Bowles, who retired from the construction department of the navy to take general charge of the ship building plant near Quincy, Mass., and must be conceded to know something about the business he has been in for 25 years, at a meeting of the Master Builders' and Trades association of Quincy expressed his belief that the United States will be building the ships of the world in the near future.

Lieut. Thomas D. Wilson, of the battleship Alabama, made a remarkable record in gun-loading during the semi-annual target practice at Pensacola. Lieut. Wilson has charge of one of the 13-inch gun turrets. Under his tuition his crew has become so proficient that in actual target practice a 13-inch rifle is loaded and fired in 38 seconds, and at drill, between fires, in 30 seconds. It is regarded as good work to get a 13-inch gun loaded and ready for firing in 60 seconds.

HEARD ABOUT TOWN.

Postmaster Edward H. Miner, of Burrville, near Waterbury, Conn., has plunged his community into excitement by announcing that he intends to build a new house—the first to be erected in the place for 38 years. Miner, besides being postmaster, is station agent and storekeeper for the village, where he has lived since 1866.

A singularly conscientious official is Casimir Welch, a deputy marshal of Kansas, who has tendered his resignation until after his trial for shooting Martin Crowe, the sergeant at arms of the Kemper convention, because, as a peace officer, he thinks that he could not discharge his duties with propriety while he is under arrest for violation of the law.

Ernest W. Caldwell, the retiring mayor of Sioux City, has decided to write a history of South Dakota, a subject with which he is thoroughly familiar. Mr. Caldwell was the auditor of the territory for a term and was identified with the political history of the territory for a number of years. The constitution of South Dakota is largely the work of his brain and pen.

PERT AND PERSONAL.

W. I. Mustin has just been elected to his fifth consecutive term as president of the Pittsburg stock exchange. Mr. Mustin was born in the smoky city 44 years ago, and since reaching manhood has taken active interest in public and social affairs.

Henry J. Ackerman has been living in a dugout near Pueblo, Col., for six years. Formerly he was a well-to-do resident of Brooklyn. In 1898, while cruising in his yacht, he met and fell in love with a young woman. She married another man, whereupon Ackerman left his home and took up his abode in his present quarters, where he has lived a hermit's life ever since.

Ex-Senator Mason, of Illinois, was seated with a party of friends in a Washington cafe one evening, when the circle was joined by the son of a big western capitalist, whose main aim in life seemed to be a continuous jubilee. He was of that class inelegantly known as "butters in" and it was soon evident that his presence was distasteful to the senator. "My old man doesn't put up a cent for me," said the young man, displaying a fat roll of greenbacks. "I'm on my own resources." "How do you manage it?" asked one of the party. "You must have some sort of a 'snap.'" "This is my 'snap,'" said the gay spendthrift, impressively touching his head. "And there's not a softer 'snap' in the world," assented Senator Mason.

Prof. C. I. Norton, of the Massachusetts Institute of Technology and engineer in charge of the insurance engineering experiment station, spent several weeks investigating the Baltimore causes of the fire, studying the effects of it on the various buildings, according to their construction. Prof. Norton concludes that with care steel-frame buildings can be so constructed as to stand the destruction of their contents without injury to the steel and possibly without danger to the protecting material or floor arches; that with proper shutters, wired glass, etc., the burning of adjacent buildings would cause little permanent injury, and that a district composed wholly of such buildings would be in comparatively little danger from conflagration.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. MARTHA HENDERSON (nee Ford) was born Dec. 21, 1821, near the banks of Pearl river, in the State of Mississippi, in that historic old home of the Fords in which both the first session of the Mississippi Legislature and the first Methodist Conference, after its organization, were held. This house still stands in a state of preservation. Sister Henderson was the daughter of Rev. John Ford, Jr., who, in early life, came to Louisiana, and was one of the pioneer preachers of West Louisiana and East Texas. Sister Henderson joined the church in childhood, and for near seventy-five years was a useful and honored member of the same. She loved her church, and always, to the utmost of her ability, cheerfully supported its institutions. I have never known a more uniform Christian character, and I knew her long and well, for hers was the first family with which I became acquainted after coming to Louisiana during the Civil War. Her ever kind, loving disposition, and occasional words of warning she would sometimes give me, always made a deep impression on my then sinful mind and heart. How many others can say the same will never be revealed this side of heaven. And no Methodist preacher ever found a readier friend, or one who could more effectually administer the balm of healing, than she. Often during my early ministry I sat at her feet, pouring out my troubles, and sometimes my doubts and fears, to find that in a little while her words of cheer, apt quotations from the blessed Book, expressions of sympathy, and an assurance that she was continually praying for me, were to my soul as oil poured upon troubled waters. Oh, that every Methodist itinerant could have one such friend and earthly comforter to cheer him on his way! Mother Henderson's faith seemed to be unwavering, ever trusting in Christ as an ever-present and personal Savior; and in all the troubles and disappointments incident to her life, she was resigned, and in death the same spirit was manifest. At the close of the Civil War, when it seemed that nothing but hardships and poverty remained to us, she, with her usual Christian resignation, accepted the situation, and cheerfully went to work, willing, if need be, to suffer for her children and for Christ. I have seen her in "perils often." Three years after the close of the war her husband, Bro. Henderson, with his entire family, together with myself and wife, moved to British Honduras, and whilst at sea our vessel was caught in a terrific gale, which lasted three days and three nights, which caused the passengers to become greatly alarmed, and even the officers of the ship expressed grave doubts as to our safety; yet, amidst all this confusion, Mother Henderson never expressed any fears, but was perfectly calm and seemingly undisturbed in mind. Whilst in Honduras her husband and eldest son, Eddie, died, which, of course, was a terrible shock to the family. Soon after consigning these loved ones to the tomb, with sorrowing hearts, leaving their dead in a strange land, the family returned to the United States, and settled down on their old homestead in Caddo parish, La., where the mother continued to live until just a few days before her death, which sad event occurred on April 21, 1904, in the quiet little village of Keithville. The day after her death she was laid to rest by sorrowing friends in the graveyard at Old Friendship Church, Rev. J. M. Alford and the writer performing the sad rites. All her children, both dead and living, were and are faithful Christians. Only three are living—one daughter and two sons—one of whom, W. F. Henderson, is a Methodist minister and a member of the Louisiana Conference.

J. B. CASSITY.

Mrs. FANNIE A. NORWOOD (nee Simmons), widow of E. S. Norwood, and daughter of the Rev. A. Simmons, of the Mississippi Conference, was born Dec. 4, 1823, and died April 16, 1904, aged eighty years four months and twelve days. Sister Norwood was a devout Christian, and had acted well her part in life's great drama. She was not only a faithful mother to her own children, but had been a mother to three of her orphaned grandchildren, whom she reared from almost infancy, and two of whom she had just seen merge into young manhood and womanhood when God, in his good pleasure, called her home. Her mind was clear, and her disposition was cheerful and sunny, unto the end of life's pilgrimage; and like the sun, even more beautiful and glorious just before he suddenly sinks behind the western horizon, so this beautiful life, suddenly, yet peacefully, passed beyond the horizon of time without any sickness or lingering pain, and we laid the remains to rest beside the companion of her earlier life, to sleep until God shall say: "Thou hast been faithful over a few things: I will make thee ruler over many things; enter thou into the joy of thy Lord."

W. H. COLEMAN.

Mrs. MARY E PEEVY, wife of C. H. Peevy, of Calhoun, Ouachita parish, La., died at the family residence May 4, 1904. Sister Peevy was born Jan. 16, 1852. Her maiden name was Calhoun, and before she was twenty years old she united with the M. E. Church, South, of which she remained an exemplary and useful member. She was an active worker in the Sunday-school, and leaves a vacancy which will be hard to fill. Her Christian character was of the positive kind, and exhibited in all the relations of life a charming influence as wife and mother and Christian, so that her removal makes hearts sad, a home desolate, and a community bereaved; though we mourn not as those without hope, for she was ready for the exchange of worlds. Sister Peevy leaves an aged mother, and her devoted husband and four children, one son and three daughters, to mourn her departure. May the benedictions of our Heavenly Father, in answer to the prayers of the departed wife and mother, cheer the hearts of these bereaved ones!

HER PASTOR.

"Seeing is believing." Ah! turn it about the other way: "Believing is seeing." Jesus Christ will reveal himself to that "inner eye which is the bliss of solitude" and the joy of the Christian life; will reveal himself to that inward eye so clearly, so closely, so certainly as there will be no room left for doubt.—Alex. MacLaren, D. D.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—SECOND ROUND.

Baton Rouge, Second Church	Mar.	27-30
Baker, at Deerford	Apr.	9, 10
E. Feliciana, at Olive Branch		16, 17
Clinton		17, 18
Wilson	30, May	1
Jackson, at Concord		7, 8
Ponchatoula, at Springfield		14, 15
Live Oak, at Palmetto		15, 16
Port Vincent, at Huff's Chapel		21, 22
St. Francisville, at Star Hill		28, 29
St. Helena, at Wesley	June	4, 5
Pine Grove, at Pipkin's		5, 6
Zachary, at Slaughter		11, 12
Franklinton, at Fisher		18, 19
Kentwood, at Tangipahoa		25, 26
Amite		26, 27
Baton Rouge, First Church	July	3, 4

F. N. PARKER, P. E.

CROWLEY DIST.—SECOND ROUND.

Franklin	Apr.	9, 10
New Iberia	11 a. m.	16, 17
Jeanerette	7:30 p. m.	17
Lafayette		23, 24
Iota	May	1
Rayne	11 a. m.	7, 8
Crowley		8, 9
Patterson		11
Abbeville		14, 15
Morgan City		21, 22
Arnaudville		25
Lake Charles	June	4, 5
Lake Arthur	11 a. m.	11, 12
Jennings		12, 13
Church Point		18, 19
Vinton		25, 26
Indian Bayou	July	2, 3
Grand Chenier		9, 10

S. S. KEENER, P. E.

MONROE DIST.—THIRD ROUND.

Winnsboro, at Crowville	June	25, 26
Lake Providence	July	2, 3
Harrisonburg, at Pine Hill		10, 11
Rayville, at Little Creek		16, 17
Bastrop, at Pickett's		23, 24
Delhi and Tallulah, at D. (Dist. Conf.)		27-31
Bonita, at Bonides	Aug.	6, 7
Mer Rouge, at M. R. (preaching at 8 P. M., Sunday; Quarterly Conference, 2 P. M., Monday)		7, 8
Gilbert, at ——		13, 14
Floyd, at ——		20, 21
Waterproof		27, 28
Monroe	Sept.	4, 5

J. A. PARKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Pineville, at Sayers Ch.	June	25, 26
Alexandria	July	2, 3
Leompte, at Chicot		9, 10
Melville, at Rosedale		13
Simmsport, at Marksville		16, 17
Opelousas, at Bellview		23, 24
Colfax, at Colfax		30
Natchitoches	Aug.	3
Boyce, at West Alexandria		4
Bunkie, at Evergreen		6, 7
Columbia		10
Jena		13, 14
Pollock and Winfield		20, 21
Dry Creek		27, 28

J. L. P. SHEPPARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Corinth circuit, at Marvin Chapel	June	4, 5
Corinth station		5, 6
Booneville station		18, 19
Iuka circuit, at Harmony		25, 26
Iuka station		26, 27
New Albany circuit, at Bethlehem	July	2, 3
Ripley and New Hope, at Dumas		12
Jonesboro circuit, at Falkner		14
New Albany and Ingomar, at Glenfield		16, 17
Kossuth circuit, at Wesley Chapel		23, 24
Mantachie circuit, at Mooresville		27
Blue Springs circuit, at Bethel		30, 31
Booneville circuit, at Double Springs	Aug.	6, 7
Belmont circuit, at Patterson's Chapel		13, 14
Guntown and Baldwyn, at Lehanon		19
Wheeler's circuit, at Gamell's Schoolhouse		20, 21
Burnt Mills circuit, at Mt. Pleasant		27, 28
Marietta circuit, at Gilmore's Chapel		30

District Conference at Ripley, July 7-10.

W. C. HARRIS, P. E.

GRENADA DIST.—THIRD ROUND.

Water Valley, Main Street	June	5
Grenada station		12
Oxford		19
Pittsboro circuit, at Tabernacle		25, 26
Slate Springs, at Benela	July	2, 3
Ellzey, at George's Chapel		9, 10
Water Valley circuit, at Taylor's		16, 17
Coffeeville, at Goshen		20
Grenada circuit, at Holcomb		23, 24
Toccopola, at Mayhew's Chapel		30, 31
Charleston and Oakland	Aug.	6, 7
Harrison, at Ebenezer		9
Paris, at Banfer		13, 14
Minter City and Strathmore		20, 21
Water Valley, Wood Street		28

JNO. W. BELL, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis	June	4, 5
Como		12, 13
Hernando and Hines, at Hines		18, 19
Pleasant Hill, at Endora		25, 26
Cockrum, at Cockrum	July	2, 3
Coldwater, at Coldwater		9, 10
Wall Hill, at Bethel		16, 17
Tyro, at Free Springs		23, 24
Longtown, at Mastodon		30, 31
Senatobia	Aug.	4
Arkabutla, at Harmony		6, 7
Courtland, at Chapel Hill		13, 14
Batesville and Wesley, at Wesley		20, 21
Eureka, at Cold Springs		27, 28

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station	June	12, 13
Olive Branch		15
Holly Springs circuit		18, 19
Red Banks		25, 26
Byhalia	July	2, 3
Shawnee		9, 10
Cornersville		16, 17
Waterford		23, 24
Abbeville		30, 31
Mt. Pleasant	Aug.	6, 7
Randolph		13, 14
Pontotoc		17
Bethel		20, 21
Potts Camp		27, 28
Ashland	Sept.	3, 4

EUGENE JOHNSON, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus circuit	June	18, 19
Columbus, Second Church		25, 26
West Point	July	3, 4
Starkville		9, 10
Starkville circuit		10, 11
Hebron, at Memphis		16, 17
Crawford, at Trinity		23, 24
Columbus, First Church		24
Brooksville, at X-Prairie		30, 31
Macon	Aug.	6, 7
Shuqualak, at Salem		13, 14
Mayhew, at ——		20, 21
Winstonville, at ——		27, 28
Cumberland, at ——	Sept.	3, 4
Cedar Bluff, at ——		4, 5

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—THIRD ROUND.

Wesley Chapel, Natchez	Wed. June	29
Jefferson Street, Natchez	Thurs.	30
Meadville, at Oak Grove	July	2, 3
Barlow, at Brandywine		16, 17
Gloster, at Camp Ground		22-30
Homo Chitto, at Rosetta	Aug.	6, 7
Percy Creek, at P. C.		13, 14
Woodville		14, 15
Wilkinson, at Mars Hill		20, 21
Centreville, at Bethel C. G.		24, 25
Fayette, at Martin		27, 28
Liberty, at T. Chapel	Wed.	31
Washington, at Kingston	Sept.	3, 4
Hamburg		10, 11
Harriston, at Rodney		17, 18

T. W. ADAMS, P. E.

Gloster, Miss.

FOREST DIST.—THIRD ROUND.

Morton and Pelahatchie, at Pelahatchie	May	27, 28
Raleigh, at Pleasant Hill	Fri. June	3
Trenton, at Gasque Chapel		4, 5
Shiloh, at Clear Creek		10
Scott, at Lindsey Chapel		11, 12
Taylorsville, at Hebron		18, 19
Tollohola, at Mt. Olive	Fri.	24
Mt. Rose, at Holder's		25, 26
Ellisville circuit, at Oak Bowery	July	2
Ellisville station		3, 4
Eucutta, at Boyle's Chapel	Tues.	5
Vossburg and Heidelberg, at Saundersville	Thurs.	7
Laurel, M. Street (preaching at 11 A. M., Sunday; Quar. Conf., 9 A. M., Monday)		10, 11
Laurel, Fifth Avenue and Kingston (preaching at 7:30 P. M., Sunday; Quar. Conf., Saturday)		10, 9
Rose Hill, at Pleasant Grove	Tues.	12
Lake, at Carr's	Thurs.	14
Walnut Grove, at Pleasant Hill	Sat. and Sun.	16, 17
Harperville, at Cantrell		23, 24
Decatur, at Conehatta	Wed.	27
Newton and Hickory, at Hickory	31, Aug.	1
Forest, at Pulaski		2
Carthage, at Conway		6, 7
Philadelphia, at Waldo	Tues.	9
Indian Mission, at Coglan's Schoolhouse	Wed.	10
Edinburg, at Liberty	Thurs.	11
North Neshoba, at Mt. Pisgah		13, 14

J. M. MORSE, P. E.

JACKSON DIST.—THIRD ROUND.

Rankin Street, Jackson	8 p. m.	June	29
First Church, Jackson	11 a. m.	July	3, 4
Capitol Street, Jackson	8 p. m.		3, 4
Lintonia, at Short Creek	11 a. m.		9
Yazoo City, First Church			10, 11
Pinola, at Wethersby's	10 a. m.		15
Braxton, at D'Lo	11 a. m.		16
Florence, at Harrisville	4:30 p. m.		13, 17
Deasonville, at New Hope	11 a. m.		22
Madison, at Pearl River			23, 24
Tranquil	11 a. m.		30
Benton, at Fletcher's			30, 31
Palmetto Home, at Scarbrough's		Aug.	6, 7
Lake City	11 a. m.		13
Flora, at Bentonia			14, 15
Sharon	11 a. m.		20, 21
Canton	8 p. m.		21, 22
Fannin	11 a. m.		27, 28
Thomasville	11 a. m.		27
Brandon	8 p. m. and 8 a. m.		28, 29

JOHN W. LEWIS, P. E.

VICKSBURG DIST.—THIRD ROUND.

Satartia, at W. C.	July	2, 3
Rolling Fork		10, 11
Anguilla, at Bethel		16, 17
Utica, at Cayuga		23, 24
Port Gibson		30, 31
Cary, at Grace	Aug.	6, 7
Edwards, at Bovina		13, 14
Hermanville, at Sarepta		20, 21
Warren, at Red Bone		27, 28
Rocky Springs	Sept.	3, 4
Mayersville, at M.		10, 11
Bolton, at Clinton		17, 18
Vicksburg, Crawford Street		25, 26
Vicksburg, Washington Street		25

Pastors' attention is directed to Questions 17 and 20, whose especial exactions are exceedingly timely now. Let us have uniformly direct, affirmative answers throughout our district.

W. H. HUNTLEY, P. E.

QUARTERLY CONFERENCES.

Louisiana Conference.

NEW ORLEANS DIST.—THIRD ROUND.

White Castle, at Vacherie	June	25, 26
Plaquemine		27, 28
Felicity	July	3
Louisiana Avenue		10
Parker Memorial	a. m.	24
New Orleans Mission	p. m.	24
Carrollton		31
Dryades	a. m. Aug.	7
Rayne Memorial	p. m.	7
Carondelet		14
Burgundy		17
Algiers		18
McDonoghville, at Wesley		21
Mandeville, at Talisheek		24, 25
Slidell, at Pearl River		27, 28
Covington	Sept.	4

Wm. H. LaPrade, P. E.

BATON ROUGE DIST.—THIRD ROUND.

St. Francisville, at St. F.	July	9, 10
Baker, at Blackwater		16, 17
Baton Rouge, Second Church		17, 18
Live Oak, at Denham Springs		23, 24
E. Feliciana, at Clear Creek		30
Clinton	31, Aug.	1
Port Vincent, at New River		6, 7
Wilson, at Betoville		13
Jackson, at Ethel		14, 15
Ponchatoula, at James Chapel		20, 21
Pine Grove, at Tickfaw		27, 28
Franklinton, at Pleasant Valley	Sept.	3, 4
Amite		7
St. Helena, at Day's		8, 9
Kentwood, at Pine Ridge		10, 11
Baton Rouge, First Church		15, 16
Zachary		20, 21

F. N. Parker, P. E.

North Mississippi Conference.

ABERDEEN DIST.—THIRD ROUND.

Aberdeen station	June	5
Okolona station		12
Tupelo station		19, 20
Shannon circuit, at Union		22
Verona circuit, at Chesterville	July	2, 3
Amory and Nettleton, at Smithville		9, 10
Buena Vista circuit, at Ashury		13
Prairie circuit, at Paine's Chapel		17, 18
Atlanta circuit, at New Hope		23, 24
Montpelier circuit, at Friendship		30, 31
Houston and Wesley, at Houlka	Aug.	6, 7
Aberdeen circuit, at New Hope		13, 14
Okolona circuit, at Moore's Chapel		20, 21
Nettleton circuit, at New Chapel		26
Fulton circuit, at Van Buren		27, 28

Education and report of committees will occupy prominent places in the Quarterly Conferences of this "round."

J. C. Park, P. E.

WINONA DIST.—THIRD ROUND.

Itta Bena, at Sidon	July	9, 10
Winona station		12
Greenwood station		15
Carrollton station, at Valley Hill		16, 17
Enpora and Maben, at Walthall		21
Black Hawk, at Sweetwater		23, 24
Carrollton circuit, at Enon		28
Vance, at Vance		30, 31
Webb, at Cherry Hill	Aug.	6, 7
Rnleville, at Sandy Bayou		11
McNutt, at Shellmound		13, 14
Moorhead		18
Vaiden, at Kilmichael		20, 21
Mars Hill		25
Winona circuit		27, 28
Indianola, at Faisonia	Sept.	1
Tom Nolen		3, 4

Thos. H. Dorsey, P. E.

DURANT DIST.—THIRD ROUND.

Durant	June	25, 26
Sallis, at Pt. Hill		26, 27
Pickens, at Richland	July	2, 3
Ebenezer, at Ebenezer		3, 4
Tehula, at Tehula		9, 10
Sturges, at Bethel		16, 17
Chester, at South Union		24, 25
Ackerman, at Salem		30, 31
West, at Bowling Green	Aug.	6, 7
Lexington		7, 8
Kosciusko station		13, 14
Kosciusko circuit, at Salem		14, 15
Poplar Creek, at Salem		20, 21
McCool, at Chapel Hill		27, 28
Louisville, at Mt. Pleasant	Sept.	3, 4
Rural Hill, at White Hall		4, 5
Inverness		10, 11
Belzona		11, 12

W. S. Lagrone, P. E.

Mississippi Conference.

BROOKHAVEN DIST.—THIRD ROUND.

Fernwood, at Pisgah	July	2, 3
Magnolia		3, 4
Osyka, at Steven's Mill		9, 10
Adams, at Ebenezer		16, 17
Summit, at Cold Springs	a. m.	23, 24
Bogue Chitto	p. m.	23, 24
McComb, Centenary	Fri. p. m.	29
McComb, LaBranch St.		30, 31
Tylertown, at Hopewell	Aug.	6, 7
Providence, at Monticello		13, 14
Topisaw, at Topisaw	Tues.	16
Gallman, at C. S. Camp Ground	Sat.	20
Crystal Springs	Mon.	22
Bayou Pierre, at Pleasant Valley		27, 28
Hazlehurst		28, 29
Caseyville, at New Hope	Tues. a. m.	30
Brookhaven	Wed.	31
Pleasant Grove, at Tilton	Sept.	3, 4
Pearlhaven, at ———	Wed.	7
Terry, at Forest Hill		10, 11
Beauregard, at Beauregard	a. m.	17, 18
Wesson	p. m.	17, 18

B. F. Jones, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian, Central	11 a. m. July	10
Meridian, Seventh Avenue	8 p. m.	10
Meridian, South Side		17, 18
Shubuta, at Quitman	Fri.	22
Middleton, at State Line		23, 24
Meridian, West End	Wed., 8 p. m.	27
Enterprise, at Mayerhoff		30, 31
Matherville, at Andrews Chapel	Aug.	6, 7
Winchester, at Fedora	Fri.	12
Waynesboro, at Chicora		13, 14
Chunkey, at Concord	Tues.	16
Meridian, East End	Fri., 8 p. m.	19
Poplar Springs		20, 21
Daleville, at Andrew Chapel	Wed.	24
Pachuta, at DeSoto		27, 28
Wayne mission, at Mt. Pleasant	Tues.	30
Vimville, at Pleasant Hill	Sept.	3, 4
Porterville, at Mt. Hebron	Wed.	7
Binnsville, at Blair's Chapel	Fri.	9
North Kemper, at Spring Hill		10, 11
DeKalb, at Marvin	Tues.	13
Landerdale	Thurs.	15
Leaksville, at Avery		17, 18

Brethren, please see to it that Questions 17, 20, and 22 are answered as the Discipline requires.

W. M. Sullivan, P. E.

SEASHORE DIST.—THIRD ROUND.

Bay St. Louis	Sat. and Sun. July	9, 10
Pearlington and L., at Logtown	Mon. p. m.	11
Gulfport: 25th Avenue	Tues. p. m.	12
Gulfport: 28th Street	Wed. p. m.	13
Ocean Springs, at Mississippi City	Thurs.	14
Pascagoula	Fri.	15
Escatawpa, at Mary Denny Memorial	Sat. and Sun.	16, 17
Moss Point	Sun. p. m. and Mon. a. m.	17, 18
Biloxi	Sat. and Sun.	23, 24
Wolf River, at Cæsar	Sat. and Sun.	30, 31
Carriere, at Nicholson	Mon. Aug.	1
P. and Purvis, at Poplarville	Tues.	2
Lumberton	Wed.	3
Columbia	Fri. p. m.	5
Hub, at Paine Chapel	Sat. and Sun.	6, 7
Brooklyn, at Bond	Tues.	10
Eastabutchie, at Tuscanola	Sat. and Sun	13, 14
Coalville, at Poplar Head	Tues. p. m. and Wed.	16, 17
McHenry and W., at Howison	Thurs.	18
Vancleave, at Mt. Zion	Sat. and Sun.	20, 21
Lucedale, at Ward	Sat. and Sun.	27, 28
New Augusta, at Merrill	Mon. p. m. and Tues. a. m.	29, 30
Hattiesburg: Main Street	Wed. p. m.	31
Hattiesburg: Court Street	Thurs. p. m. Sept.	1
Williamsburg, at Oak Vale	Sat. and Sun.	3, 4
Mt. Olive, at Mt. Olive	Mon. p. m.	5
Collins, at Collins	Tues.	6
Mt. Carmel and S. Creek, at Santee	Sat. and Sun	10, 11
Sumrall, at Advance	Tues.	13

T. L. Mellen, P. E.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	8
Ordinary	8 1-2
Good ordinary	9 13-16
Low middling	10 7-16
Middling	11
Good middling	11 5-16
Middling fair	11 9-16
Fair	12 1-4

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	29 1-2 c
Off refined oil, in bbls, per gal	28 1-2 c
Prime crude oil, loose, per gal	23c
Prime C. S. cake, per ton, 2240 lbs	$26.00
Prime C. S. meal, per ton, 2000 lbs	$22.25
Soap stock, per lb	1.10c

Cotton Seed—

In sack, delivered at N. O., per ton, 2000 lbs	$17
In bulk, delivered at N. O., per ton, 2000 lbs	$16

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, JULY 14, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2499. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 28.

GLANCES AT THE WORLD.

The most exciting time in the history of Democratic National Conventions for many years occurred last week in St. Louis. The convention opened on the sixth, and finished its work some time on the ninth. Excitement was high from the start, and at times intense. The main objects in view were two, viz: to prepare a platform, and secure a candidate that would be able to harmonize the conflicting elements in the party. This the convention seems to have done. The platform is, in some features, a conservative document, and in some radical enough to satisfy the most radical. The work done by the Committee on Resolutions, which framed the platform, was so complete that it passed the convention without amendment and without discussion. The leaders of the factions made concessions on important planks, and thus secured harmony. Then came the fight for the candidate. This, however, was going on all the while, and when the balloting began it was seen that Judge Alton B. Parker, of New York, was far in the lead, lacking only nine votes of having two-thirds—the required number to elect. Before the end of the roll-call was reached several delegations changed their votes, and the nomination was made unanimous. Hon. H. G. Davis, of West Virginia, was nominated for Vice-President. As far as we have been able to read, the candidates and platform give great satisfactions to the party at large, and the canvass from now until the election will be warm. The party that wins will have a hard fight. It will be no walk-over for either party. Judge Parker is an upright, honorable gentleman, worthy of the confidence of the people. He is a member of the Episcopal Church. Mr. Roosevelt is a Reformed Presbyterian—a denomination known in some sections of the South as Seceders.

Within the memory of living men it required from four to six weeks to sail across the Atlantic Ocean, and to go from New York to China was a six months' undertaking. The voyage across the Atlantic can now be made inside of six days. And one can go to China now, transact business a whole month, and get back home at any point in the United States in about three months—probably in less time. Now comes a ship captain, who, after twelve years of hard work, and an expenditure of $37,000, tells us that he has invented and constructed a vessel that will go from New York to Liverpool in about sixty hours. He says: "I have the biggest thing in the world. Already I have been offered $10,000,000 for it by German ship-builders, and it will make billions for them if I sell it. I began by trying to increase the speed by changing the propeller, and after I'd got it down nearly half in that way, I accidentally hit upon an improved bottom based upon the idea of the hull of a catamaran, and that has cut it down nearly half again. This is the nineteenth model. I have named it Triumph. It is a 73-footer, and will carry a hundred men, and in two weeks she will be ready for her trial trip." Is this man a dreamer after the order of the "perpetual motion crank?" The Associated Press will tell us after a while.

The Prohibition party held its National Convention last week at Indianapolis. The principal feature of the platform is prohibition, but it is a much broader document than is usually sent forth by the party. "In addition to the planks on the liquor question, it declares the party to be in favor of international arbitration; favors a suffrage law based on mental and moral qualifications, uniform laws for the country and dependencies, popular election of Senators, civil service extension, and the initiative and referendum. The trust question was recognized by a demand for a rigid application of the principles of justice to all organizations of capital and labor. A reform of divorce laws is demanded and polygamy denounced." Dr. S. C. Swallow, of Pennsylvania, was nominated for President, and Mr. G. W. Carroll, of Texas, for Vice President. Prohibition of the liquor traffic is devoutly to be desired, and the prohibitionists are an active and intelligent body, but when they go into politics, we do not understand why they should weaken their cause by putting a preacher at the head of their ticket.

The Preachers' Institute at Vanderbilt.

I am just from the session of the Vanderbilt Biblical Institute. As there were none from the Mississippi Conference who attended, and only three from North Mississippi, I feel sure the object and advantages of the Institute are not understood. While it is connected with the Correspondence School, it is under the direction of a Board of Managers, chosen from the several Conferences. The officers are the creatures of this Board. The members of the Committee on Programme for next year have already been appointed, and if they succeed as well as did the committee for this year, there is something rich in store for those who can attend.

The session this year lasted one week, beginning with an address by Bishop Candler on "Revivals." Following were Bishop Wilson, on "The Glory of Service;" Dr. Kern, on "The English Bible," and also on "Representative American Preachers;" Dr. Winton, on "The Bible and National Life," and also on "American Romanism;" Prof. W. R. Webb, on "Christ, the Measure of Character;" Dr. Chappell, on "The Preparation of Christ for His Work;" Dr. Denny, on "Athanasius;" Dr. Stephenson, on "The Prophet and the Priest;" Dr. Hammond, on "American Christianity and Our Social Problems;" Dr. Tigert, on "The Nature of the Christian Religion;" Dr. DuBose, on "The Period of Retirement: Its Meaning for Jesus and the Apostles;" Dr. Godby, on "The Intermediate State;" Dr. Lamar, on "The Final Destiny of the Wicked;" Dr Hamil, on "The Higher Criticism" (it would have satisfied Bro. Mellen), and Chancellor Kirkland, on "Education."

There were many other speakers, chosen from the Vanderbilt faculty and elsewhere, and then we had class work besides.

Nothing could have been more helpful to a class of young preachers than the "Devotional Studies," conducted by Dean Tillett; and the love-feast alone was worth a trip to Nashville.

No admission fee was charged, and we paid only seventy-five cents a day for rooms in Wesley Hall, and three meals.

There were some seventy-five in attendance, representing eight or ten States. We hope there will be more next year. Why not? The campus is a delightful place, the water is excellent, the fellowship is helpful; besides, a rare opportunity is afforded whereby one may hear some of the greatest thinkers of the church on subjects of doctrine, etc.—all for about the same amount it would cost to stay at home.

For a young Methodist preacher who has only one week "off," whether he has a little money or a great deal, I am sure there is no better place than the Vanderbilt Biblical Institute; and I don't know that it would hurt some of the older brethren if they should go.

J. E. Cunningham.

Aberdeen, Miss.

"Coming Back to the Fold."

Dear Bro. Boswell: I am at the noted health giving springs of I-u ka in search of health. "All that a man hath will he give for his life." I am much improved.

I heard Bishop Bratton, of the Diocese of Mississippi (Protestant Episcopal Church), preach in our church last Sunday. Among other things he said: "It would be a great blessing to this country if the Methodist Church would come back to the fold of the Episcopal Church again."

Now, Mr. Editor, can you tell me when we left the Episcopal Church, or when we ever had any relation to it that we have not had to the other churches? We never had any whatever. John Wesley belonged to the Church of England, but was not a Bishop in that church, and had no authority to bring us out of the Episcopal Church if he had made the effort. Come back, indeed! What a sight! Eighty thousand Methodists coming back to the fold of ten thousand Episcopalians. What would they do with us? And what would become of Bishop Bratton? We have forty preachers in Mississippi who can beat him preaching. Will he take one of our poor circuits? Why do intelligent men continue to speak of a relation which never existed? It reminds me of the man who went out begging, and, to create a sympathy, he told that his horse died at a certain place which he had passed, and he told it so often that he got to believe it, and though he had never owned a horse, on his return he looked for his bones.

Our Episcopal brethren have talked about us coming back to the fold so long that some of them actually believe that we once belonged to the Episcopal Church, and some of our young people know no better. It is high time this falsehood was corrected, and that all concerned should know that we never had any relation to the Episcopal Church whatever. Should the mountains come to Mahomet, or should Mahomet go to the mountains? J. W. Honnoll.

Iuka, Miss., July 8, 1904.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Church Suppers.

DEAR DOCTOR: For some time I have been thinking of writing a few lines on the subject of "Church Suppers," etc. I notice that some of our best people are in favor of the "supper" to raise money for the Lord. Some of our leading people seem to think that the church can not do anything without giving suppers. "God forbid" any such. I have never seen a church prosper that gave them (they may for a while), but will soon be on the drag. I do not believe God will bless a church that will resort to the world, or substitute human plane for a divine. I have gathered a few facts I would like to give, which I think, after some of our people read, they will be convinced that these fairs and festivals are wrong. All substitutes for the divine plan, which have usurped its place, are, as a class, objectionable for the following reasons:

1. They substitute human plans for a divine.

2. They often make God's house a place of merchandise and amusement.

3. The same amount of energy devoted to prayer and giving would accomplish more.

4. They are a source of dissension. A leading pastor in Cincinnati recently stated in his pulpit that it often took a number of days to heal the wounds thus made.

5. They breed gossip.

6. They are of the world, and educate people to worldly ways.

7. They pain spiritually minded people.

8. They chill the spiritual atmosphere and lead to backsliding.

9. They grieve the Holy Spirit.

10. They are declared unscriptural and objectionable by the wisest and most spiritual teachers and leaders.

11. They set a wrong example before young converts.

12. They lower the church in the eyes of the world.

13. They discount the promises and rewards for cheerful giving.

14. They are a substitute for the self-denial and sacrifice which the church should exemplify before the world.

15. They create the impression that the object of the church is to entertain the world rather than to save it.

16. Worldlings conclude from them that we seek their silver rather than their souls.

17. They minify God, as they impress people that he is compelled to resort to such expedients to sustain his kingdom.

18. They are unwarranted by gospel precept or practice. To imagine their announcement at Pentecost seems like sacrilege. Modern Pentecosts should be as pure as primitive.

19. Official Boards that are baptized with the Holy Ghost never want them.

20. They blur the spirituality of those who cater to them.

21. Soul-winning work will yield better returns.

22. They are a compromise with the world.

23. They ignore Christ's commandment.

24. They cultivate stinginess.

25. They please the world and pamper the flesh.

26. They divert the church from soul-winning and soul-edifying to money-making.

27. They substitute feasting for fasting, and jollity for spiritual joy.

28. They embarrass ministers who object to them and do not wish to announce them.

29. They divide the church, as those who have had their eyes opened to their objectionable features can not conscientiously support them.

30. They make the church a competitor of the hotel, the restaurant, and the stage.

31. They have proved stepping stones to the theater and to gambling.

32. They transform the grace of giving into a catch-penny scheme.

33. They have the disapproval of much of the religious press.

34. They have been condemned by a large gathering of ministers of different denominations in Chicago under the name of the "Cooking stove Apostacy."

35. They rob of the reward which God promises to the cheerful giver.

36. They are a great revival hindrance.

37. They absorb time and thought which should be devoted to private devotion and earnest personal work.

38. Their late hours and unseasonable meals are unhealthful.

39. They are among the "wood, hay and stubble," which the Word declares shall be burnt up at the judgment.

What should believers do in regard to them? Refrain from them. When needful, state reasons for so doing, urge God's plan, exemplify it, and pray that it may be adopted. Scatter light on the subject, and suppress the great evil that is ruining so many churches.

I trust, Doctor, this will not find the waste-basket, for I think everybody should read these facts. May God bless you and the ADVOCATE!

Yours in Him.

H. E. CARTER.

Letter from Nashville.

MR. EDITOR: Perhaps a few random notes from the "hub" of Southern Methodism may not be unacceptable to friends in Mississippi. Although I have frequently visited Nashville, yet each recurring visit is a source of unmixed pleasure, even apart from delightful association with beloved children and friends. I was so fortunate as to arrive in time for the annual Confederate Veterans' Reunion. It was a grand occasion, and the press notices have been exceedingly complimentary to Nashville, according to her the honor of having entertained the veterans more royally than almost any other city. Nashville never does anything by halves. It was estimated there were fifty thousand visitors in the city, and that one hundred thousand people viewed the grand parade, which was four miles long. Tennessee's noble governor made a magnificent address of welcome in the Tabernacle, where the opening exercises were held. He is an orator of no mean ability, and his address was replete with both pathos and humor. His remarks concerning his "war record" brought out the "Rebel yell" in fine style. When the "late unpleasantness" began he was "actually wearing women's clothes in the shape of long white dresses, and later on, when old enough to wear kilt skirts and sit on the fence, he fell backward at sight of a Yankee soldier, and never stopped till he reached his mother." The mayor of the city said: "We welcome you to our sunshine. If that is not warm enough, we welcome you to some of our moonshine." It was a pleasure to see and hear Col Randle, who composed that grand Southern war song, "Maryland, My Maryland." He read an original poem, "The Unconquered Banner." A conspicuous motto on one of the public buildings was from Kipling's "Recessional," "Lest We Forget." Nothing could have been more beautiful or appropriate. A reception at the Capitol, tendered by Gov. Fraser and staff to the veterans, spousors and maids of honor, would have been delightful but for the "crush," which made it very desirable, to one at least, to get out in the open air. Blessings on our grey-haired veterans! Their number is growing less every year, but the same dauntless spirit animates their breasts as when they marched bravely forth, the flower and chivalry of the South, to the tune of "Dixie" or "The Girl I Left Behind Me." The next Reunion will be in Louisville, Ky.

One of the privileges of my first week here was to hear a great sermon from Bishop Candler, the occasion being commencement Sunday at Vanderbilt University. Some of his fine sayings have lodged themselves in my memory. "When John Wesley felt his heart 'strangely warmed,' the temperature of the world rose." "Paul, Luther and Wesley were not products of the times;' they 'made' their times." The sermon was worthy of the man and the occasion.

Tulip Street Church, one of the handsomest in Nashville, and the one to which my "folks" here belong, I attend most frequently, of course. Dr. McFerrin, the pastor, seems to be much beloved. He preaches the gospel in all its sweetness and purity, with no effort at display of learning or oratory, and his excellent congregations now, when so many are out of town, attest his popularity as a preacher. Even men of the world love to hear the "old, old story."

Those of my friends who are sweltering in the heat of a more Southern latitude would do well to come to Nashville. We are having practically no Summer here. The weather is delightfully cool—in fact, unprecedented in my recollections of June weather. This first day of July is cool enough for a light wrap, and a quilt at night is quite desirable. This, however, must be unusual, and is contrary to my former experiences here.

A visit to Nashville always seems incomplete without a trip to the "Hermitage," but, as most of the historic relics are said to be at the World's Fair at present, my visit will be postponed.

My personal friends whose eyes may fall upon these lines will understand how sad I feel when I remember that my now sainted mother was my constant companion on former visits. Together we walked, and drove, and visited the graves of loved ones at beautiful Mt. Olivet, and many places of interest; but she has passed through the gates into the city whose maker and builder is God. Many in Mississippi and other States rise up and call her blessed. Pardon this refereuce to a personal sorrow.

With greetings to the dear ADVOCATE readers, I am,

Yours truly,

MRS. REV. J. S. PARKER.

Nashville, Tenn., July 1, 1894.

St. Nicholas' New Serial.

The July St. Nicholas will have the first chapters of a unique serial, "Kibun Daizin,' or from Shark-boy to Merchant Prince," written by Gensai Murai, and translated for St. Nicholas by a native Japanese. Gensai Murai was once a student of the Waseda School, founded by Count Okuma, leader of the Progressive Party in Japan. There he studied English literature, and after completing his course wrote for a well-known Tokio paper, the Hochi. His work soon arrested the attention of reading circles in Japan, and several of his novels went through ten editions in two years. His story of Kibun Daizin is founded upon the life of Bunzayemon Kinokuniya, who is talked of familiarly, even to this day, by his countrymen. "Ki" and "Bun" stand for the initials of his personal and family names, while "Daizin" means "the wealthiest man."

Aberdeen District Conference.

The Aberdeen District Conference was called to order by Rev. J. C. Park, P. E., on the morning of June 23, 1904, at 8:30 o'clock. From beginning to end it was full of interest. Only one pastor was absent. Quite a number of godly laymen were present.

The first day was given entirely to Sunday school work, under the direction of R. P. Neblett, our Conference Sunday-school agent.

We had with us Rev. W. T. Griffin, who preached and took up a collection for the Orphans' Home amounting to $350.

Dr. W. B. Murrah gave us his genial presence for one day, and told us many encouraging facts about Millsaps College. He preached for us, and took up a collection for Improvement Fund amounting to $80 60

The lay delegation from this Conference to the Annual Conference are as follows in their order of election: F. P. McElwrath, S. T. Harkey, G. J. Leftwich, Asa Watson; alternates: P. W. Shell, C. C. Fast.

The following brethren were licensed to preach: L. B. Hankins, K. P. Foust, L. G. Akers.

K. P. Foust was recommended to the Annual Conference for admission on trial.

We can not speak in too high a term of the efficiency and kindly spirit of our presiding elder, J. C. Park. One does not have to be told that Park knows his business.

A spirit of love and harmony prevailed throughout the entire session of the Conference.

Shannon is an ideal place for a District Conference to meet. Our entertainment was simply the best, and we are not slow to express our high appreciation of such royal hospitality.

All the preachers and laymen are under obligations of love and appreciation to Bro. C. P. Moss for his untiring service in looking after our comfort and pleasure while with him.

The Conference goes to Houston next year

President W. L. Clifton addressed the Conference, and gave a very encouraging report of the work at Grenada College.

Rev. G. W. Bachman was with us, pushing his work with characteristic zeal and success.

Dr. S. A. Steel was also a welcome guest among us. He preached to the edification and delight of all.

The preaching was a source of great strength to our Conference. Dr. W. B. Murrah, W. T. Griffin, K. A. Jones, M. D. Fly, Dr. S. A. Steel, O. L. Savage, all delivered sermons.

O. L. SAVAGE, Sec.

Iuka Station.

DEAR DR. BOSWELL: Iuka gives evidence of spiritual life that is encouraging to the preacher's heart.

On the twelfth of June we observed Decision Day. We had made it a special subject of prayer for several weeks. A week previous to the day we distributed a number of cards, upon which was printed:

DECISION DAY.

I acknowledge Christ as my Lord,
And trust him as my Savior.
From this day, by God's help,
I will follow him.

.....

There were nearly forty signatures to these cards. The entire Sunday-school hour was devoted to the importance of deciding for Christ in youth. A special feature of the service was the testimony meeting, with many sweet and touching testimonies by the teachers, pupils, and some visitors. We concluded with an altar service, crowded with young and tender hearts seeking Christ as their personal Savior. A sermon was then preached to the children, at the conclusion of which ten bright young Sunday-school scholars were received into the church. Many of our boys and girls pass from the Sunday-school into the world without accepting Christ and uniting with the church, which is so hard often to get them to do after reaching manhood's years, who might have been saved to God and the church were this day properly observed.

One of our elect women sent a few days since five hundred dollars in bank stock to our Board of Missions. This was in place of the real estate mentioned before in the column of the ADVOCATE.

We have secured the services of Bro. J. A. Bowen, through whose ministry many blood bought souls have entered the kingdom, for our meeting beginning the sixth of August. We extend to you a cordial invitation to be present at, we trust, a spiritual feast, and to drink some of these health-giving waters.

Yours fraternally,

P. E. DUNCAN.

Fishers of Men.

DEAR DOCTOR: In Matt iv, 18 20, we find that "Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers, and He saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed Him." Peter followed faithfully until his Master's arrest, when, because he had slept, and not prepared himself, and been prepared, through prayer, for the temptation, he fell into sin and denied Him. After the resurrection he returned to his old secular employment from which he had been called, and again Christ sought him and asked him, "Simon, son of Jonas, lovest me more than these?" It seems to us that "these" refers to the employment, and the choice of Peter was to be Christ's service or fishing.

Now, there has been forced upon me the necessity of just such a choice at our "Seashore Camp Meetings." There are always unsaved ones there for whom efforts are made, and who find ample excuse for continuing in a worldly life by the actions of preachers and other professed Christians. I heard of this before I attended there, and although I never had any desire to go fishing during camp meeting, I was made more determined by the facts presented to me on the ground. How many of us have been grieved to see preachers with strings of fish pass the tabernacle while some other preacher was trying to call sinners to a life of faith and service. Then, perhaps, one of those fishers would be up at the next service preaching a lifeless sermon.

Brother preachers, I am not telling on you, for the thing is known, and your reputation is spread abroad. May God help you to deny yourselves this year, and refrain from fishing during camp meeting! As an excuse, a brother once said in my presence, "I came down here not to work, but to rest." Well, brethren, if that be the case, go before or after camp meeting.

Yours in Christian love.

P. H. FONTAINE.

Bethel Circuit, North Mississippi Conference.

DEAR DR. BOSWELL: Our Children's Day here was a grand success. The singing and recitations were just grand. The closing address by Rev. Arthur Autry—subject, "Sunday-school"—was eloquent and to the point, after which dinner was spread, and, regardless of the large crowd, estimated at about 400 or 500, there was plenty and to spare. In the afternoon we met for singing and a lecture; subject, "The Bible." Our collections for Children's Day funds far exceeded the year previous, being this year $6.42; and collections for a blind lady $12 20 the same day.

We are expecting to have Children's Day service at another one of our appointments the fifth Sunday in July.

Our work is doing nicely, spiritually and financially. Pray for us, that this may be the best year Bethel has ever known.

J. E GAULT, P. C.

State Line, Miss.

DEAR DR. BOSWELL: We have just closed a grand meeting at State Line. Bro. Guice, of Shubuta, came to us Monday, and preached twice a day until the close of the meeting. Bro. Guice is a fine preacher, and a splendid worker in a revival meeting. He is simply a great gospel preacher. Our meeting resulted in much good being accomplished. Many were blessed, some conversions, twenty accessions, and the town stirred for God. We are moving on.

G. W. HUFF, P. C.

May 30, 1904

World's Fair Rates.

On every Tuesday in July the Mobile and Ohio railroad will sell tickets New Orleans to St. Louis and return for $15, with limit at Fair of ten days, and will also sell every day 15 day tickets for $20, 60 day tickets for $24; limit until Oct. 31, $26, and limit until Dec 15, $28.80.

For tickets, time cards, maps and other information, write
F. E. GUEDRY, D. P. A.,
229 St. Charles street,
New Orleans, La.
Long-Distance Phone Main 3639-L.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.
(Corrected:)

Fernwood, at Pisgah	July	2, 3
Magnolia		3, 4
Osyka, at Steven's Mill		9, 10
Adams, at Ebenezer		16, 17
Summit, at Cold Springs	a. m.	23, 24
Bogue Chitto	p. m.	23, 24
McComb, Centenary	Fri. p. m.	29
McComb, LaBranch St.		30, 31
Tylertown, at Hopewell	Aug.	6, 7
Providence, at Monticello		13, 14
Topisaw, at Topisaw	Tues.	16
Gallman, at C. S. Camp Ground	Sat.	20
Crystal Springs	Mon.	22
Bayou Pierre, at Pleasant Valley		27, 28
Hazlehurst		28, 29
Brookhaven	Wed.	31
Pleasant Grove, at Tilton	Sept.	3, 4
Pearlhaven, at Bethel	Wed.	7
Caseyville, at New Hope	Thurs. a. m.	8
Terry, at Forest Hill		10, 11
Beauregard, at Beauregard	a. m.	17, 18
Wesson	p. m.	17, 18

The brethren will kindly give special attention to Questions 17 and 20. The committees will please be prepared to promptly answer Question 22.

B. F. JONES, P. E.

Proceedings of the Brookhaven District Conference and Preachers' Institute.

HELD AT WESSON, MISS., JUNE 28-30, 1904.

The opening sermon was preached on Monday, June 27, at 8 P. M., by Rev. C. F. Emery; subject, "The Power of the Gospel" (Rom. i, 14-17)

The Preachers' Institute was called to order in the Methodist Church at Wesson at eight o'clock Tuesday morning, June 28, by the presiding elder, Rev. B. F. Jones, D. D.

Preaching was announced daily at 8:30 A. M., 4 P. M., and 8 P. M. The day was spent in reading and discussing various practical papers treating of subjects relating to pastoral duties.

The District Conference was called to order Wednesday morning by the presiding elder. All the preachers in the district were present except Rev. J. A. Hobbs, who supplies Pleasant Grove circuit. He was detained by sickness in his family. About forty delegates were in attendance. R. Selby was elected secretary, C. W. Crisler, recording secretary, and C. F. Emery to report the proceedings for the NEW ORLEANS CHRISTIAN ADVOCATE. The names of all the preachers were called, and they reported very fully concerning their respective charges upon each of the items required by the Discipline. These reports disclosed the general state of the church throughout the district in a healthy condition, and the work advancing along all lines. Four hundred and twenty-five accessions were reported. Out of the twenty-two charges, but four or five were doubtful about bringing up in full the Conference assessments.

The Conference was addressed by the following concerning the interests they represented: Rev. L. S. Jones, president of Port Gibson Female College; Rev. I. W. Cooper, president of Whitworth Female College; Rev. W. T. Griffin, agent for the Orphans' Home, and Rev. R. Selby, Conference Secretary of Education.

Morris H. Perritt and John H. Grice were granted license to preach, and were recommended to the Annual Conference for admissfon on trial into the traveling connection.

The following delegates were elected to the Annual Conference: T. A. Lee, R. W. Millsaps, B. A. Summers, J. E. Caruth; alternates: W. B. Cook and D. C. Farmer.

The following Licensing Committee was appointed to serve until the Annual Conference: R. Selby, J. A. B. Jones, I. L. Peebles, C. W. Crisler, N. B. Harmon, M. L. Burton.

Suitable resolutions were adopted concerning the death of Mrs. J. W. Lambuth.

The following resolutions, offered by C. F. Emery, was adopted by a rising vote:

Whereas, The official relation of Rev. B. F. Jones, D. D., as presiding elder of the Brookhaven district, will expire by limitation with the present year, this District Conference does hereby desire to place on record this testimonial touching his personal character and official administration; therefore, be it

Resolved, 1. That we assure Bro. Jones of our Christian love and esteem because of his genial personality, combining, as it does, in a wonderful degree, all the elements that constitute the true Christian gentleman.

2. That to his godly wisdom, uniform courtesy, and executive ability, are due in a large degree the remarkable prosperity with which the Great Head of the church has blessed this district during the past four years.

3. That we pray for him and his family our Father's choicest blessings.

4. That we request the NEW ORLEANS CHRISTIAN ADVOCATE to publish these resolutions.

Also, by a rising vote, the Conference passed the usual resolution thanking the good people of Wesson for their generous hospitality, and Dr. I. L. Peebles for his untiring efforts looking to the comfort of the brethren.

The preaching services were well attended by the citizens, and all the preachers were at their best. The preaching was done by the following: Revs. M. L. Burton, H. P. Lewis, E. F. Edgar, J. N. Ware, P. H. Howse, W. J. Ferguson, L. S. Jones, and W. A. Terry.

The Conference adjourned at 6 P. M., Thursday, June 30.

C. F. EMERY.

When Old Friends Meet.

Hello, Jack! Glad to see yer.
How's the wife and little Mirander?
Hearn she was sick with ther measles.
Pesky things! There're meaner 'n wessels.
Had 'em once myself, yer know;
Never had a harder row to hoe.

How be I? Well, now, I say,
When you were here t'other day,
And saw me layin' thar in the corner,
Guess you tho't I wuz a gorner.
Tho't so myself, too, by gum!
Though I wouldn't let on so tu hum.

Didn't want the folks all afeard,
So I just joked and cut up and jeered,
Tho' the pain cut up some, you bet;
And often my eyes were a'most wet
With the tears that I couldn't keep back.
It beat me more'n once, for a fack.

What got me up? Now, you're shoutin'!
Don't blame me, Jack, if I 'gin a spoutin',
And most wear off a leg or arm
A tellin' of this cure like a charm
That put me right up on my feet
When doctors and all were stone beat.

Vitæ-Ore—the folks call it as sells it,
Vitæ—meanin' life, as they tells it,
And life is what it gave me, that's certain,
When the Lord had 'most rung down ther curtain.
Why, man! it's that quick, just like lightnin';
Ther enemy just quit and stopped fightin'!

Take hum some for the darter, Jack;
Use it, and give all others ther sack.
Take my word for it hum to the wife,
Just tell her it sure is the Ore of Life,
And you'll learn to bless it just like me,
That ought ter, as any and all can see.

A full-sized One Dollar package of Vitæ-Ore—the Ore of Life—will be sent on thirty days' trial to every reader of this paper who requests it. Read the offer made on the back page in this issue by the proprietors, the Theo. Noel Company of Chicago.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 13-16
Ordinary	8 5-16
Good ordinary	9 5-8
Low middling	10 1-4
Middling	10 13-16
Good middling	11 1-8
Middling fair	11 3-8
Fair	12 1-16

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	29 1-2 c
Off refined oil, in bbls, per gal	28 1-2 c
Prime crude oil, loose, per gal	23 1-2 c
Prime C. S. cake, per ton, 2240 lbs	$26.25
Prime C. S. meal, per ton, 2000 lbs	$25.75
Soap stock, per lb	1.10c

Cotton Seed—

In sack, delivered at N. O., per ton, 2000 lbs	$17
In bulk, delivered at N. O., per ton, 2000 lbs	$16

Jackson District Conference.

The Jackson District Conference met in Capitol Street Church, Jackson, Miss., April 12, 1904.

On Monday night Rev. O. S. Lewis, of Palmetto Home, preached the opening sermon, to the delight of many of his friends.

Tuesday morning the Conference was called to order by Dr. J. W. Lewis, P. E, who conducted the opening devotional exercises.

We were delighted to have with us Bishop Galloway, who presided at some of the sessions of the Conference, and also preached on Tuesday night to a crowded house and an appreciative congregation. We home folks love the Bishop very much, and we are always inspired to greater zeal for the Master when we have an opportunity to hear him.

All of the preachers were present except Rev. C. M. Crossley, who was detained at home because of sickness in his family. There were probably about half of the lay delegates present. There are always a faithful few who are present, and ready to do the Master's work.

We were delighted to have with us the following visiting brethren: Rev. R. Selby, secretary of the Board of Education; Dr. W. B. Murrah, president of Millsaps College; Rev. M. M. Black, our Conference Missionary Secretary; Rev. W. T. Griffin, agent of the Orphans' Home, and Rev G. W. Bachman, who came "with the books," and his usual zeal for business.

Bro. Selby entertained us very delightfully with an excellent address on the subject of Christian education.

Dr. Murrah represented the work at Millsaps, and spoke at length upon the subject of education. Dr. Murrah stated that the college is in a most prosperous condition. Mississippi Methodists are proud of Millsaps College.

Rev. M. M. Black represented the missionary cause to the delight of the Conference.

Reports from the presiding elder and the pastors showed the work of the district in a very flattering condition. Preachers were all cheerful and hopeful.

J. S. Percell, R. W. Thurman and T. M. Bradley were recommended for admission on trial into the Annual Conference.

The following delegates were elected to the Annual Conference: Judge J. R. Enochs, J. E. B. Blewett, C. L. Roy, and J. M. Smylie; alternates: R. W. Millsaps and T. P. Barr.

A committee was appointed to examine the district parsonage, and report to the Conference, which was done. The Conference adopted the report, which was as follows:

Resolved, That the following committee: R. W. Millsaps, T. P. Barr, I. C. Enochs, J. R. Enochs, and J. E. B. Blewett, be and are hereby appointed with plenary power to repair, build, or sell and buy a district parsonage in West. Jackson; and to make assessments upon the several charges of the district, based upon the salaries of the pastors, for carrying out this resolution; and said committee be requested to act as promptly as practical.

Dr. A. F. Watkins, agent of Superannuated Preachers' Endowment Fund, made an interesting representation of the work which he has in hand.

A committee, composed of J. M. Weems, J. R. Jones, B. S. Rayner, and M. H. Moore, was appointed to license preachers in the interim of the District Conference.

Resolutions were adopted thanking Bro. Ellis and the good people of Capitol Street Church for their cordial entertainment during the Conference.

Conference adjourned Wednesday, at 12 M, to meet next year at Flora.

Doctor, I trust that my delay in giving this report has not inconvenienced anyone. Pressing demands upon my time have caused the delay.

J. R. JONES, Sec.

Flora, Miss.

Louisiana State Epworth League Cabinet.

President, J. V. Carter, Baton Rouge, La.

First vice-president, Rev. W. W. Drake, New Orleans, La.

Second vice-president, Miss Sallie Hollinsworth, New Orleans, La.

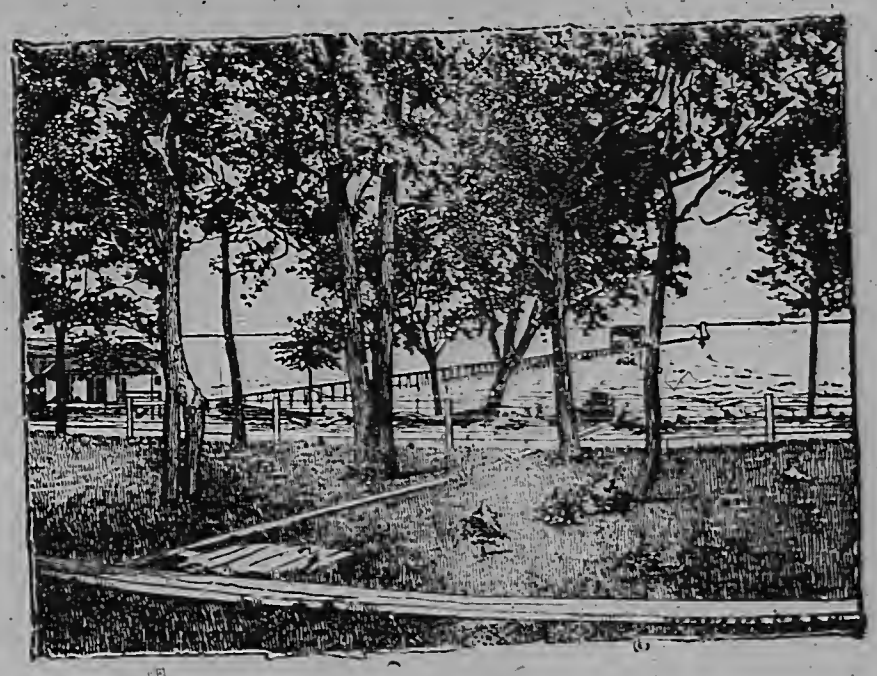
Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans, Covington, La.

Treasurer, Miss S. E. Cline, Howell P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La., 1905.



SEASHORE CAMP GROUND.

The Thirty-third Annual Camp Meeting will begin on Wednesday, July 13, and continue eight or ten days. The cottages and grounds have been put in thorough order, and other improvements made for the comfort and convenience of the large crowds which always attend our Camp Meetings.

The Presiding Elders of the Mobile, New Orleans and Seashore District Conferences of the Methodist Episcopal Church, South, have charge of the religious exercises, and will be assisted by the best preachers that can be obtained. Preaching under the Tabernacle, Grove and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all on the grounds are not only cordially invited, but are expected to attend.

The Sixth Annual Epworth League Assembly will be held on the Grounds, commencing Wednesday, July 27, and continuing through Sunday, August 7. These Epworth League Conferences are growing in interest every year. Their services are not only interesting, but instructive, and much good is resulting from them. All Leaguers, and those interested in this work, are earnestly invited to be present at the next Conference, which will, no doubt, be largely attended.

Arrangements have been made with the Louisville and Nashville railroad and connecting lines whereby reduced rate tickets will be sold to the Seashore Camp Grounds from July 9 to August 7, inclusive, good to return until August 31. These tickets will apply to both Camp Meeting and Epworth League Assembly.

The Seashore Camp Ground is located on Mississippi Sound, two miles west of Biloxi, and is one of the most beautiful places on the Gulf Coast. It enjoys a railroad service that is unexcelled for comfort and convenience, the Louisville and Nashville Railroad Company operating fourteen regular passenger trains that pass through the Grounds on Wednesdays, and ten trains on other days. A magnificent artesian well furnishes cool and life-giving water from a depth of many hundred feet, and by a perfect system of water-works the cottages and hotel are furnished with this water direct from the well. The hotel has a frontage of one hundred and sixty feet on the beach. A multitude of magnificent shade trees temper the noon-day sun, and at night numerous electric lights dispel the darkness and illuminate the roads and pathways that intersect the Grounds. A new pier twelve hundred and forty feet in length, with a Summer house on the end, extends out into the Gulf, and offers positively the most delightful advantages in the South for a promenade. The bathing is unexcelled by any other point on the Gulf. All parties residing on the grounds have the privilege of the bath-houses. Good board can be secured at the restaurant, which is always in charge of a competent chef, and in private houses at reasonable rates. There are also a limited number of furnished cottages on the Grounds that can be rented cheap for the season. The comforts and conveniences of all visitors will be carefully looked after.

All Methodist preachers will be admitted into the Grounds, and provided with board and lodging free of charge during Camp Meeting.

Persons wishing to secure accommodations before the rush of opening of Camp Meeting should address communications to R. G. Price, Keeper Seashore Camp Ground, Biloxi, Miss., or any of the undersigned officers:

J. B. LEFTWICH, President, Mobile, Ala.
A. A. MCLEOD, Vice President, Hattiesburg, Miss.
W. B. THOMSON, Treasurer, New Orleans, La.
D. B. CARRE, Financial Secretary, New Orleans, La.
H. W. SPEAR, Recording Secretary, New Orleans, La.
A. S. DANIELS, Chairman Executive Committee, New Orleans, La.

HOME CIRCLE.

Little Bessie and Her Bible.

Little Bessie was the only daughter of poor peasants. Her mother was a hard working woman, and did all she could toward making her home comfortable and happy, but her father was idle and intemperate. I trust no child who reads this story will ever know what it is to be the son or daughter of a drunkard.

When little Bessie was six years old she began to attend the Sabbath-school. She was a bright, attentive child, and as soon as she was able to read the fifth chapter of Matthew correctly, without spelling a word, her teacher, Miss Alice, gave her a little red-covered Bible, with her name printed in gilt letters upon the back. A very proud and happy child was she when she went home from Sunday school and exhibited her treasure to her mother, and from that time she never failed to commit a verse to memory every day. When Bessie was eight years old she was taken very ill. The doctor came to see her, but as he saw her flushed cheek and parched lips, and took her little wrist in his hand, he shook his head.

"Do you think I will get well?" asked little Bessie, looking up into his face with her great bright eyes.

"I hope so," replied the doctor.

"But do you think I will?" persisted Bessie. "I shan't be afraid to die and go to heaven, where Jesus is."

"I can not tell, my little girl," replied the doctor; "God will take care of you."

"Yes, he will," said Bessie softly; and after that she became delirious, so that she did not know even her mother, or her Sunday-school teacher, or her father, who sat by her bedside watching her from morning to night. He was quite sober now, for he loved his little girl dearly, and he was afraid God was going to take her away from him.

One night she had her reason again, and knew them all, calling each one by name. Miss Alice stood very near her.

"Am I going to die, Miss Alice?" was the first question she asked.

"I think you are going to see the dear Savior very soon, my dear," replied her teacher; "are you willing to die?"

"Oh, yes!" said Bessie, smiling sweetly, "I am glad; I love Jesus and want to go to heaven. But, Miss Alice, when I go, I want you to put my little Bible in my hands. God will let me carry it to heaven, I guess, because I am so little. Then, when Jesus says, 'Suffer little children to come unto Me,' I can turn right to the place, and I know he will be glad I learned it while I was down here. Will you, Miss Alice?"

"Yes, my darling," said Miss Alice; "you shall have it in your hands."

Bessie's father, sitting close by her, burst into tears, for it almost broke his heart to think that she was going to leave him.

"Shall I see you again, my little girl?" he sobbed out at length.

Little Bessie looked troubled.

"Shall I not see you again, dear?" he repeated.

"If you will love the dear Savior, father, you will go to heaven," she whispered, putting her weak little hand in his. "Won't you love him? I shall want you and mother to be there."

"I don't know what to do—I don't know how to find the way," cried the poor unfortunate man.

Then little Bessie's face brightened, and she beckoned Miss Alice near.

"Don't put my Bible in my hands when I go," she said; "I want father to have it; and when I get to heaven, I will tell Jesus that I left my little Bible to show dear father and mother how to find the way. Be sure you come, father: be sure—you—come."

These words were the last that little Bessie spoke.

Her father and mother wept over her coffin, and held her little Bible in their clasped hands. They never forgot her dying charge, and that precious Bible was read and studied by them both until they gave their hearts to Christ and learned the way to heaven.—Sunday School Times.

The New Scholar.

It was at the Newsboys' Club that I first saw Jim, and he was swearing so vigorously that one of the ladies protested, which seemed to surprise him.

"Where do you go to church, Jim?" I asked later on.

"Nowhere. I'm a free thinker," replied Jim from the height of his sixteen years.

I thought of my Sunday-school class. No, my boys were so much younger. And then of another class—dared I?

"There are some boys in our Sunday-school," I ventured, "whom I know you would like. They are splendid fellows, and they have such good times together. I wish you would join that class."

Of course Jim declined, but next day telephoned me that he would come, and I began to reflect with dismay on what I had done. Mr. Lenox's boys were indeed splendid lads, but different—O, so very different from poor Jim. Still—they were Christian members of the church; would they not be willing to help one who so needed help? I wrote Mr. Lenox asking if my waif might be admitted, and waited.

Sunday came and Jim appeared, arrayed in a best suit, the like of which never was on sea or land, and headed serenely (for was he not invited?) toward Mr. Lenox's class, who, clothed in broadcloth and fine linen, rose as one boy and bade him welcome. "Mr. Lenox said you were coming. We're very glad."

After Sunday school Jim, rather a pathetic figure, went trudging homeward, his Quarterly tucked carefully under his arm. Across the street Claude and Morris were walking with their mother, a handsome group as one could hope to see. It was Claude who, glancing over at Jim, said something quickly to his mother; and then two young Chesterfields dashed across and walked with "the new boy" down the street, chatting merrily.

The telephone rang that afternoon. "I had a fine time. I'm going again."

That was only six months ago. To-day you would hardly recognize in Jim the same scarecrow; new ideals and ambitions have done so much for him. He swears no more, and every Sunday sees him in church; while as for Sunday-school, he almost thinks the sun and stars revolve about his class. He did not come very regularly at first, "so we just went after him," said the boys. "He lives in a funny sort of place," they added, "but of course he can't help that."

It is well with Jim. And when Claude and Morris dash by in the sunshine, two bright, fun-loving lads, I know that of such is the kingdom of heaven.—The Congregationalist.

An Honest Traveler.

A minister recently preached on a Sunday evening in a distant city on the "Greed of Gold," and in the course of his sermon condemned the liquor traffic.

Early the next morning there came into the minister's study a fine looking, intelligent man about forty years old. "Is it better for a man to sell liquor or starve?" he asked.

This was his story:

He was the traveling representative for a large city firm. He had gone to the church with another commercial traveler on Sunday evening, and the minister's sermon had been an arrow from the quiver of God straight to his heart. He left the church, went back to the hotel, sent that very night a letter to the firm for which he was traveling, and whose remuneration for his services was generous, resigning his position, and saying that he could no longer conscientiously represent them.

"And," said the manly man before he left the minister, "last night I slept with a sense of peace and security, such as I have not enjoyed for years. I have no prospect for a new position, but upon this I am determined: I shall starve before I shall sell another drop of liquor. God help me!"

At noon the next day the minister was in conversation with one of the leading business men of the church, to whom he told this story. Immediately upon hearing it the merchant said:

"I am in need of just such a man."

In less than twenty-four hours he was in an honorable position with a good salary, illustrating the words of Christ:

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."—The Baptist Young People's Union.

Thank You.

Little Jack was only four years old and a great pet of his Aunt Ruth on account of his sweet, affectionate ways. One day his cousin, a boy of sixteen, set Jack to work for him. He told him to pull up some weeds in the field while he finished his story. Little Jack worked away until his fingers were sore and his face was very hot. When, at length, he returned to the house, his aunt said to him: "Jackie, what have you been doing?"

The tears came into his eyes and his lips quivered, and for a moment he did not speak. Then he said: "I've been kind to Cousin Frank; I worked dreffly hard for him and he never said 'Thank you' to me."

Poor little Jackie! I felt so sorry for him. It was hard lines not to have a word of thanks after all his hard work. But that night when I put him in his little cot he said to me, "Aunty, this morning I was sorry that I pulled the weeds, but now I'm not sorry."

"How is that?" I asked. "Has Cousin Frank thanked you?"

"No, he hasn't; but inside of me I have a good feeling. It always comes when I've been kind to any one; and, do you know, I've found out what it is?"

"What is it, darling?" I asked. Throwing his arms around my neck, he whispered: "It's God's thank you."—Zion's Watchman.

The Secret of Happiness.

The secret of happiness is not the size of one's purse, or the style of one's house, or the number of one's butterfly friends; the fountain of peace and joy is in the heart. If you would only throw open your heart's windows to the sunshine of Christ's love, it would soon scatter the chilling mists and even turn tears into rainbows. Some professed Christians pinch and starve themselves into walking skeletons, and then try to excuse themselves on the plea of ill-health or "constitutional" ailments. The medicines they need are from Christ's pharmacy. A large draught of Bible taken every morning, a throwing open of the heart's windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person whom you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and trials out of sight, hide them under your mercies.—Theodore L. Cuyler, D D.

For low rates to the World's Fair via the Texas and Pacific railway, ask any ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D D., Prytania and Napoleon avenue (river side).

New Orleans District, Rev. W. H. LaPrade, D. D., P. E.; residence, 1407 State street.

Carondelet Street, between Lafayette and Girod streets; six squares above Canal street; Rev. H. G. Davis, pastor; residence 1420 Harmony street.

Bayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N. Evans, Sup., 1234 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1422 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Enterpe and Felicity; Rev. Wm. Schule, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O City Mission, 1026 Tchoupitoulas street; Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoghville, Rev. S. L. Biggs, McDonoghville, La.

Easy way to get a scholarship of free tuition in the Commercial Department of the Meridian Male College. Write for particulars.

M. A. BEESON, Pres.

Meridian, Miss.

Christian Advocate

REV. JNO. W. BOSWELL. D. D.,
Editor and Publisher.

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MISSISSIPPI CONFERENCE.—Rev. T. W. Adams, Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, July 14, 1904.

AN APPEAL—HEAR US.

The ADVOCATE office is in need of money. We pay wages weekly—our printers can not wait. We are not getting more than half enough to meet demands. Hundreds of persons owe us small sums. We appeal to them to help us at this time. We ask our preachers—who are our authorized agents—to call attention to our needs. We are not in debt, and do not want to go in debt, and we will not if our brethren and sisters will pay their dues. Please help us tide over the dry, hot months!

THE BASIS OF DUTY.

Intelligent and careful men always have reasons for their conduct. Others, with as much intelligence perhaps, but less conscientious, are governed by impulse, or are moved by motives not always in accordance with the spirit of the gospel. And we are persuaded that many Christians, who desire to do right, are not thoroughly informed, else, for the time being, act aside and disregard the only basis of duty. It is often the case that pride, self-interest, or the desire to do and to be like others, prompt people to the performance of their best deeds, which deeds, though they may be good in themselves, can never produce satisfaction.

It is easy to see that "an unreasonably high opinion of one's own superiority," sometimes manifested in performing so-called works of charity—performed because the individual desires to show his superiority, and not because of any real charitable feeling—is valueless as a means of grace, and is so ostentatious and so offensive as to bring the doer into contempt in the mind of the recipient. A good deed is equally as valueless when done through a desire to gain some good in return, or when performed merely to be classed with others who are supposed to occupy the highest social position. All such motives to action are vain.

Nothing, save a desire to do the will of God, should ever enter a man's mind when he seeks to find a reason for his conduct. The divine will is supreme. Under no circumstances is one justified in setting it aside to follow his own will, or his conscience, or the will of other people. To follow any other rule of conduct is to dethrone God, and to establish something else as infallible in his stead. But God says, "Thou shalt have no other gods before me." If God is our maker and preserver, and is to be our final judge before whom we must stand, the demand for obedience to his will is perfectly consistent, and obedience is the strongest evidence of loyalty on the part of men.

In order to know the will of God, we are not left to the vain imaginings of deluded men, nor the cunningly devised fables of men who would deceive. God has revealed himself and his will in his Holy Word, and through his blessed Son. Holy men of old spake as they were moved by the Holy Ghost. "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." These two words of God are quite sufficient—indeed, they are all we shall ever receive. No man can take from them nor add to them without incurring the divine displeasure. In the light of Holy Scripture, with revelations so plain and comprehensive, and with penalties so severe for attempting to enlarge upon them or add to them, it is amazing that men will presume to speak as with authority from God, and still more amazing that so many thousands of people should follow their false teachings. That men given to prophesying, and predisposed to study the mysterious, should misinterpret the Scriptures, and insist on the infallibility of their opinions, and seek to impress them upon their fellows, is not so strange. And to go outside the record, and put forth their own themes and fables as divine revelations, is fraud of the rankest kind.

The safest thing a Christian can do is to reverently study the Scriptures. A noble class was that who searched the Scriptures daily. This they did, not for the sake of controversy, nor to be confirmed in any peculiar notions of their own, but as the rule of right. By this rule they tried the preaching of the apostles. By this rule Christians may to day try the preaching of their ministers, for the Word of God is not bound, and no man is obliged to blindly follow the teachings of any fallible mortal. By this rule every man may test his own opinions and his conduct.

Though the Word is infallible, we do not undertake to say that every man is able righly to interpret it. Some do err. Hence men differ in opinion and conduct. But in the matter of personal conduct, and in the adjustment of men's individual relations with God, a sincere searcher of the Word, who purposes to do the will of God as he understands it, will not go far wrong. God has promised the influence of the Holy Spirit to assist every learner of the truth. He searcheth all things, even the deep things of God, and leads them into all truth. It requires neither great intelligence nor learning to discover the divine will. "The wayfaring man, though a fool, need not err therein." "If any man wills to do his will, he shall know of the doctrine." Why so many people fail in this life, in both religious and temporal things, is because they make something else than the will of God the basis of duty.

VALUABLE CONTRIBUTIONS.

Whatever may be said of Methodism in New Orleans—its present status and prospects—it can not be denied that in the past New Orleans Methodism has contributed valuable material to our Church at home and abroad. In some things New Orleans stands in advance of many other cities. We have in our possession a list of the names of fifty men given by this city to the ministry of Methodism in just fifty years. To this list we can add the name of another brother recently licensed to preach. Can any city beat this record?

And recently New Orleans has added to the endowment of Brazil two valuable missionaries: Rev. George D. Parker, and his sister, Miss Ada Parker. The latter has just completed the course at the Training-school, and is now on her way to her chosen work. Brother Parker is proving himself a highly useful man, and we doubt not that his sister, who is a noble woman, will prove equally as useful in her sphere and duties in the far off field. These noble missionaries have the prayers of thousands of friends in this great city. God grant that they may be happy and successful in their work!

WHAT IS THIS?

About this time last year the cry of heresy was raised, and a little excitement on the subject was created in these parts. On the part of some the matter was taken seriously. On the part of others it was pooh-poohed, and the serious brethren were ridiculed. At least one brother, if we have been correctly informed, was squelched.

Now comes a correspondent of the Arkansas Methodist, Rev. J. W. White, writing from the Vanderbilt Biblical Institute—the Summer School for preachers—who, after saying good things of the Institute, closes with these words:

> There is shown one serious feature here—the lamentable fact that we are drifting into skepticism. Deplorable, but a fact, some of our professors reject the common interpretation of the Word of God, denying that Abraham offered Isaac, that Jonah is a fact, that Elijah did as is recorded, that there is a hell, etc. The school of the prophets is become largely the school of skeptics. I say these things advisedly. I frankly confess it is too hard for me to adjust myself to the new order.

Whether "the school of the prophets" refers to the Summer Biblical Institute, or to the Theological Department of Vanderbilt University, we are unable to say. But whether to one or the other, the statement is startling. It is a worse charge than that of heresy. Is it a fact that Methodism is supporting a "school of skeptics"? This is sad indeed!

MISSIONARY TRAINING-SCHOOL.

Our Board of Missions has authorized the organization of a training school for home and foreign missionaries, and other workers. The promoters of the enterprise say that "a school of this character has become an urgent need in the Southern Methodist Church." We suppose this school is especially intended for men, as the Scarritt Bible and Training-school at Kansas City belongs to the Woman's Board of Missions, and prepares only women for mission work. The school will open Jan. 5, 1905, with a faculty of fourteen, from which faculty a Board of seven directors is selected. Dr. Lambuth is at the head of the institution, and we dare say he will give it his best thought and attention. For further information address Dr. W. R. Lambuth, president, or Rev. J. E. McCulloch, secretary, Nashville, Tenn.

THANKS TO OUR FRIENDS.

We thank our friends—brethren and sisters—who have promptly complied with our request to remit the amount due us on subscription. Only a few have responded. We confidently expect many to do so within a few days. We need the money. Kindly come to our aid. If any mistakes are made in statements sent out, we will gladly correct.

A DEPLORABLE LOSS.

Our Mississippi Methodist Orphans' Home at Water Valley was burned to the ground on the morning of July 11. The fire occurred about seven o'clock. Over one hundred children were in the home, but all were up and at breakfast when the fire was discovered, and were marched out of the burning building without trouble. The loss is reported as amounting to $18,000, with $7,500 insurance. It is well known that strong efforts have been put forth recently to build a large brick house to take the place of the one just destroyed. The fire, of course, will hasten the work, and probably necessitate a larger structure than was contemplated.

The Methodists of Mississippi have been firmly united in the support of this orphanage. They will now see the necessity for enlarged gifts and immediate action. They will rally without hesitancy, and prepare for the better comfort of the little ones. The orphanage is not only a worthy institution, but an absolute necessity.

We are devoutly thankful that all the little ones escaped without injury.

A GENEROUS GIFT.

Bishop Galloway, just on the eve of starting on his long journey to the Mission Conferences in the Far East, received from a lady a check for four thousand dollars. The same lady had previously given the Bishop a check for one thousand. The money is to be applied to the Hiroshima College in Japan—the erection of an additional building to cost $10,000. The larger part of the money necessary is already in hand. The generous Christian woman who has contributed so liberally to the cause of Christ in the Far East does not wish her name disclosed. It is known and recorded on high. "It is more blessed to give than to receive."

PERSONAL.

The time for holding the Louisiana Annual Conference has been changed from Dec. 14 to Dec. 7.

Rev. J. R. Jones, writing under date of July 6, says: "We have given a contract for a new Church to be built at Flora, Miss. I expect to report it completed at Conference."

Dr. R. N. Price says: "I have done many things, but I never did anything that gave me more comfort than to go out of the closet into the pulpit and preach an honest gospel sermon."

Dr. Rankin, of the Texas Advocate, has for a long time been waging war on the whisky business in Texas. He has hurt the rummies and their allies all over the State. They retort by saying that Dr. Rankin has "gone into politics," and is "hurting the Church." It was ever thus.

We join the brethren of the Columbus district in expressions of sympathy for Brother J. A. Poe and wife in their distress. Sister Poe has been seriously ill for several weeks, but is improving. During her illness her father, Mr. McElroy, died in their home, thus adding distress to the already afflicted family. See Brother Poe's card in another column.

Mrs. J. W. Moore, wife of the pastor of Travis Park Church, San Antonio, Texas, has "provided a box of sand, swings, playthings and chairs" in the basement of the Church, and takes care of babies while their mothers attend divine service. Within twelve months she thus cared for one thousand little ones while their mothers worshiped without anxiety. Mrs. Moore now has two assistants.

A pleasant personal note from Bishop Galloway informs us that he will sail from Vancouver the twenty-fifth of this month, on the steamship "Empress of India"—the same vessel he crossed the Pacific on two years ago. He will be accompanied by Mrs. Galloway. They leave Jackson the fourteenth. He preached for the First Church last Sunday morning. He has been busily engaged for some weeks collecting money for missions, two Churches in Danville, Va., giving him $1,900, one thousand of which will go to a new Church in Osaka, Japan.

Read This Notice.

We can not undertake to print the essays and addresses delivered at District Conferences, or League Conventions, or Sunday-school Institutes, etc. There are too many of them, and they are too long, and we can not discriminate. And friends who favor us with obituaries must not get hurt because we leave out their poetry. We do not print it. Once or twice a little has slipped unawares, but, as a rule, it is stricken out. If we admit it, we would soon have our whole obituary space filled with verses. A few obituaries would be written entirely in rhyme.

Mississippi Orphans' Home.

The Board of Directors, Mississippi Orphans' Home, will meet in Water Valley, Thursday, July 21.

JNO. H. SHERARD, President.

Notice.

The Rev. James R. Cruthirds, L. P., has been appointed to supply the Hub circuit, in the Seashore district, Mississippi Conference. He takes the place made vacant by the resignation of the Rev. A. S. Byrd.

T. L. MELLEN, P. E.

Notice.

To the Pastors of the North Mississippi Annual Conference, M. E. Church, South—

BRETHREN: You will relieve your Sunday-school Board of great embarrassment if you will send at your earliest convenience your Children's Day collection to your treasurer. Send personal check, or exchange, or express money order.

J. A. LEECH, Treas.

Card from Rev. J. A. Poe.

Dear Brethren of Columbus District—

Greeting: (Philemon i, 3, 4, 7) I love you all, and thank you for the resolution expressing your love and sympathy for me and mine in our deep afflictions.

Yours truly, J. A. POE.

Caledonia, Miss., July 6, 1904.

Alexandria District Conference.

The Alexandria District Conference will meet at Colfax, La., at 9 A. M., July 28, 1904. The following are the committees:

For License to Preach—W. H. Benton, D. C. Kelly, L. L. Roberts.

Admission on Trial—T. K. Faunt LeRoy, P. M. Brown, W. T. Woodward.

Orders—B. T. Crews, R. A. Davis, G. D. Anders.

Rev. B. T. Crews will preach the opening sermon at 7:30 P. M., July 27. Let all members of the Conference hear him.

One session of the Conference will be devoted largely to the discussion of the subject of missions; led by Dr. J. T. Sawyer, P. M. Brown, D. C. Kelly, and Glenn Flinn.

Bishop Morrison is expected to preside.

J. L. P. SHEPPARD, P. E.

Attention.

Will the preachers of the Alexandria district, Louisiana Conference, please send me the names of the delegates elected to attend the District Conference? Let me exhort just a little. Brethren, please come. We have arranged to entertain you, and shall be disappointed if you do not come. Let each preacher see each delegate, and insist on their coming. Come in the spirit of our Lord, and let's have a good time.

N. J. ROBERTS, P. C.

Montgomery, La., June 24, 1904.

Preacher Wanted.

The Rev. A. S. Byrd having resigned the pastorate of Hub circuit in order to engage in evangelistic work, a preacher is needed to take charge of the circuit. The circuit will pay about $300 for the remainder of the year. A married man is preferred, though the parsonage is not yet complete.

T. L. MELLEN, P. E.

845 Main street, Hattiesburg, Miss.

Notice.

The third Quarterly Conference for the Brooklyn circuit will be held at Hickory Springs, instead of at Brooklyn, as published in the ADVOCATE. The Conference meets Sept. 3 and 4.

Fraternally,

J. O. BENNETT, P. E.

Arcadia, La., June 28, 1904.

To Correspondents.

Friends who have favored us with communications are requested to be patient. We have been pressed for room for several weeks, and will be for several weeks to come. It is our purpose to print every communication we have in hand except one or two written with a pencil. Be patient, please.

Special Notice.

Wanted at Montrose, Miss., a Methodist man as principal of the Forest District High School.

WALDO W. MOORE.

If you owe us money, and can not pay all, send us part of it—half of it, or even less. Small favors will be thankfully received.

Camp Meeting Notices.

Topisaw Camp Meeting will begin Aug. 12, and continue until Aug. 19. All the preachers of the Brookhaven district are invited to attend, and also preachers from other districts who desire to attend. Hack accommodations from McComb City, out and back, free. Hotel accommodations for visitors. Preachers entertained free.

P. H. HOWSE, P. C., for Com.

South Union Camp Meeting will begin on Saturday, July 23, with the sunrise prayer meeting, and continue until the following Thursday or Friday morning. Rev. J. A. Bowen, of Tupelo, will lead the meeting. All the preachers of the Durant district are earnestly requested to attend. All preachers in attendance will be entertained without cost to them while on the ground. You are cordially invited, Doctor, to be with us. All who expect to attend will write me at Chester, and will be met with conveyance at Fentress.

We have just purchased a new organ for the camp meeting, and other equipments—all dedicated to the Lord for his service in the meeting. I desire the prayers of all to God for the old-time power upon us.

H. M. YOUNG, P. C.

The Sam Jones Camp Meeting will begin Friday evening, July 22, at 8 o'clock, and continue ten days. The presiding elder of the Natchez district will have charge of all the religious services. He will be assisted by the preachers of the district, and the ablest preachers from abroad that can be had. All itinerant preachers in attendance will be entertained without cost to them while on the ground. The editor of the ADVOCATE is expected to be with us. Let all pray to God that the old-time power may be upon us during the meeting.

T. W. ADAMS, P. E.

The thirty-third annual camp meeting of the Henington Camp Meeting Association will convene on this well-known ground Thursday, Aug. 18, 1904, and continue for eight days. Rev. B. F. Jones, presiding elder of the Brookhaven district, will have charge of the services, and has arranged for special ministerial assistance.

The great improvements on the campus and buildings, with a spacious hotel and restaurant, warrant the assurance that all visitors will find ample accommodation at moderate rates. Boarding can also be had in cottages owned and occupied by residents on the ground. Ministers of the gospel are especially invited, and will be provided for free of charge. Rooms or cottages can be rented cheap. The usual entrance fee of fifty cents will be required; tickets good during the meeting. Daily tickets, twenty-five cents.

The I. C. R. R. will give the usual reduction of fare between Canton and McComb, and all immediate stations.

The Henington Camp Meeting has long been known as a delightful resort for rest and social intercourse, with religious privileges helpful to all who come.

J. F. SEXTON,
Chairman Ex. Com.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Angusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 16.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

H. M. S.

Items from the Field.

BY MRS. A. C. YEAGER,

Conf. Sec. of North Mississippi Conference.

RESIGNATION.

The resignation of Mrs. Luke G. Johnson, of Atlanta, Ga., from the office of Superintendent of Literature and Press Work, on account of ill-health, has already been announced. It was with profound regret that it was accepted, as Mrs. Johnson was so eminently fitted for the work; but by her pioneer efforts she has blazed out a path for her successor, Mrs. Ed. F. Cook, of Thomasville, Ga., who was appointed by the Executive Committee, and who has issued her initial Monthly Bulletin for June. It shows appreciation of the work, thorough research of subjects, and covers a wide range of information. While we regret the loss of Mrs. Johnson, we are glad to welcome Mrs. Cook as her worthy successor, for it was lonesome without our monthly visitor.

CO-OPERATION URGED.

All Conference and auxiliary superintendents and all correspondents are earnestly urged to lend their assistance to the support of her work. Sustain her efforts by sending her bits of information from all over the home mission field. She commands the situation, but we are couriers from the scene of action.

EIGHT POINTS OF EXCELLENCE.

This has been the most successful year, financially, the work has ever known. "Thus far the Lord hath led us on."

(1) From March, 1903, to March, 1904, the growth in membership has been 5,674. Increase in cash collections, $7,615.43.

(2) Increase in number of boxes of supplies sent, 246; increase in value of supplies, $4,918 97.

(3) Collections for connectional work amounted to $59,414.99. By voucher for city mission work, $11,110 23.

(4) Collected for local work, $122,164.23.

(5) 150 parsonages were helped to the amount of $13,122 96.

(6) Increase in City Mission Boards, five.

(7) Value of school property, $81,500.

(8) Number of pupils enrolled in schools, 1,429.

Water Valley, Miss.

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. A. S. J. NEILL, Treas.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903 04, $2.25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly. G. W. BACHMAN, Colporter.

Winona, Miss.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Epworth League Department.

By Rev. H. B. Watkins, Lorman, Miss.

The following letter from Dr. Fearn to a Mississippi friend will be interesting to all:

Dear Dr. Partin: Yesterday, while reading the Advocate, I noticed your short letter to Bro. Hawkins. I want to write and let you know that we appreciate the interest you take in us, as shown by your contribution towards our support. We greatly appreciate this honor from our home Leagues. We find it rather difficult to write a general letter to the Leaguers about our work. We have our hands full with our hospital and other work. Dr. Park is in charge of the hospital, with me as his helper. He has charge of the clinic and out-practice, and I have the in patients and the foreigners at the customs. Everything goes along as smoothly as could be wished. Dr. Park was here for a good while by himself, and then we were alone for quite awhile; so we can appreciate having some one to talk over our cases with. We have quite a good deal of surgery, which takes time and persistence. We have to battle with dirt more than you do in America. The Chinese usually wait until a wound has become infected, and then they come to us. Some of the cases we see would fill an ordinary home doctor with disgust. We roll up our sleeves, get plenty of hot water, and go to work. For us to clean up their dirty sores fills them with amazement, and this is followed by the deepest gratitude. They think, etc. Their doctors refuse to do such work, and so they see that we are in earnest when we are willing to do anything to help them. Time and again I find it hard to hold down what I have eaten.

Our work is continually growing, and we are now making plans to enlarge our plant. We wish we could feel that more doctors were offering themselves for this work. We need at least two men who are willing to leave all for the Master's sake. We have had some to come out who had not made the entire surrender, and it was not long before they became discouraged, and turned their faces homeward. Unless one comes first as a missionary, he will not be able to stand the many discouragements which present themselves. All things to all men, if by any means we may win some. To feel that one is to have an easy time, and get glory and honor from men, is the wrong feeling to start this way with. We pray that God will raise up some men to come out and help us. If you find time, I would like to have a letter from you. It is much easier to answer a letter than it is to write in the dark. May God bless you in your work!

Yours fraternally,

J. B. Fearn.

Soochow, China, May 30, 1904.

Dear League Friends: Some of you may not think we appreciate the fact that we are supported by your efforts. We can not blame anyone for such thoughts, for we have acted in such a way as to arouse your suspicions. Though we have not written for such a long time, yet we have been doing our best to prove worthy of those we represent.

Since Dr. Margaret Polk returned home, some months ago, Mrs. Fearn has had charge of the hospital for women. This was her work before I arrived on the scene. She feels almost as she did "once 'pun time," only she has to look after me now. With the increasing work in the hospital for men, I find as much work as one can well do in the hours allowed one to work. You don't want to hear about all the sick people we have to work with. This might interest the doctors who are among you, but the most of you would find little of interest in an account of those in the hospitals. It is a glorious work to help them in their misery, and to point them to something better than they have ever known before. We have been crowded in all departments for a long time now, and we are looking about for money to build more wards. Dr. Park is almost as successful as Bishop Galloway when it comes to raising money. He has been at work, and the "sinews" are coming in.

Not long ago we invited the Governor to come and have a look at our X-ray. Dr. Park told him of the needs of a house for Mrs. Fearn and me, and asked him to help us. He said he would; so, with the other officials, they contributed three thousand dollars (Mexican), and with what we have on hand, this will build us a home—something we have not had since we have been in China. We may call it ours for awhile, but, being Methodists, there is no telling when the Bishop will let us see that it is not. We have not begun to build yet, but hope to do so in a month or so.

One of our foreigners has been transferred to Shanghai, and I have undertaken to fill his place on Sunday as to preaching. My work has been so confining since I came from America that it has not given me any time for preaching. It is good to be out again before the people. We are very short of workers who give their entire time to preaching. Most of our workers are either in medical or school work. We need more men to give their entire time to preaching the gospel. You are better informed as to the war between Japan and Russia than are we. The Japanese very much appreciate the warm sympathy shown them by America and Americans. They are nice people, and the more one knows those of the better class, the more one learns to like them.

If we allow so long a time to elapse before you hear from us, please do not think that it is from lack of interest, but from lack of opportunity. There is never a day but what our thoughts turn to you, and we thank God for your prayers.

With Christian love to each one of you, Your representative,

J. B. Fearn.

Soochow, China, May 30, 1904.

Epworth League Department.

By Rev. H B. Watkins, Lorman, Miss.

The second Annual Conference of the Mississippi Conference Epworth League was held at Court Street Church, Hattiesburg, Miss., June 13-16; President W. D. Hawkins, of Meridian, presiding.

A body of very enthusiastic Epworth Leaguers met for this Conference. While the attendance was not quite as good as was expected (the absence of the presiding elders and preachers being very noticeable), the Conference was a success. Many points of vital importance and interest to the Leaguers were brought out and emphasized, and, no doubt, the results of the Conference will be felt in every League that was represented. The success of the Conference was largely due to the energetic and faithful president, W. D. Hawkins, who was present at every session.

Monday Evening.

The host service was held at Court Street Church, after which the entire body went to the home of Mr. and Mrs. J. W. Bolton, where they were elegantly entertained in a social way.

Tuesday Morning.

The session was devoted to reports from the officers of the Conference. The president's address was an important feature of the morning session. His address was short, but very interesting and to the point. He reviewed the work done the past year, and reported the condition of the League work in the Mississippi Conference to be encouraging. Dr. A. F. Watkins preached the annual sermon at eleven o'clock, which was an able and interesting discourse.

Tuesday Afternoon.

Reports from the district secretaries and local chapters were heard, all of which were gratifying and encouraging. The president also appointed the committees, and the same were announced at this session. Rev. C. M. Simpson, of Meridian, delivered an address, his subject being, "How to Arrange Programme for Devotional Meeting."

Tuesday Night.

Mr. H. H. Ahrens, of New Orleans, delivered an address that was very interesting and helpful.

Wednesday Morning.

A very interesting session was held. After a short business session Mrs. A. F. Watkins read a splendid paper on "How to Conduct a Junior League," and conducted an open Conference in reference to the Junior League work. Miss Annie Godfrey, of Whitestown, read an interesting paper on "The Social Department of the Junior League."

Wednesday Afternoon.

The session was held at Main Street Church, and was a very profitable one. The most prominent features of this session were papers on the "Training Work of the Devotional Department." Miss Maybelle Beasley, of Wesson, read a paper on "Training to Pray in Public;" H. L. DeLoach, of Columbia, discussed "Training to Testify;" Miss Louise Bernard, of Yazoo City, read a paper on "Training to Sing;" Marvin Owens, of Hattiesburg, read a paper on "Training to Give," followed by an open discussion of the topics mentioned.

Wednesday Night

Dr. S. A. Steel delivered his new lecture, "The Methodism of the Wesleys," which was enjoyed by a large and appreciative audience.

Thursday Morning.

After a short business session the second department work was taken up. Miss Evelyn Cook, of Hattiesburg, read an interesting paper on "Who Is My Neighbor?" Hon. W. M. Estes, of Enterprise, discussed "The Charity and Help Department an Invaluable Help to the Pastor." A question-drawer, conducted by the president, was also an interesting feature of this session.

Thursday Afternoon.

After a business session, consisting of reports from committees, etc., the third department work was taken up. Dr Featherstun addressed the Conference on "The Institute and the League Assembly." Mrs. A. F. Watkins read a very interesting and instructive paper on "The Literary Meeting," which was ordered published in the church papers. Rev. J. E. Carpenter entertained the Conference with a talk on "The Social Side." Dr. H. M. Dubose, of Nashville, was introduced to the Conference, and spoke briefly of the Epworth League work.

Thursday Night.

The closing session Dr. H. M. Dubose entertained a large and appreciative audience with an interesting address.

The Leaguers were very pleasantly entertained by the citizens of Hattiesburg, and the Conference will long be remembered by those fortunate enough to be there as a very helpful, instructive Epworth League meeting.

The following officers were elected for the ensuing year: President, W. D. Hawkins, Meridian; first vice-president, B. R. Blankenship, Biloxi; second vice-president, Mrs. L. M. Davis, Vicksburg; third vice-president, Miss Bessie Galloway, Canton; fourth vice-president, Rev. H. T. Carley, Satartia; secretary, J. B. Holland, Meridian; treasurer, Miss Daisy Magee, Columbia; superintendent Junior League, Miss Florence Granbery, Jackson; editor League column and agent Fearn Fund, Rev. H. B. Watkins, Lorman; Era agent, Miss Annie Godfrey, McComb City.

District Secretaries: Meridian district—W. M. Estes, Enterprise; Forest district—Miss Pearl Stanton, Laurel; Jackson district—Miss Louise Bernard, Yazoo City; Brookhaven district—W. B. Hogg, Auburn; Natchez district—Miss Leva Adams, Gloster; Vicksburg district—C. B. Rogers, Vicksburg; Seashore district—H. L. DeLoach, Columbia.

H. L. DeLoach.

Report for Indianola.

DEAR DR. BOSWELL: We have taken on new life at Indianola in many directions. The town has been on a boom since the postoffice incident with Minnie Cox and the President. Since I came, last December, we have a new postoffice, with a white man as postmaster. About ten brick buildings have gone up, and others going up, since Spring opened. Several residences are being built. A new railroad is in prospect in the near future. There has been more interest centered in the churches here than ever before; not necessarily religious and spiritual, but church interests. All the churches have new pastors. The Presbyterians have spent a good deal of money reseating and furnishing their church; the Baptists are raising money to build a brick church; the Episcopal people are getting ready to build. We have repapered and repainted the parsonage, and we have paid off our missionary assessments.

Bro. J. H. Mitchell has been with us a week in a meeting. He did some stirring gospel preaching. The meeting did good, but we are far from being spiritual, viewed from my standpoint. Worldliness, money-making, gambling, drunkenness, are the sins that specially curse this Delta country. Aside from a faithful few, people go to church so irregular that no sort of preaching will save them. Surely there never was a greater need for the power of the Holy Ghost upon the church, and in the ministry and membership, than now. If the judgment is to prove the pure gold in the faith of the church, surely prosperity is a test of true faith. We have a ready, liberal people here; very kind and considerate of the pastor's welfare, and the prosperity of the church. We shall not be satisfied till we see evidence of real spirituality and moral purity abounding in the church.

W. M. YOUNG.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Felicity	July	3
Louisiana Avenue		10
Parker Memorial	a. m.	24
New Orleans Mission	p. m.	24
Carrollton		31
Dryades	a. m. Aug.	7
Rayne Memorial	p. m.	7
Carondelet		14
Burgundy		17
Algiers		18
McDonoghville, at Wesley		21
Mandeville, at Talisheek		24, 25
Slidell, at Pearl River		27, 28
Covington	Sept.	4

WM. H. LAPRADE, P. E.

BATON ROUGE DIST.—THIRD ROUND.

St. Francisville, at St. F	July	9, 10
Baker, at Blackwater		16, 17
Baton Rouge, Second Church		17, 18
Live Oak, at Denham Springs		23, 24
E. Feliciana, at Clear Creek		30
Clinton		31, Aug. 1
Port Vincent, at New River		6, 7
Wilson, at Betoville		13
Jackson, at Ethel		14, 15
Ponchatoula, at James Chapel		20, 21
Pine Grove, at Tickfaw		27, 28
Franklinton, at Pleasant Valley	Sept.	3, 4
Amite		7
St. Helena, at Day's		8, 9
Kentwood, at Pine Ridge		10, 11
Baton Rouge, First Church		18, 16
Zachary		20, 21

F. N. PARKER, P. E.

MONROE DIST.—THIRD ROUND.

Winnsboro, at Crowville	June	25, 26
Lake Providence	July	2, 3
Harrisonburg, at Pine Hill		10, 11
Rayville, at Little Creek		16, 17
Bastrop, at Pickett's		23, 24
Delhi and Tallulah, at D. (Dist. Conf.).		27-31
Bonita, at Bonidee	Aug.	6, 7
Mer Rouge, at M. R. (preaching at 8 P. M., Sunday; Quarterly Conference, 2 P. M., Monday)		7, 8
Gilbert, at ———		13, 14
Floyd, at ———		20, 21
Waterproof		27, 28
Monroe	Sept.	4, 5

J. A. PARKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Pineville, at Sayers Ch	June	25, 26
Alexandria	July	2, 3
Lecompte, at Chicot		9, 10
Melville, at Rosedale		13
Simmsport, at Marksville		16, 17
Opelousas, at Bellview		23, 24
Colfax, at Colfax		30
Natchitoches	Aug.	3
Boyce, at West Alexandria		4
Bunkie, at Evergreen		6, 7
Columbia		10
Jena		13, 14
Pollock and Winfield		20, 21
Dry Creek		27, 28

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—THIRD ROUND.

Lisbon, at Summerfield	June	25, 26
Homer, at Homer	July	1
Haynesville, at Colquit		2, 3
Gibbsland, at Oak Grove		7
Lanesville, at Rocky Comfort		9, 10
Arcadia, at Arcadia		14
Ruston, at Ruston		17, 18
Ringgold, at Grand Bayou		23, 24
Vienna, at Simsboro		30, 31
Minden, at Minden	Aug.	7, 8
Downsville, at Pine Grove		13, 14
Farmersville, at Greenville		20, 21
Bienville, at Mill Creek		27, 28
Calhoun, at Indian Village	Sept.	1
Brooklyn, at Brooklyn		3, 4
Vernon, at Longstraw		10, 11
Valley, at ——		14
Jonesboro and Antioch		17, 18

J. O. BENNETT, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Grand Cane, at Stonewall	July	16, 17
Mooringsport and Greenwood, at Caddo.		23, 24
Provencal, at Shady Grove		30, 31
Shreveport, First Church	11 a. m. Aug.	7
Texas Avenue	8 p. m.	7
South Bossier, at Allentown		13, 14
Pleasant Hill, at Rocky Mount		20, 21
Hornbeck, at Prospect		27, 28
DeRidder, at Neome		28, 29
Pelican, at Wm.'s Chapel	Sept.	3, 4
Keatchie, at Longstreet		10, 11
DeSoto, at ———		11, 12
Leesville station		17, 18
Bon Ami station		18, 19
LaChute and Lake End, at Lake End		24, 25
Coushatta, at Coushatta		25, 26
Wesley		26, 27
Zwolle	Oct.	1, 2
Mansfield		2, 3
Gilliam, at Sunflower		8, 9
Benton, at Benton		9, 10
North Bossier, at Concord		10, 11
Many, at Ft. Jessup		15, 16

J. R. MOORE, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

Sardis	June	4, 5
Como		12, 13
Hernando and Hines, at Hines		18, 19
Pleasant Hill, at Eudora		25, 26
Cockrum, at Cockrum	July	2, 3
Coldwater, at Coldwater		9, 10
Wall Hill, at Bethel		16, 17
Tyro, at Free Springs		23, 24
Longtown, at Mastodon		30, 31
Senatobia	Aug.	4
Arkabutla, at Harmony		6, 7
Courtland, at Chapel Hill		13, 14
Batesville and Wesley; at Wesley		20, 21
Eureka, at Cold Springs		27, 28

W. T. J. SULLIVAN, P. E.

GRENADA DIST.—THIRD ROUND.

Water Valley, Main Street	June	5
Grenada station		12
Oxford		19
Pittsboro circuit, at Tabernacle		25, 26
Slate Springs, at Benela	July	2, 3
Ellzey, at George's Chapel		9, 10
Water Valley circuit, at Taylor's		16, 17
Coffeeville, at Goshen		20
Grenada circuit, at Holcomb		23, 24
Toccopola, at Mayhew's Chapel		30, 31
Charleston and Oakland	Aug.	6, 7
Harrison, at Ebenezer		9
Paris, at Banner		13, 14
Minter City and Strathmore		20, 21
Water Valley, Wood Street		28

JNO. W. BELL, P. E.

ABERDEEN DIST.—THIRD ROUND.

Aberdeen station	June	5
Okolona station		12
Tupelo station		19, 20
Shannon circuit, at Union		22
Verona circuit, at Chesterville	July	2, 3
Amory and Nettleton, at Smithville		9, 10
Buena Vista circuit, at Asbury		13
Prairie circuit, at Paine's Chapel		17, 18
Atlanta circuit, at New Hope		23, 24
Montpelier circuit, at Friendship		30, 31
Houston and Wesley, at Houlka	Aug.	6, 7
Aberdeen circuit, at New Hope		13, 14
Okolona circuit, at Moore's Chapel		20, 21
Nettleton circuit, at New Chapel		26
Fulton circuit, at Van Buren		27, 28

Education and report of committees will occupy prominent places in the Quarterly Conferences of this "round."

J. C. PARK, P. E.

WINONA DIST.—THIRD ROUND.

Itta Bena, at Sidon	July	9, 10
Winona station		12
Greenwood station		15
Carrollton station, at Valley Hill		16, 17
Eupora and Maben, at Walthall		21
Black Hawk, at Sweetwater		23, 24
Carrollton circuit, at Enon		28
Vance, at Vance		30, 31
Webb, at Cherry Hill	Aug.	6, 7
Ruleville, at Sandy Bayou		11
McNutt, at Shellmound		13, 14
Moorhead		18
Vaiden, at Kilmichael		20, 21
Mars Hill		25
Winona circuit		27, 28
Indianola, at Faisonia	Sept.	1
Tom Nolen		3, 4

THOS. H. DORSEY, P. E.

DURANT DIST.—THIRD ROUND.

Durant	June	25, 26
Sallis, at Pt. Hill		26, 27
Pickens, at Richland	July	2, 3
Ebenezer, at Ebenezer		3, 4
Tchula, at Tchula		9, 10
Sturges, at Bethel		16, 17
Chester, at South Union		24, 25
Ackerman, at Salem		30, 31
West, at Bowling Green	Aug.	6, 7
Lexington		7, 8
Kosciusko station		13, 14
Koscinsko circuit, at Salem		14, 15
Poplar Creek, at Salem		20, 21
McCool, at Chapel Hill		27, 28
Louisville, at Mt. Pleasant	Sept.	3, 4
Rural Hill, at White Hall		4, 5
Inverness		10, 11
Belzona		11, 12

W. S. LAGRONE, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth circuit, at Marvin Chapel	June	4, 5
Corinth station		5, 6
Booneville station		18, 19
Iuka circuit, at Harmony		25, 26
Iuka station		26, 27
New Albany circuit, at Bethlehem	July	2, 3
Ripley and New Hope, at Dumas		12
Jonesboro circuit, at Falkner		14
New Albany and Ingomar, at Glenfield.		16, 17
Kossuth circuit, at Wesley Chapel		23, 24
Mantachie circuit, at Mooresville		27
Blue Springs circuit, at Bethel		30, 31
Booneville circuit, at Double Springs	Aug.	6, 7
Belmont circuit, at Patterson's Chapel.		13, 14
Guntown and Baldwyn, at Lebanon		18
Wheeler's circuit, at Gamell's School-house		20, 21
Burnt Mills circuit, at Mt. Pleasant		27, 28
Marietta circuit, at Gilmore's Chapel		30

District Conference at Ripley, July 7-10.

W. C. HARRIS, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station	June	12, 13
Olive Branch		15
Holly Springs circuit		18, 19
Red Banks		25, 26
Byhalia	July	2, 3
Shawnee		9, 10
Cornersville		16, 17
Waterford		23, 24
Ashbeville		30, 31
Mt. Pleasant	Aug.	6, 7
Randolph		13, 14
Pontotoc		17
Bethel		20, 21
Potts Camp		27, 28
Ashland	Sept.	3, 4

EUGENE JOHNSON, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus circuit	June	18, 19
Columbus, Second Church		25, 26
West Point	July	3, 4
Starkville		9, 10
Starkville circuit		10, 11
Hebron, at Memphis		16, 17
Crawford, at Trinity		23, 24
Columbus, First Church		24
Brooksville, at X-Prairie		30, 31
Macon	Aug.	6, 7
Shuqualak, at Salem		13, 14
Mayhew, at ——		20, 21
Winstonville, at ——		27, 28
Cumberland, at ——	Sept.	3, 4
Cedar Bluff, at ——		4, 5

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Fernwood, at Pisgah	July	2, 3
Magnolia		3, 4
Osyka, at Steven's Mill		9, 10
Adams, at Ebenezer		16, 17
Summit, at Cold Springs	a. m.	23, 24
Bogue Chitto	p. m.	23, 24
McComb, Centenary	Fri. p. m.	29
McComb, LaBranch St.		30, 31
Tylertown, at Hopewell	Aug.	6, 7
Providence, at Monticello		13, 14
Topisaw, at Topisaw	Tues.	16
Gallman, at C. S. Camp Ground	Sat.	20
Crystal Springs	Mon.	22
Bayon Pierre, at Pleasant Valley		27, 28
Hazlehurst		28, 29
Caseyville, at New Hope	Tues. a. m.	30
Brookhaven	Wed.	31
Pleasant Grove, at Tilton	Sept.	3, 4
Pearlhaven, at ———	Wed.	7
Terry, at Forest Hill		10, 11
Beauregard, at Beauregard	a. m.	17, 18
Wesson	p. m.	17, 18

B. F. JONES, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian, Central	11 a. m July	10
Meridian, Seventh Avenue	8 p. m.	10
Meridian, South Side		17, 18
Shubuta, at Quitman	Fri.	22
Middleton, at State Line		23, 24
Meridian, West End	Wed., 8 p. m	27
Enterprise, at Mayerhoff		30, 31
Matherville, at Andrews Chapel	Aug.	6, 7
Winchester, at Fedora	Fri	12
Waynesboro, at Chicora		13, 14
Chunkey, at Concord	Tues.	16
Meridian, East End	Fri., 8 p. m.	19
Poplar Springs		20, 21
Daleville, at Andrew Chapel	Wed.	24
Pachuta, at DeSoto		27, 28
Wayne mission, at Mt. Pleasant	Tues.	30
Vimville, at Pleasant Hill	Sept.	3, 4
Porterville, at Mt. Hebron	Wed.	7
Binnsville, at Blair's Chapel	Fri.	9
North Kemper, at Spring Hill		10, 11
DeKalb, at Marvin	Tues.	13
Lauderdale	Thurs	15
Leaksville, at Avery		17, 18

Brethren, please see to it that Questions 17, 20 and 22 are answered as the Discipline requires.

W. M. SULLIVAN, P. E.

SEASHORE DIST.—THIRD ROUND.

Bay St. Louis	Sat. and Sun. July	9, 10
Pearlington and L., at Logtown	Mon. p. m.	11
Gulfport: 25th Avenue	Tues. p. m.	12
Gulfport: 28th Street	Wed. p. m.	13
Ocean Springs, at Mississippi City	Thurs.	14
Pascagoula	Fri.	15
Escatawpa, at Mary Denny Memorial	Sat. and Sun.	16, 17
Moss Point	Sun. p. m. and Mon. a. m.	17, 18
Biloxi	Sat. and Sun.	23, 24
Brooklyn, at Bond	Mon.	25
Wolf River, at Cæsar	Sat. and Sun.	30, 31
Carriere, at Nicholson	Mon. Aug.	1
P. and Purvis, at Poplarville	Tues.	2
Lumberton	Wed.	3
Columbia	Fri. p. m.	5
Hub, at Paine Chapel	Sat. and Sun.	6, 7
Eastabutchie, at Tuscanola	Sat. and Sun.	13, 14
Coelville, at Poplar Head	Tues. p. m. and Wed.	16, 17
McHenry and W., at Howison	Thurs.	18
Vancleave, at Mt. Zion	Sat. and Sun.	20, 21
Lucedale, at Ward	Sat. and Sun.	27, 28
New Augusta, at Merrill	Mon. p. m. and Tues. a. m.	29, 30
Hattiesburg: Main Street	Wed. p. m.	31
Hattiesburg: Court Street	Thurs. p. m. Sept.	1
Williamsburg, at Oak Vale	Sat. and Sun.	3, 4
Mt. Olive, at Mt. Olive	Mon. p. m.	5
Collins, at Collins	Tues.	6
Mt. Carmel and S. Creek, at Santee	Sat. and Sun	10, 11
Sumrall, at Advance	Tues.	13

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

Rankin Street, Jackson	8 p. m. June	29
First Church, Jackson	11 a. m July	3, 4
Capitol Street, Jackson	8 p. m	3, 4
Lintonia, at Short Creek	11 a. m.	9
Yazoo City, First Church		10, 11
Pinola, at Wethersby's	10 a. m.	15
Braxton, at D'Lo	11 a. m.	16
Florence, at Harrisville	4:30 p. m.	15, 17
Deasonville, at New Hope	11 a. m.	22
Madison, at Pearl River		23, 24
Tranquil	11 a. m.	30
Benton, at Fletcher's		30, 31
Palmetto Home, at Scarbrough's	Aug.	6, 7
Lake City	11 a. m.	13
Flora, at Bentonia		14, 15
Sharon	11 a. m.	20, 21
Canton	8 p. m.	21, 22
Fannin	11 a. m.	27, 28
Thomasville	11 a. m.	27
Brandon	8 p. m. and 8 a. m.	28, 29

JOHN W. LEWIS, P. E.

VICKSBURG DIST.—THIRD ROUND.

Satartia, at W. C.	July	2, 3
Rolling Fork		10, 11
Anguilla, at Bethel		16, 17
Utica, at Cayuga		23, 24
Port Gibson		30, 31
Cary, at Grace	Aug.	6, 7
Edwards, at Bovina		13, 14
Hermanville, at Sarepta		20, 21
Warren; at Red Bone		27, 28
Rocky Springs	Sept.	3, 4
Mayersville, at M.		10, 11
Bolton, at Clinton		17, 18
Vicksburg, Crawford Street		25, 26
Vicksburg, Washington Street		25,

Pastors' attention is directed to Questions 17 and 20, whose especial exactions are exceedingly timely now. Let us have uniformly direct, affirmative answers throughout our district.

W. H. HUNTLEY, P. E.

FOREST DIST.—THIRD ROUND.

Morton and Pelahatchie, at Pelahatchie	May	27, 28
Raleigh, at Pleasant Hill	Fri. June	1
Trenton, at Gasque Chapel		3
Shiloh, at Clear Creek		4, 5
Scott, at Lindsey Chapel		10
Taylorsville, at Hebron		11, 12
Tollohola, at Mt. Olive	Fri.	13, 14
Mt. Rose, at Holder's		24
Ellisville circuit, at Oak Bowery	July	25, 26
Ellisville station		2
Eucutta, at Boyle's Chapel	Tues.	3, 4
Vossburg and Heidelberg, at Saundersville	Thurs.	5
Laurel, M. Street (preaching at 11 A. M., Sunday; Quar. Conf., 9 A. M., Monday)		7
Laurel, Fifth Avenue and Kingston (preaching at 7:30 P. M., Sunday; Quar. Conf., Saturday)		10, 11
Rose Hill, at Pleasant Grove	Tues.	10, 11
Lake, at Carr's	Thurs.	12
Walnut Grove, at Pleasant Hill	Sat. and Sun.	14
Harperville, at Cantrell		14, 17
Decatur, at Conehatta	Wed.	23, 24
Newton and Hickory, at Hickory		27
Forest, at Pulaski		31, Aug. 1
Carthage, at Conway		2
Philadelphia, at Waldo	Tues.	6, 7
Indian Mission, at Coglan's School-house	Wed.	8
Edinburg, at Liberty	Thurs.	10
North Neshoba, at Mt. Pisgah		13, 14

J. M. MORSE, P. E.

NATCHEZ DIST.—THIRD ROUND.

Wesley Chapel, Natchez	Wed. June	29
Jefferson Street, Natchez	Thurs.	30
Meadville, at Oak Grove	July	2, 3
Barlow, at Brandywine		14, 17
Gloster, at Camp Ground		22-30
Homo Chitto, at Rosetta	Aug.	6, 7
Percy Creek, at P. C.		13, 14
Woodville		14, 15
Wilkinson, at Mars Hill		20, 21
Centreville, at Bethel C. G.		24, 25
Fayette, at Martin		27, 28
Liberty, at T. Chapel	Wed.	31
Washington, at Kingston	Sept.	3, 4
Hamburg		10, 11
Harriston, at Rodney		17, 18

T. W. ADAMS, P. E.

Gloster, Miss.

Wanted.

One Christian young man to work in the dairy, one in truck patches, and to do carpenter work and help pay expenses in school. Address

M. A. BEESON, Pres.
Meridian Male College.

Meridian, Miss.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JOHN TANDY LESLIE.

It seldom becomes the duty of a pastor to write of a death more sad, or of circumstances more pathetic, than the departure of John Tandy Leslie from the scenes of earth to the paradise of God. He was the only son of W. H. and Emma J. Leslie, and the only brother of Mattie Sue, Ella May, and Emma Lucile, in whom was centered a wealth of affection, ambition, and hope. Father, mother, and these devoted sisters, feel that much brightness and joy has gone out of life, and a void is left that can not be filled. He was born in Colquitt, Claiborne parish, La., Sept. 27, 1880. When quite small his parents moved to Arcadia, La., that they might have better advantages for their children. In early childhood he manifested a sweet disposition, an affectionate nature, and a truthfulness and obedience very beautiful in one so young. In times of care and trouble oft did he cheer the heart of mother and of those about him. His companions were preferably girls and good boys. His parents were careful in this respect, encouraging him to choose the best associates Faithfully did they endeavor to bring him up in the nurture and admonition of the Lord, and he was taught to love the things that are holy, pure and good. While in school at Arcadia he studiously and ambitiously applied himself to his class-work, and stood in the lead of his classes. He gave rare promise of a bright career. Being well trained and very proficient in music, he evidenced considerable taste and talent in his use of the art. His superior gifts gave him a charm in the social circle that was well sustained by his sunny, cheerful disposition. On many occasions did he contribute liberally to the social pleasures of the community. He stood high in the esteem of the local literary club, the Eastern Star, and the Knights of Honor, of which he was a well-beloved member, faithful and loyal in all of his relations. During the pastorate of Bro. John A. Miller he was converted, baptized, and united with the M. E. Church, South, in Arcadia. His conversion was clear, and although but seven years of age, a change was observed in the little fellow's life His parents gave him godly counsel and admonition, and sought to impress upon him the responsibility of the Christian life. Thus early in life many lovable traits of character began to develop. As most boys, however, he had seasons of religious calm, becoming lukewarm, and at times not living above sin. In June, 1896, he reconsecrated himself to God, on the occasion of revival services held here, at which time the power of the Holy Ghost came upon him very perceptibly. From this period he took an active interest in church work, doing what God would have him do to the best of his ability. As a member of the church, he was true to his obligations, prominent in church work, and cheerfully performed any duty assigned him. It was his practice to personally welcome strangers in the congregation. As an Epworth Leaguer, he was an officer, an active worker, and devoted to its interests. In all enterprises of the church he felt that he had a part. Feeling himself called to preach, he, no doubt, hesitated to respond, on account of obligations to his family. Nevertheless, he stood in his place at home. He was book-keeper for Mr. B. F. Dudney, his uncle, and was planning to take up architectural work when the summons came. While our recent revival was in progress, on Tuesday evening, May 16, he was preparing for the night service, when a rain prevented his attendance. He was busily engaged in writing until nearly midnight. Retiring without disturbing the family, laying down the burden and cross of earth's night, he passed to the realms of glory and of God, to share the radiant beauty and heavenly joy of an eternal morn. He lives in memory, his spirit hovers near, and only a little while till we shall see him again. As he so beautifully sang, together with our choir, as it were, in prophetic strains, and with sweet tenor voice, the last Sabbath morn upon earth, "'Tis now in part I know his grace," etc., so he has joined the heavenly choir, and in a nobler, sweeter song, is chanting the praise and grace of his Redeemer and his Lord.

JAMES E. LEWIS.

Sister FRANCES E. TRAPP was born in the State of Alabama, March 16, 1842, and died at her home in Mooreville, Miss., April 5, 1904. She was twice married; first to a Mr. Thompson, who died during the Confederate War, the dates of which we do not know. She was married to Bro. L. J. Trapp, Jan. 5, 1869. They moved to Mississippi in 1871, and settled at Mooreville about twenty-two years ago, where she lived till she was called from labor to reward. Truly, a most excellent woman is gone. She joined the M. E. Church in early life, and was faithful and true to God and to the church to the last. It was the privilege of the writer to be intimately associated with her in Sunday-school work for four years, and knew her to be one of the most faithful workers he ever saw, always with her class when not prevented by sickness. In the death of Sister Trapp the church sustains a loss of a loyal and consecrated member, the children an affectionate and faithful mother, and the community a true and tried friend. She leaves a heart-broken husband, eight children, and a large circle of friends, to mourn their loss. It will be sad and lonely here without her, but cheer up, dear ones; be faithful to the end, and live as she lived, and you will meet again.

L. T. SARGENT.

MRS. A. P. LEECH.

A beautiful life of more than seventy-three years is an honor to any world, but to live a consistent member of the church for over sixty years is an unanswerable argument for Christianity. The sacred office of a Methodist itinerant preacher's wife was filled with credit to herself and honor to her devoted companion. The holy position of the mother of eight children was crowned with success. The impress of her good life was left upon those who live after her and the two who went before her. The rich legacy she has left her children is "far above rubies." "Her children arise up and call her blessed, and her husband also: he praiseth her" It is no surprise that she was the mother of one of our best North Mississippi preachers, and the mother-in-law of a most useful Texas preacher, and that she left other children who bless the church. Her strong life extended beyond the family circle. After afflictions had caused them to superannuate and settle in Columbus, Miss., she gathered about her a company of godly women, and organized the "Earnest Workers' Missionary Society" in East Columbus. Several years later it was in her home that we witnessed the organization of a good Sunday-school. The results of these two organizations entitle Sister Leech to be called "the mother of Second Church, Columbus." She "brought forth fruit in old age." The last years of her life were full of suffering, but she was ever the same cheerful Christian. After her faithful companion had exhausted all the medical skill and constant attention at hand, on the evening of April 6, 1904, she passed to her bright reward Her funeral was attended by several of our best preachers and a large company of friends. All the Methodist preachers of Columbus, including her faithful pastor, Rev. J. B. Randolph, were constant in their attentions to her. Sister Leech was Miss Mary Ann Harrell, of Lamar county, Ala.; born Sept. 16, 1830. She was converted and joined our church at the age of thirteen. She was married to Rev. A. P. Leech, Sept. 12, 1847. He and the six surviving children have our deepest sympathy.

J. A. BOWEN.

ELIZABETH FRANKLIN was born Aug. 8, 1818, and died in Vernon parish, La., April 20, 1904, aged eighty-five years eight months and eighteen days. She was married to James W. Franklin in the year 1835. She was mother of twelve children, four of whom have preceded her to that home above. She settled on the old homestead in 1835; lived at the same place sixty years. She had about 150 grand- and great-grandchildren. There was no preaching in the country at that time. She joined the church in the year 1850. Sister Franklin was a true mother, wife, and Christian. It was the privilege of the writer to be her pastor five years, and to know her at home, at church, and among the sick and dying. She would often speak of the Lord, and praise him for his goodness to her in her afflictions. She lived to see all of her grown children members of the M. E. Church, South. Two dear boys are preachers: J. M. Franklin, of Bienville, La; and John Franklin, of Orange, La. Oh, how we do miss you, dear mother and sister, but we rejoice to know that you are at rest. She was buried at her old church (Holly Grove); funeral conducted by Rev. C. B. Carter, of Leesville, La. Time would fail us to tell of the many Christian deeds done by this dear mother. Her place is vacant in Holly Grove Church, but not in heaven. Weep not, dear loved ones; we shall see her again, bless the Lord! May the Lord console you, and help you to live right, that you may die right!

H. C. MURPHY.

Died at Pineville, La., May 12, 1904, LOUISE PEARL, infant daughter of Rev. and Mrs. L. L. Roberts, aged three months. Again has the pale, silent reaper made his approach, and taken another loved one from our midst: again have we been called upon to consign to its narrow bed all that remained of another precious little one that was both near and dear to so many hearts: but, while passing under the chastening rod, we remember that our blessed Savior said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven:" and though we stand with aching hearts over the little empty cradle of our precious treasure, we strive to raise our tear-dimmed eyes and say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

GRANDMOTHER LOUDON.

You Are to Be the Judge!

Jefferson Said:

"I believe that there are certain substances, by which, applied to the Human Body, either externally or internally, or both, Nature can be assisted, and by such assistance accomplish in a short time what Nature otherwise, unaided, would do slowly."

And Jefferson believed but little in doctors! What was true in his time is true to-day, that at best we can only assist Nature. This is all we claim for Vitæ-Ore, itself a product of nature, mined from the ground like gold and silver. Nothing unreasonable, unnatural or supernatural. It assists nature, and thus accomplishes in a short time what nature unaided would do slowly. It only hurries, makes more rapid and satisfactory the natural processes of recuperation from disease; from exhaustion, from waste and decay. It stimulates the NATURAL FORCES to greater activity, to quicker action, in a rational, health-making manner, and thus cures where revolutionary treatments FAIL EVEN TO BENEFIT.

We want you to judge it, to learn for yourself whether or not Jefferson was right, and at our expense. We are willing to take the risk.

Read Our Special Offer

To Readers of the NEW ORLEANS CHRISTIAN ADVOCATE

WE WILL SEND to every subscriber or reader who writes us, mentioning THE NEW ORLEANS CHRISTIAN ADVOCATE, a full-sized ONE DOLLAR package of VITÆ-ORE, by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs or dopes of quacks or good doctors or patent medicines he or she has ever used. READ this over again carefully, and understand we ask our pay only WHEN IT HAS DONE YOU GOOD, AND NOT BEFORE. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. VITÆ-ORE is a natural, hard, adamantine, rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains free iron, free sulphur, and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water, drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as RHEUMATISM, BRIGHT'S DISEASE, BLOOD POISONING, HEART TROUBLE, DROPSY, CATARRH AND THROAT AFFECTIONS, LIVER, KIDNEY AND BLADDER AILMENTS, STOMACH AND FEMALE DISORDERS, LA GRIPPE, MALARIAL FEVER, NERVOUS PROSTRATION AND GENERAL DEBILITY, as thousands testify, and as no one, answering this, writing for a package, will deny after using. VITÆ-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure.

VITÆ-ORE will do the same for you as it has for hundreds of readers of the NEW ORLEANS CHRISTIAN ADVOCATE, if you will give it a trial. SEND FOR A $1.00 PACKAGE AT OUR RISK. You have nothing to lose but the stamp to answer this announcement. If the medicine does not benefit you, WRITE US SO, AND THERE IS NO HARM DONE. WE WANT NO ONE'S MONEY WHEN VITÆ-ORE CAN NOT BENEFIT. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try VITÆ-ORE on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. WE MEAN JUST WHAT WE SAY in this announcement, and will do just what we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention the NEW ORLEANS CHRISTIAN ADVOCATE, so that we may know that you are entitled to this liberal offer.

You Are to Be the Judge!

A CERTAIN and NEVER FAILING CURE for

- Rheumatism.
- Lumbago.
- Bright's Disease.
- Diabetes.
- La Grippe.
- Blood Poisoning.
- Dropsy.
- Sores and Ulcers.
- Malarial Fevers.
- Nervous Prostration and Anæmia.
- Liver, Kidney and Bladder Troubles.
- Catarrh of Any Part.
- Female Complaints.
- Stomach and Bowel Disorders.
- General Debility.

Trial Package Entirely Cured.

Mrs. J. F. Morris, of Stevens, Tex., Tells of Wonderful Results from One Month's Treatment.

Entirely Cured of Liver, Kidney and Bladder Disorders Which Previously Defied All Treatment.

It Will Do As Much for You.

I can not express my gratitude for the great and lasting good that Vitæ-Ore has done me. I had been taking medicine ever since October, 1902, when I was first stricken down with my disease, a complication of Liver, Kidney and Bladder disorders. I took several different kinds of patent medicines, but none of them did me any good. My husband then called a doctor. He came a few times and then dismissed the case. He then called in two more doctors, the best this country affords, and one of them treated me two or three months, but he only gave me temporary relief. I dragged along all last year, never feeling like myself. In the Fall I grew worse, and again went to my physician, and he treated me about eight weeks. I was almost ready to give up. I did not know how near death's door I was until a neighbor told me after I began to get better. Some one of our neighbors advised us to send for some Vitæ-Ore on trial, but I told my husband not to bother with it, as I thought nothing could help me. He sent for the treatment without my consent, and I now consider it the greatest favor he ever did for me. One month's trial package has saved my life. I think I can safely say that I would have been in my grave to-day had it not been for this Vitæ-Ore. I have only taken the one trial package, but I feel that I am entirely well. When I commenced its use I weighed 98 pounds, but now, in only five weeks' time, I weigh 110 pounds. I would not be without Vitæ-Ore. I would not give this medicine for all the medicine in the world, and I am not ashamed to let the world know what I have to say about Vitæ-Ore. I am willing to do all I can to help its cause.

MRS. J. F. MORRIS, Stevens, Tex.

Afflicted for 12 Years.

Only Required One Week's Use to Prove the Remarkable Efficacy of Vitæ-Ore.

I have been afflicted for about twelve years with a serious Kidney trouble, which was at times so bad that my urine would be thick with blood and phosphate. I tried several doctors, as well as every patent medicine recommended for a trouble of this nature, but found absolutely no relief. I also took treatment at different times from three well-known specialists without any benefit. At last I decided to quit fooling with medicines, feeling that nothing could do me any good, and it was at this time that I read the Vitæ-Ore advertisement, offering to send a package of Vitæ-Ore on thirty days' trial. The offer seemed so fair that I could not do otherwise than send for a package, with at least the hope that it might be the remedy and treatment which I was looking for. It did not require more than one week's use of Vitæ-Ore to make me well satisfied with it, and to prove to me that it would do all that was claimed for it. I have now taken it for a period of six weeks' time, and am getting better every day. I have gained over twelve pounds in weight during this time, and feel as vigorous and hearty as I did 20 years ago, although I am now 54 years old. I feel as though I have a new lease on my life, and would advise and urge everyone afflicted as I was to give Vitæ-Ore a fair trial.

W. R. KEY, Moultrie, Ga.

A Barrel

of VITÆ-ORE is NOT NECESSARY to convince you that it is the BEST remedy in, on or out of the earth for ailing people, TO PROVE TO YOU positively that it will CURE YOUR ILLS, as it has the ills of so many others. ONE OUNCE OF THE ORE (one package) mixed with a quart of water, ONE MONTH'S TREATMENT, is all that you need for the TEST, all the EVIDENCE we want to submit, and we want to send it to you at OUR RISK. YOU ARE TO BE THE JUDGE! One month's treatment with this NATURAL REMEDY will do for you what six months' use of other advertised treatments can not. If it does not, YOU TO DECIDE, we want NOTHING from you!

Middle-Aged and Elderly People Should Use It

As old age approaches the necessity for such a tonic as VITÆ-ORE becomes each year more and more manifest. As is generally known, all through life there is a slow, steady accumulation of calcareous deposits in the system, marking the transition from the soft, gelatinous condition of infancy to the hard, osseous condition of old age. These calcareous deposits naturally interfere with the functions of the VITAL ORGANS, and when they become excessive and resist expulsion, result in the dryness and stiffness of old age. In early life these deposits are thrown off, but age has not the power to do so unless assisted by some outside stimulant. VITÆ-ORE, apart from its powerful disease-curing, health-restoring action, is just the IDEAL STIMULANT for middle-aged, elderly people, in that it enters the blood, dissolves the hard calcareous matter, and almost entirely eradicates the ossific deposits so much dreaded by old people. IT ENRICHES THE BLOOD with the necessary hematinic properties, drives all foreign matter from the circulation, and prolongs vigor and activity in both men and women to a ripe old age.

NOT A PENNY UNLESS BENEFITED.

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

Theo. Noel Co., N. O. Dept., Vitæ-Ore Bldg., Chicago, Ill.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, JULY 21, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2500. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 29.

The Apostle to the Americans—No. 1.

By Rev. W. G. Harbin.

Since the world began no man ever did more for a people, with so little care for what they did for him, than Francis Asbury did for the people of the American colonies. No man has so thoroughly impressed his spirit and his thought upon an institution as he did upon the Methodism of the United States, and won in return so little of its love and remembrance for his name and person. This is not because American Methodism has been ungrateful; it is as Asbury himself would have had it. The life he lived was not unto himself, but unto God. He lived, moved, thought and loved as a part of the great work the Holy Spirit was doing among the sons of men.

It is hard to describe, measure, estimate, even to conceive of such a man. We think of men as personalities; the most strongly marked characteristic of Asbury was his impersonality. This is apparent even in his portraits. One looks upon that countenance with growing disappointment. Plainness, ugliness, ruggedness, irregularities of contour and feature—all of these one is prepared for. But there is an elusive something, or an utter lack of it, that negatives every budding impression, and baffles every effort to get at the man behind the face; and the observer turns away at last, feeling that the man is not there.

And he is not there. The person who looked upon the living Asbury would have seen as little of the man. He was, as it were, spread abroad through the heroic circuits and apostolic mission fields of the growing church. His life was one with that tremendous impulse which in Jesse Lee broke down the frozen barriers of New England with the warmth of a spirit filled heart, and in Tobias Gibson came by perils of the wilderness and dangers of the streams, to preach the gospel to the far off fringe of settlers on the banks of the Father of Waters, beyond the verge of the American world—a movement that kindled the on-rolling clouds of immigration with the lightnings of God; that gave to the people a gospel and a church at one with the liberties they won upon the battlefields, and redeemed the American Revolution from the fate of the Revolution of France.

And yet it is the daring wish of the author of this essay to attempt the impossible; to lift the veil of what men call "sober history," and to find amidst the accumulation of facts, and the long accretions of dates and eras, some drops of the blood that was in the heart (dried a bit, perhaps, but still blood), some echoings of the song that was in the soul of Asbury; to behold the man, or, at least, to see some glimpses of him; to catch at the secret of his greatness; to discover why he was what he was.

This is no attempt to explain Asbury after the fashion of what the critics of this day call explaining. One should have no patience with that tendency to belittle the heroes, and bring them down to our level, which Mr. Carlyle has skewered so unsparingly with that hot pen of his. It is not what he had, nor the men who were around him, nor the lucky chances that came to him, nor the fortuitous period in which his life was cast, that can explain such a man as Asbury. The one interpretation of him lies within him. The only explanation of him is himself; the only reason that can be given for what he was is—what he was.

While John and Charles Wesley were kindling England into flame, and Whitefield was ranging through all the length and breadth of the colonies, and both sides of the Atlantic were ringing with the combined sounds of the shouts of victory, and the clash of voice and pen in the disputes about Calvinism, a little peasant boy was growing up in Staffordshire, in "Merrye England." His father was ambitious, and made great sacrifices to keep the boy at school. The most important lessons Francis Asbury learned at school were not in the books. He was a child of sensitive soul. He had already felt some motions of the Divine Spirit in his infant heart. The schoolmaster beat him cruelly. The pain and humiliation drove him to prayer. And as the lonely little boy, hardly out of his babyhood, sobbed out his pain of body and anguish of heart at the feet of the Heavenly Father, he felt that "God was very near." In the after years he sought and found; found again and again consolation and comfort in loneliness and heartbreak and peril at the same place and in the same child-like way. Nor did he ever lose his child-like trust in the Father's comforting love, in the presence of the Spirit of Consolation.

A few of his earlier years were given, half grudgingly, to the world. In his fourteenth year he was converted. There were no half way measures with him. While seeking the peace he had heard the circuit preacher describing, he saw a companion cut to the quick, and bitterly weeping. His own heart was stirred to pious envy. He was grieved because he could not weep that way. Later, as they were praying together in his father's barn, young Asbury believed that he was pardoned. His companion was dubious. "Mr. Mather said that a believer was as happy as though he were in heaven." Thorough going Francis was not sure that he was so happy as that. He gave up his confidence, but he had never a thought of despairing and going back to the world, though he coveted earnestly the best gifts, and felt that he came short of them. It was characteristic of him always to be wanting more religion than he possessed, but to be humbly grateful for and useful of what he had.

He threw himself into the mighty revival work then sweeping through England, and gathering itself to spring across the wide Atlantic, and fulfill the apocalyptic promise, "there was no more sea." Those were stormy times. Persecution and contempt were the lot of the Methodists. The people were timid, and their "large, good meetings" were abandoned. Then young Asbury fell back upon his base to fight for God in the last ditch, and his father's house became the meeting place for the awakened and seeking souls of the country-side. There he began to exhort the people. There he won his first trophies in the warfare of Christ. Several souls professed to find peace through his labors.

Thus was God shaping his chosen instrument. The heart of the boy, heated by a currish master's cruelty, and tempered in his own tears and prayers, was strengthened and blessed by these neighborhood trials and triumphs, and made ready for greater things. And in these earlier years the elements were brought forth out of which were developed all the splendid usefulness of the first American Bishop.

From an exhorter he became a class leader; the class leader became a local preacher. As a local preacher, he was a pattern for all who ever will labor in that capacity. He was "the humble and willing servant of every preacher that called on him by night or by day, being ready with hasty steps to go far and wide to do good, visiting . . . almost every place within his reach, for the sake of precious souls; preaching generally three, four, five times a week, and at the same time pursuing his calling." At twenty-one he "gave himself up to God and his work." This meant all that such an expression can convey. He never meant to earn his living as a preacher, to pitch the plane of his career in the clerical profession. He did not even intend to become an itinerant. He did not mean to become anything; he gave himself up. That was what he meant, and that was all.

At the Conference of 1770 a new circuit was added to the list, "No. 50—America." Boardman and Pilmoor were sent to travel it. No one thought that it was too big, but the next year, at Bristol, the Conference called for volunteers. Asbury spoke his mind, and made an offer of himself. "It was accepted by Mr. Wesley and others who judged that he had a call." They knew something of Francis Asbury. He went home to bid farewell to his parents, whom he was never again in this world to see, and came back to take ship at Bristol with a full heart and an empty pocket. Friends appeared with his passage money and some supplies. On Wednesday, Sept. 4, they set sail from a port near Bristol, and "having a good wind, soon passed the channel."

With this beginning of his strange new life he began his journal. Nine days out he summed up his mission, his purpose, and his trust, and declared: "If God does not acknowledge me in America, I will soon return to England. I know my views are upright now; may they never be otherwise." He preached five times on board the ship without apparent results. The passage was rough. The friends who had provided his passage money and clothes had overlooked the fact that the ship would not furnish him bedding. He had to sleep on planks, with a blanket or two for a mattress. Worse troubles befell him. "The wind turned the ship up and down, and from side to side, in a manner very painful to one not accustomed to sailing; but when Jesus is in the ship, all is well." "I found it hard," he says in regard to his sleeping appointments. "I want faith, courage, patience, meekness, love." Troubles increasing, and his spirit becoming more rebellious, he turns upon himself with impatient finality: "When others suffer so much for their temporal interests, surely I may suffer a little for the glory of God and the good of souls." And turning his regards away from himself and to his work, he becomes cheerful again. "I find myself bound for the new world, and my heart united to the people, though unknown; and have great cause to believe that I am not running before I am sent. The more troubles I meet with, the more convinced I become that I am doing the will of God."

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DIRECTIONS.

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Circuit Riding in Louisiana.

Delhi and Tallulah, my two railroad appointments in 1890, were eighteen miles apart, and the short run to Tallulah was delightful, except when the great Mississippi was "on a tear," overflowing the bottom lands, railroad track and all. Have gone the eighteen-mile trip when the track was hidden for two-thirds of the way. A number of gentlemen passengers on such trips would amuse themselves shooting at snakes and turtles, as the train moved very slowly.

Tallulah had the court-house, and a fine one; yet the town was very small. Some of the citizens were: Judge Montgomery, Judge Slack, Sheriff J. T. McClellan, Captain Holmes, Dr. Neal, Dr. Yancey, Mr. E. A. Adams, and Esq. Gilpin. I organized a church with a membership of nine, and I suppose it still lives. How much it has grown I am not informed.

As soon as the Tallulah people learned that they were connected with Delhi, and were going to have a Sunday appointment, the same gentleman, Adams, mentioned in No. 3, with pencil and paper in hand canvassed the place to know what each would promise to pay monthly for the Sunday service. He got $30 per month subscribed, and every dollar of it was paid monthly as promised. Adams certainly would have made a good steward. The people there were generally highly cultivated and refined. They had a reading club, and each member paid yearly the sum of $10. Rooms were elegantly fitted up, and a man hired to keep them in order, and to wait on the members of the club. There was a library of miscellaneous reading matter on the shelves, and all of the best daily papers, and magazines from every part of our country, and from across the briny deep.

There was not much spiritnality there, but there were elegant ladies and gentlemen, and this itinerant never felt more at ease and more at home elsewhere in all his life.

In my church in Delhi, on Wednesday, Nov. 26, at 2 o'clock P. M., I married Mr. J. G. Hulse, of Arcadia, and Miss Minnie Bishop, of Delhi. I had promised to unite another couple at Tallulah at 8 o'clock P. M. The train passed, going east, at one o'clock. There was an ugly bayou in the way, without either bridge or boat. It could not be crossed by private conveyance. What to do was the question. Mr. Vanzant, the tank man, learned of my trouble, and as he was going beyond Tallulah on his tricycle, proposed taking me with him. He said if I would "sit perfectly straight and steady, we could make it, but the least thing would throw it from the track." We ran the eighteen miles safely in two hours, and at 8 o'clock I united Mr. Andrew T. Lane and Miss Annie Lee Adams in holy matrimony. It was a busy afternoon with me, but I received thirty-five dollars for my services.

Delhi was the V., S. and P. eating-station. Trains going east and west stopped there for dinner, and the preacher and wife had a good and ready market for our surplus produce, and we sold to the hotel that year seventy-six pounds of butter, one hundred and thirty dozen eggs, five dozen chickens, and loads of vegetables. Have not the amount, yet, in balancing what I bought and what I sold, I found $18.25 against me.

Milliken's Bend was eight miles from Tallulah, and on the Mississippi river, and I preached there on fifth Sundays, and sometimes would go there on Sunday afternoon from Tallulah. Old Bro. McClellan, the grandfather of one of our missionaries, lived there. It was a pleasant place to go, and I was paid from five to eight dollars each trip.

I served Delhi, and whatever was connected with it, three years, but objected to being returned because I was paying $75 per year house rent. Was sorry afterwards that I was not returned.

Our Conference met Dec. 3 in Monroe. Bishop Atticus Haygood presided. Revs. Thos. Potter and David Morton were present. Since then the Bishop and both of these brethren have passed away. Battles fought and victories won! Shall we all be victorious?

H. ARMSTRONG.

A Beautiful Child.

BY A CIRCUIT RIDER.

More than a century and a half ago there was born in England, of virtuous parentage, a beautiful, though unprecedented child. At first there were those who questioned the chastity of her lineage, and they poured foul aspersions upon her innocent head; but as the child grew in wisdom and stature, she increased in favor with God and man. Ere she had attained full stature, her foulest traducers even admitted:

"Ne'er did Grecian chisel trace
A nymph, a naiad, or a grace,
Of finer form or lovelier face."

So surpassing fair was this comely virgin, and such were her queenly manners, her name was spoken far and near. She was even courted by the worldly rich, but one look from her severe, but luscious, eyes convinced the unseemly wooer of the injudiciousness of making the declaration. Her person was tall, elegantly shaped, and her whole aspect amiable, reverent. Her face was such as was never seen by man, nor painted by the tenderest strokes of the most skillful artist. There was such a depth of innocence and pathos in her features, that men were seen to gaze long and earnestly upon her, and weep with uncontrollable emotion. As she gracefully, though modestly, walked the thoroughfares on her missions of mercy, the vilest pedestrians were frequently seen to stop with bare heads, in holy awe, and gaze upon her in bewildering silence.

Her forehead was large, and of snow-white smoothness, betokening exceptional intellect, and unsullied purity of character. Her eyes were as clear and bright as ethereal blue, and her hair fell in long, graceful folds about her neck and shoulders, and was of a beautiful golden tinge which no united color could match Whenever it was known that this lovely creature would appear in public, the place was crowded to its utmost capacity, and frequently she was besieged by thronging multitudes upon the commons who longed but to touch the hem of her garment Whenever she spoke it was with the tenderest persuasion, and men wept and laughed alternately over her gracious words.

One of the most remarkable truths concerning this fair child of Providence is, that she yet lives with the vivacious dew of youth. Eternal vigor and sunshine seem to have settled upon her shapely head, while the lenghtening years by no means have effaced her pristine loveliness She continues the divinest creature on the earth, and men still love to do her homage. Whenever she smiles, the hungry and sad faced orphans laugh with mirthful bounty. The poor nestle at her feet, and have their treasury filled. She entwines her arms around the heart-broken and sorrowful, and, with words of cheerful sympathy, kisses them into blithesome joyousness. She still guides the steps of childhood, and with generous tidings leads the wayward into paths of righteousness. The bulwarks of iniquity tremble beneath her indignant frown, and every holy enterprise is accelerated by the unrivaled strength of her influence. The Macedonians even send for her, or come to kiss her spotless brow, and crave her blessing; and the zephyrs of divine love are wafting her perfumed and salubrious tresses against the cheeks of every nation.

The name of this priceless virgin is Methodism, the bride of her ascended Lord, and ere she is called to the marriage feast above, the fragrance of her influence will enrich and save the world.

Practical Piety.

In a recent article we chose the latter part of James' definition of pure and undefiled religion, viz.: the keeping one's self unspotted from the world, as the basis of some remarks on personal purity. We wish now to offer a few suggestions based upon the former part of this definition, viz.: "To visit the fatherless and widows in their affliction." The apostle gives us in his definition a twofold view of pure and undefiled religion. We have briefly considered it subjectively—that is, as it relates to the person in whom it lives and reigns; now we take the objective view—that is, as it relates to one's fellow-man. This is practical piety. The phrase, "To visit the fatherless and widows in their affliction," is used here to signify deeds of mercy and charity in general. The orphan and widow are taken as representatives of the entire class of suffering, distressed, afflicted humanity. They are chosen as types because they are the most needy and the most worthy of compassion and sympathy. For the orphan and widow God himself has an especially tender love. He has promised to be a husband to the widow and a father to the fatherless. Since they are bereft of their natural guardian, protector, and support, he makes them his special charge, and gives them a special claim upon his servants. Being the highest specimens of earth's distressed and afflicted, they stand for all.

"To visit the fatherless and widows" means not only to go to see them, but to relieve their distress, to supply their needs, to comfort their souls. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these, ye did it not to me." According to our Savior, then, as well as the Apostle James, true religion does deeds of love and mercy to all mankind, relieves the needy and distressed, supports the weak, comforts the sorrowful, reclaims the erring, lifts up the fallen, and places their feet in the path of eternal life. This is religion objectively considered. This is godliness, or godlikeness, exemplified This is the glorious character of our blessed Redeemer reflected upon the world.

A. B. W.

Alexandria District Conference.

The Alexandria District Conference will meet at Colfax, La., at 9 A. M., July 28, 1904. The following are the committees:

For License to Preach—W. H. Benton, D. C. Kelly, L. L. Roberts.

Admission on Trial—T. K. Faunt LeRoy, P. M. Brown, W. T. Woodward.

Orders—B. T. Crews, R. A. Davis, G. D. Anders.

Rev. B T. Crews will preach the opening sermon at 7:30 P. M., July 27. Let all members of the Conference hear him.

One session of the Conference will be devoted largely to the discussion of the subject of missions; led by Dr. J. T. Sawyer, P. M. Brown, D. C. Kelly, and Glenn Flinn.

Bishop Morrison is expected to preside.

J. L. P. SHEPPARD, P. E.

A Kind Brotherly Protest.

My Dear Dr. Boswell: Comparatively, I am a young man in the ministry, and for that reason, possibly, I should not protest anything that goes into the columns of our Advocates. But loving the church of which I am a member and minister as I do, and knowing as I do that everything that may be written for publication is not edifying, I feel constrained—I hope by the Spirit of the Master—to enter my protest, as far as my interest and influence go, against the publication in our Conference organ of such articles as that of Rev. Jno. D. Ellis' in the New Orleans Christian Advocate, of June 30. True or false, such articles can not possibly accomplish any real good, but are liable to do much harm. Every person who has sense enough and information enough to form an intelligent opinion of Christ and his religion, knows that the ministerial character drawn by him does not represent the purity and divineness of our Christianity, and, therefore, needs not the condemnation of the pen or press of anyone.

On the other hand, our church and ministry are not on trial. They need no defense. If they did, such defense would do them more harm than good. The world has its eyes and ears open. If the ministry and membership of the M. E. Church, South, are what they ought to be, and what they claim to be, it is known; if they are not, it is known. Our professions of saintliness, or condemnations of the unsaintliness of others, will not, and can not, change the world's verdict. Those who do not live in glass houses have no need to cast stones. Those who do live in glass houses, and who throw stones, are much more likely to demolish their own walls than those of their neighbors.

As to the second-blessing theory, everyone who knows anything about the writer knows that, so far as his own theology and religion are involved, he does not accept it. But there are many who are as wise and good as he is who do accept it sincerely, earnestly, and with all their mind, heart, and strength. Their convictions should be respected. The doctrines of our Christianity and of our Methodism are broad enough and flexible enough to allow our ministry and membership the right to think and formulate opinions of their own on all such points of Christian theology. This is a free country. Men have the legal and moral right to think, and choose, and act for themselves. That is as it should be. We would not have it otherwise. The unity of the Spirit and the bonds of peace are best preserved by fraternal charity. Whatever we gain or lose, we can, we must, we will preserve the catholicity of the great and glorious gospel of our blessed Son in tact from a gainsaying and godless world.

If my position needs any scriptural support, I refer your readers to I Cor xiii. They may also consult Paul's decision in reference to those who preached the gospel of envy, supposing to add affliction to his bonds.

Daniel M. Geddie.

Note by the Editor.

Since receiving the above communication, we have re-read Brother Ellis' article, and, while one or two sentences might have been modified or stricken out without doing any harm, we feel constrained to say that, in our judgment, it does not call for so serious a protest as Brother Geddie makes. We do not understand Brother Ellis as making a thrust at brethren who profess the "second blessing." Only a certain class—characterized as "come-outers," or independent evangelists—were aimed at. And Brother Ellis knows, and Brother Geddie knows, and this editor knows, that some of these are troublers of Israel, and that they sometimes have access to our pulpits, and abuse their privileges. The only trouble we have known in our bounds this year was produced by the influence of an independent evangelist over one of our young local preachers. The trouble would not have occurred had this man been denied access to our Churches. The greatest troubler of our Church to-day is a man who, though he repudiates come out-ism, never misses an opportunity to vent his spleen, especially upon our Bishops. This is the class of men that Brother Ellis condemns—not good men who accept and enjoy the second blessing.

Are We True As Church Members?

"Will you be subject to the Discipline of the church, attend upon its ordinances and support its institutions?" There are words propounded to everyone who seeks membership in our church, and that in the most solemn way; yet numbers go away without feeling their responsibility, and the scope and meaning of these questions.

"Will you be subject to the Discipline of the church?" The Discipline of our church contains our law. Now, really we can not be loyal members of the church, and ignorant of our law. We find, at least, implied in this question a promise to study the law, and yet there are Methodists who do not own a Discipline, and others who own one, but do not read it, and still others who read and who fail to keep the law, while to study the law of the church and her polity would make our people intelligent members. The men and women who study the laws of the church, and who keep them, are the men and women who are carrying the burdens of the church. In a pastorate of thirteen years I have never seen a member who knew and loved the laws and polity of the church to become sour against the church.

"Attend upon its ordinances." A strict adherence to the claims of the church upon us, implied in this demand, would settle the question of reaching the masses. Men and women habitually absent themselves from the services of God's house, and seem to have no compunction of conscience in the matter; and these same people are the theater-goers and circus-attenders, and are usually the people subject to Sunday headaches and to fits of neuralgia. To observe this part of our solemn obligation would fill our churches at every service, whether of preaching, prayer meeting, Sunday-school, or Epworth League, and would make more Bible readers and more family altars.

"Will you support its institutions?" To observe strictly this obligation would solve every financial problem of the church. Every pastor would be well supported, our missionary treasuries would be full, our Church Extension Boards unhampered, and our Boards of Finance would be happy; but we have members by the score who have taken this solemn obligation, and who disregard it, and, in so doing, perjure themselves. Let every Methodist have a Discipline; let every Methodist read the Discipline; let every Methodist observe and do the laws of their church.

B. H. Sheppard.

Haynesville, La.

Read This Notice.

We can not undertake to print the essays and addresses delivered at District Conferences, or League Conventions, or Sunday-school Institutes, etc. There are too many of them, and they are too long, and we can not discriminate. And friends who favor us with obituaries must not get hurt because we leave out their poetry. We do not print it. Once or twice a little has slipped unawares, but, as a rule, it is stricken out. If we admit it, we would soon have our whole obituary space filled with verses. A few obituaries would be written entirely in rhyme.

To Correspondents.

Friends who have favored us with communications are requested to be patient. We have been pressed for room for several weeks, and will be for several weeks to come. It is our purpose to print every communication we have in hand except one or two written with a pencil. Be patient, please.

Corinth District Conference.

The thirty-fourth annual session of the Corinth District Conference was held in the Methodist Church in Ripley, Miss., July 7–10, inclusive, and proved to be a season of great enjoyment and profit to those in attendance. Our efficient and consecrated presiding elder, Bro. W. C. Harris, was on hand, and presided wisely and well. Bro. Harris evidently has the work of the district fully upon his heart, and is striving faithfully to advance every interest of the church. He knows just how to preside over a District Conference, and by his fair and impartial rulings he won the love of everyone in attendance, and under his supervision we expect the Corinth district, at the next session of the Annual Conference, to make the best report in her history, and the indications now point to a full report.

The attendance upon the Conference was lamentably small, and consequently, the people of Ripley were greatly disappointed that there were not delegates enough to go around.

The first day was devoted to the Sunday-school interest. Several important subjects were discussed that can not fail to prove to be profitable to all who were in attendance. The reports show that our people have this great work upon their hearts, and are alive to its interest. The great need of the Sunday-school to-day is consecrated, trained teachers, who are true, genuine Christians; who have a clear and definite experience in grace, and who both know and love the doctrines of their church, and read and study her literature; and we believe with these kind of teachers, and the pastors and superintendents doing their duty, we would witness hundreds of conversions yearly from this great source.

The second day the general interest of the church throughout the district was considered. The reports of the pastors showed the district to be in a healthy, growing condition, and that we are advancing along all lines. Some of the charges reported their mission assessments paid in full, and the reports showed an increase in the finances of the church. Quite a number of the pastors' salaries have been raised over former years.

Corinth is arranging to remodel her church-house, and expects by the time the Annual Conference convenes to have one of the best, if not the best house in the North Mississippi Conference.

There was not a single connectional man with us, and only three visiting brethren: Brothers J. A. Bowen, L. W. Cain, and N. G. Augustus. Brother Bowen, as trustee, represented our Orphans' Home, and secured in cash and subscription $209 50.

A collection was taken up for the relief of the pastor on Belmont mission, and $54 was secured.

A resolution was passed asking Bishop Galloway to change the time of holding the Annual Conference from Dec. 14 to Nov. 30.

The following resolution with reference to Grenada College was passed:

Whereas, Our Grenada College is enjoying much increased patronage, caused by the hearty cooperation of our pastors and people, and the excellent work done by the faculty and student body; And, whereas, There is not adequate room to meet the demands of the unprecedented prosperity of the college; therefore, be it

Resolved, That the Corinth District Conference memorialize the Annual Conference to authorize the Board of Trustees of Grenada College to issue sufficient bonds to erect additional buildings, and afford better equipments and furniture, for the education of our daughters in North Mississippi.

(Signed) T. Cameron, W. L. Anderson, T. C. Wier, J. H. Felts.

The following laymen were elected delegates to the next Annual Conference: L. T Carpenter, Turner Bynum, Dr. Jno. Y. Murry, and W. B. Hudson, with H. W. Rees and W. R. Ramsey as alternates.

Guntown was selected as the place for holding the next District Conference.

The following local preachers' licenses were renewed: M. L. Tucker, T. J. Hopper, T B. Weir, J. B. Harmon, Joseph Raper, O. B. Culpepper, M. M. Culpepper, J. M. Laning, G. T. Martin, T. E. Yancy and George Brownlee.

The following brethren were licensed to preach: Charles A. Porter, Anderson M. Bennett.

The following were recommended for admission on trial: A. M. Bennett, T. B. Yancy, T. J. Hopper, Lovick P. Wasson.

The Word was expounded by each of the following brethren, namely: T. Cameron, W. L. Anderson, J. A. Bowen, J. H Felts, R. W. Evans, J. D. Simpson, W. C. Harris, and P. E. Duncan; and the preaching was of a high type, both intellectually and spiritually.

The good people of Ripley showed their appreciation of our coming in every possible way, and dispensed to us a lavish hospitality.

This is the first time in eight years that a District Conference has been held in the pleasant and picturesque town of Ripley, situated among the hills of Tippah, in a "land of milk and honey."

We, with Rev. W. W. Edge, were delightfully entertained in the home of Brother Mike Young, Tippah county's popular circuit clerk. He and his good wife are Presbyterians, and to them we are indebted for many courtesies.

The pastor, Bro. W. G. Burks, is an ideal host, and knows just how to handle a District Conference. He is in high favor with his people.

HARDY W. REES,
Sec. of Dist. Conf.

Mississippi Conference Board of Missions.

TREASURER'S REPORT FOR QUARTER ENDING JUNE 30, 1904.

BROOKHAVEN DISTRICT.

	For.	Dom.
McComb, Centenary	$ 15 83	$ .....
Summit	30 00	30 00
Gallman	8 00	7 00
Caseyville	.....	20 00
Wesson	.....	19 00
Total for quarter	$ 53 83	$ 76 00
Total for 1904 to date	115 83	76 00

FOREST DISTRICT.

Trenton	$ 30 00	$ 15 00
Walnut Grove	10 00	10 00
Lake	42 00	33 00
Vossburg	90 00	.....
Laurel, Main Street	40 00	5 00
Montrose	22 50	.....
Ellisville station	30 00	20 00
Decatur	10 00	12 00
Shiloh	40 00	15 00
Rose Hill	6 12	4 31
Scott	10 00	5 00
Raleigh	.....	18 00
Total for quarter	$330 62	$137 31
Total for 1904 to date	451 12	244 86

JACKSON DISTRICT.

Rankin Street	$ 11 00	$ 8 00
Fannin	5 25	.....
Lintonia	11 75	10 00
Flora	30 00	15 00
Madison	20 00	10 00
Lake City	25 00	.....
Brandon	10 00	4 00
Benton	10 00	.....
Total for quarter	$123 00	$ 47 00
Total for 1904 to date	1[illegible]3 00	67 00

MERIDIAN DISTRICT.

Daleville	$ 5 00	$ 5 00
East End	25 00	40 00
Central	30 50	.....
Middleton	11 00	5 00
Poplar Springs	30 00	.....
Porterville	10 00	31 00
Waynesboro	52 00	.....
Mathersville	25 00	.....
Leakesville	10 00	.....
Shubuta	.....	30 00
Winchester	.....	5 00
North Kemper	.....	10 00
Poplar Springs	.....	20 00
Leakesville	.....	11 00
Total for quarter	$198 50	$160 00
Total for 1904 to date	339 20	265 90

NATCHEZ DISTRICT.

Wesley Chapel	$ 15 00	$ .....
Liberty	10 00	.....
Wilkinson	20 00	.....
Hamburg	35 00	10 00
Homochitto	25 00	25 00
Harriston	32 00	30 00
Gloster	10 00	.....
Jefferson Street	.....	50 00
Total for quarter	$147 00	$115 00
Total for 1904 to date	157 00	125 00

SEASHORE DISTRICT.

Collins	$ 38 00	$ 35 00
Carriere	15 00	10 00
Escatawpa	15 00	10 00
Bay St. Louis	5 00	5 00
Vancleave	15 00	27 50
Gulfport, 28th Street	11 00	15 00
Coalville	20 00	.....
Hub	4 50	5 55
Pearlington	15 00	15 00
Ocean Springs	10 00	10 00
Williamsburg	8 50	10 00
Mt. Olive	21 50	20 00
Biloxi	15 00	10 00
Mt. Carmel	13 00	12 30
Columbia	.....	35 00
Total for quarter	$206 50	$220 35
Total for 1904 to date	434 70	648 35

VICKSBURG DISTRICT.

Anguilla	$ 15 00	$ .....
Port Gibson	54 00	40 00
Rolling Fork	8 31	.....
Satartia	5 00	3 00
Warren	42 00	30 00
Mayersville	10 00	15 00
Utica	25 00	.....
Edwards	39 00	.....
Total for quarter	$198 31	$ 88 00
Total for 1904 to date	420 31	294 00

W. L. LINFIELD, Treas.

Waynesboro, Miss.

Mountain-Top Memories.

DEAR BROTHER BOSWELL: I have recently returned from the Young People's Missionary Conference, which was held on Look out Mountain, Tenn., and to which I was appointed a delegate. From first to last it was a season of intellectual enrichment and spiritual refreshing, and I am sure that the information and inspiration gathered there will do much toward the "evangelization of the world in this generation." About 137 delegates were present, representing 21 different States. While from the mountain-top we could view the vast territory in the valleys and the mountains beyond—touching several States—so we likewise caught a large vision of the world about us and beyond us, with its spiritual needs, and our ability to supply those needs. Eight young people gave themselves for work in the foreign field.

I should like to mention the names of those prominent in the movement who have worked and prayed for its success from the beginning, but, for fear of omitting any name or making any distinction, I refrain. There is, however, one whose name and personality stands out strikingly, and who will, doubtless, by all be voted "facile princeps." I refer to Dr. John L. Goucher, of Baltimore. I do not know of a man anywhere who is more resourceful, better equipped, and with a deeper consecration, than this sunny-hearted man of God.

The Conference consisted of Bible study classes, Missionary Institutes, together with addresses from missionaries and other leading workers of the various denominations. A more beautiful spirit of fraternity I have never seen than that which existed during the entire meeting, as together we discussed the world's needs, and our responsibility to give and to go, that the earth may be full of the knowledge of the Lord as the waters cover the sea.

Yours fraternally,

THOMAS B. CLIFFORD.

July 15, 1904.

Board of Missions, Louisiana Annual Conference.

REPORT OF TREASURER FOR APRIL, MAY AND JUNE, 1904.

Received for foreign missions from--

Pine Grove, Rev. H. C. Murphy	$ 16 00
Baton Rouge, Rev. C. W. Carter, D. D.	116 00
Crowley, Rev. R. W. Tucker	122 00
Homer, Rev. H. W. Bowman	75 00
Covington, Rev. W. G. Evans	20 00
Lake Charles, Rev. N. E. Joyner	150 00
Ruston, Rev. R. H. Wynn	54 08
Zwolle, Rev. J. F. Patterson	40 00
Jackson, Rev. W. H. Coleman	63 30
Hornbeck, Rev. Jno. Franklin	25 00
E. Feliciana, Rev. W. E. Akin	20 00
White Castle, Rev. C. D. Atkinson	10 00
LaChute, Rev. S. S. Bogan	5 50
Live Oak, Rev. E. L. Cargill	15 00
Felicity, Rev. W. W. Drake	10 00
Rayne Memorial, Rev. R. Wilkinson	125 00
Carrollton, Rev. W. W. Holmes	33 75
Jonesboro, Rev. H. J. Boltz	15 00
Louisiana Avenue, Rev. E. K. Means	102 00
Total	$1,017 63

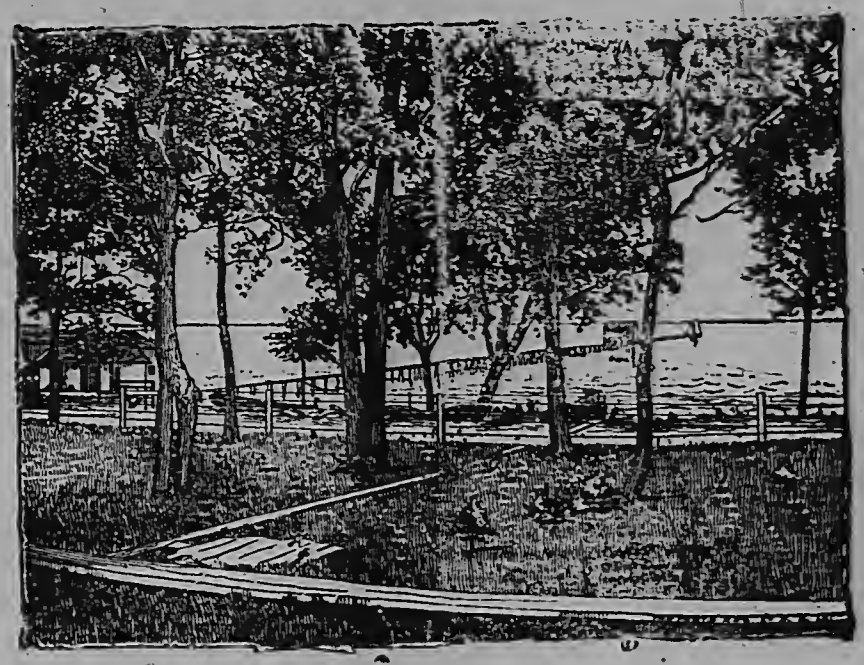
DOMESTIC MISSIONS.

Crowley, Rev. R. W. Tucker	$ 80 00
Homer, Rev. H. W. Bowman	37 50
Zwolle, Rev. Jno. F. Patterson	5 00
Hornbeck, Rev. Jno. Franklin	15 00
E. Feliciana, Rev. W. E. Akin	10 00
LaChute, Rev. S. S. Bogan	29 50
Live Oak, Rev. E. L. Cargill	10 00
Louisiana Avenue, Rev. E. K. Means	10 81
Pine Grove, Rev. H. C. Murphy	10 00
Total	$ 207 81
Grand total	$1,225 44

W. B. THOMSON, Treas.,

233 S. Rampart St., New Orleans.

July 16, 1904.



SEASHORE CAMP GROUND.

The Thirty-third Annual Camp Meeting will begin on Wednesday, July 13, and continue eight or ten days. The cottages and grounds have been put in thorough order, and other improvements made for the comfort and convenience of the large crowds which always attend our Camp Meetings.

The Presiding Elders of the Mobile, New Orleans and Seashore District Conferences of the Methodist Episcopal Church, South, have charge of the religious exercises, and will be assisted by the best preachers that can be obtained. Preaching under the Tabernacle, Grove and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all on the grounds are not only cordially invited, but are expected to attend.

The Sixth Annual Epworth League Assembly will be held on the Grounds, commencing Wednesday, July 27, and continuing through Sunday, August 7. These Epworth League Conferences are growing in interest every year. Their services are not only interesting, but instructive, and much good is resulting from them. All Leaguers, and those interested in this work, are earnestly invited to be present at the next Conference, which will, no doubt, be largely attended.

Arrangements have been made with the Louisville and Nashville railroad and connecting lines whereby reduced rate tickets will be sold to the Seashore Camp Grounds from July 9 to August 7, inclusive, good to return until August 31. These tickets will apply to both Camp Meeting and Epworth League Assembly.

The Seashore Camp Ground is located on Mississippi Sound, two miles west of Biloxi, and is one of the most beautiful places on the Gulf Coast. It enjoys a railroad service that is unexcelled for comfort and convenience, the Louisville and Nashville Railroad Company operating fourteen regular passenger trains that pass through the Grounds on Wednesdays, and ten trains on other days. A magnificent artesian well furnishes cool and life-giving water from a depth of many hundred feet, and by a perfect system of water-works the cottages and hotel are furnished with this water direct from the well. The hotel has a frontage of one hundred and sixty feet on the beach. A multitude of magnificent shade trees temper the noon-day sun, and at night numerous electric lights dispel the darkness and illuminate the roads and pathways that intersect the Grounds. A new pier twelve hundred and forty feet in length, with a Summer house on the end, extends out into the Gulf, and offers positively the most delightful advantages in the South for a promenade. The bathing is unexcelled by any other point on the Gulf. All parties residing on the grounds have the privilege of the bath-houses. Good board can be secured at the restaurant, which is always in charge of a competent chef, and in private houses at reasonable rates. There are also a limited number of furnished cottages on the Grounds that can be rented cheap for the season. The comforts and conveniences of all visitors will be carefully looked after.

All Methodist preachers will be admitted into the Grounds, and provided with board and lodging free of charge during Camp Meeting.

Persons wishing to secure accommodations before the rush of opening of Camp Meeting should address communications to R. G. Price, Keeper Seashore Camp Ground, Biloxi, Miss., or any of the undersigned officers:

J. B. LEFTWICH, President, Mobile, Ala.
J. A. MCLEOD, Vice President, Hattiesburg, Miss.
W. B. THOMSON, Treasurer, New Orleans, La.
D. B. CARRE, Financial Secretary, New Orleans, La.
H. W. SPEAR, Recording Secretary, New Orleans, La.
A. S. DANIELS, Chairman Executive Committee, New Orleans, La.

HOME CIRCLE.

The Atheist and the Acorn.

"Methinks this world is oddly made,
And everything amiss,"
A dull, complaining atheist said,
As stretched he lay beneath the shade,
And instanced it in this:

"Behold," said he, "that mighty thing,
A pumpkin, large and round,
Is held up by a little string,
Which upward can not make it spring,
Nor raise it from the ground.

"While on the oak the acorn small
So disproportioned grows
That whosoever surveys this all,
This universal casual ball,
It's ill contrivance knows.

"My better judgment would have hung
The pumpkin on the tree,
And left the acorn slightly strung
'Mong things that on the surface sprung,
And weak and feeble be."

No more the caviller could say,
Nor further fault descry,
For upward, gazing, at he lay,
An acorn, loosened from its spray,
Fell down upon his eye.

The wounded part with tears ran o'er,
As punished for that sin.
Fool! Had that tree a pumpkin bore,
Thy whimsies could have worked no more,
Nor skull have kept them in.

—Anonymous.

Care of Table Linen.

Many young housekeepers—and, indeed, not a few older ones—have never learned the value of having their table linen properly laundered, and the care the linen receives in the laundry makes years of difference in its wear. Thin spots in the linen should be darned before they become holes, and if one should have no ravelings of the linen, the best thread to use in darning is the finest embroidery cotton. Nothing so loudly proclaims slovenliness as soiled or wrinkled table linen, and no matter how worn or darned the linen may be, it is always presentable if clean. An undercover of canton flannel makes the table-cloth look better, and it also preserves the linen, preventing its wearing around the edges, and double-faced canton flannel made especially for this purpose is best. The appearance of a pretty daintily set table depends largely on the quality and laundering of the table linen, for unless the table-cloth and napkins are thick and glossy, the table will look shabby. Center-pieces, carving cloths and doilies are invaluable additions to the dining-table, as they not only make a dainty decoration, but save the table-cloth wonderfully, and these cloths need not be expensive, as remnants of table linen can be bought very cheap, and cut into cloths of the desired size. The embroidered pieces and other small cloths should always be washed by themselves in a warm soap suds prepared especially for them, and the embroidered linen, if a good quality of silk is used, is improved by washing in the suds, and then rinsing through two waters. After pressing the pieces carefully, place them in a box without folding, as creases will spoil the appearance of the daintiest linen, and the large cloths may be kept smooth by winding over a roller, if there is no box large enough to receive them. M. H.

Why They Are Poor.

Their ideas are larger than their purses.

They think "the world owes them a living."

They do not keep account of their expenditures.

They are easy dupes of schemers and promoters.

They reverse the maxim, "Duty before pleasure."

They have too many and too expensive amusements.

They do not think it worth while to save nickles and dimes.

They have risked an assured competence in trying to get rich quickly.

They allow friends to impose upon their good nature and generosity.

They try to do what others expect of them, not what they can afford.

The parents are economical, but the children have extravagant ideas.

They do not do to-day what they can possibly put off until to-morrow.

They do not think it worth while to put contracts or agreements in writing.

They prefer to incur debt rather than to do work which they consider beneath them.

They do not dream that little mortgages on their homes can ever turn them out of doors.

They have indorsed their friends' notes or guaranteed payment just "for accommodation."

They risk all their eggs in one basket when they are not in a position to watch or control it.

They think it will be time enough to begin to save for a rainy day when the rainy day comes.

The head of the house is a good man, but he has not learned to do business in a business-like way.

The only thing the daughters accomplish is to develop fondness for smart clothes and expensive jewelry.

They do not realize that one expensive habit may introduce them to a whole family of extravagant habits.

They do not know that giving a full power of attorney to an agent or lawyer puts their property at his mercy.

On a six-hundred-dollar income they try to compete in appearance with a two-thousand-dollar-a-year neighbor.

They subscribe for everything that comes along—organs, lightning rods, subscription books, pictures, bric-a-brac—anything they can pay for on "the installment plan."

They have not been able to make much in the business they understand best, but have thought that they could make a fortune by investing in something they know nothing about. — Orison Swett Marden, in Success.

Keep Your Friendship in Repair.

It is essential to happiness that men should keep their friendships in good repair. How pathetic the loneliness of some old men! They have a hunger for affection. In youth and early manhood they formed the closest ties with their fellows, and bound men to them with bands of steel. But having formed these ties, in their ignorance they have thought they had friends enough, and so had no care to search out new ones. Then, ere their career is half run, lo, their friends have gone, one by one—some through death, and some through removals. The man stands alone, having lost the power to grow new friendships. That man is foolish beyond compare who does not study the signs of the time and recognize that new conditions command new methods. In the store or factory each new year brings a few new methods, and in the realm of friendship wise men should be constantly on the alert, so that the old man is making overtures to the youth, that he may keep himself young—making this year an overture of friendship to the man of mature years, that he may keep himself in touch with the new problems of life. The measure of a man's happiness will be the number and strength of his friendships among people young and people old, people rich and people poor, people representing professions and those representing occupations. The appetite of friendship grows by that on which it feeds. The great man will ask for more light—more light for the intellect; the great heart will ask for more friendship for the inner life.—Northwestern Advocate.

Influence Does Not Die.

Our parents were never so forceful in our lives as they have been since they were lifted up, while from the heavens they rain love and inspiration upon us. For our successes are theirs, and theirs our virtues. They labored, they suffered, they taught, they prayed, they achieved, they sacrificed, they died; the golden harvests of character that they sowed we have reaped. God bless their memory for evermore! Therefore, open your hand and sow your seed. Give out your influence as freely as the sun sows its heat and light over the dark planet. Sow a sweet atmosphere and scatter it every whither, as the flowers pour forth their perfume. Sow to morrow the soil with kind words and gentle bearing, even as the prairies are sown by the winds that are rich in invisible spores and seeds for future harvests.

Do not be niggardly in your life—give, that you may receive again. Be kinder to your friends. Be more generous to your children. Practice praising them and leave blame to their teachers and their companions on the street. Live in your homes like princes. Accumulate weight of manhood, that unconsciously you may distribute treasure. It is better to have saved a newsboy from discouragement, to have recovered a clerk from his wrong-doing, to have brought a sunny hour to an invalid, to have stated a great truth to a group of children—it is better to have saved a life than to have won a kingdom. Therefore, open the furrow and sow one more harvest. Sow, as you cross the continent of the years, and God's angel will follow after you, and bring in the sheaves. You may open the furrow with tears, but when the sheaves come you will rejoice with shoutings. Give a cup of cold water, and God will give you in return of the river of the water of life.—Dr. Newell Dwight Hillis.

Doers and Not Hearers Only.

Seeing the great principles of right living is one thing; doing the simple duty of the hour in accordance with the known principle is another. Seeing is not doing; and seeing without doing, when doing is a duty, fearfully weakens the moral fiber. How many of us with swelling hearts and exalted determination have set an alarm clock at night to arouse us at the right time and have gone peacefully to sleep again, in the drowsy morning hours, when the bell had ceased ringing! Thus in a hundred ways we disappoint our perceptions and break down our wills, and yet we wonder why the more glaring faults in us are hard to overcome. "Be ye doers of the word and not hearers only, deluding your own selves" into the foolish supposition that the victory is gained when one has merely seen how to win it.—Sunday-School Times.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D D., Prytania and Napoleon avenue (river side).

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets; six squares above Canal street; Rev. H. G. Davis, pastor; residence 1410 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N. Evans, Sup., 1234 Eighth street

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E K. Means, pastor; residence, 1424 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Henterpe and Felicity; Rev. Wm. Schule, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O City Mission, 1026 Tchoupitoulas street; Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, Rev. S. L. Riggs, McDonoughville, La.

Christian Advocate

REV. JNO. W. BOSWELL. D. D.,
Editor and Publisher.

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TERMS.

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PUBLISHING COMMITTEES.

LOUISIANA CONFERENCE.—Rev. S. S. Keener, D. D.; Rev. F. N. Parker, D. D.; Rev. John T. Sawyer, D. D.

MISSISSIPPI CONFERENCE.—Rev. T. W. Adams, Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, July 21, 1904.

"I AM A METHODIST."

"I am a Methodist" is a dictum about as emphatic and comprehensive as David B. Hill's famous reply to his critics, "I am a Democrat." We do not know who originated the expression, but many have used it of late, as we have been informed, in letters to Dr. B F. Ward, commending his criticisms of Bishop Galloway's Birmingham speech. They use it to add value to their endorsements. They are of the notion that it is worth a great deal to let Dr. Ward know that though they are Methodists, they approve his views rather than Bishop Galloway's on the question of negro education. These brethren of "independent trend" are not the first in the history of the Church to formulate and express their owu opinions. It is said that away back in the early days of Methodism a brilliant and leading man —whose independence led him out of the Church—"preached sanctification like an angel, and fought Asbury like a devil." The fact is, the expression of independent views by Methodists is no new thing among us, and never startles anybody when they begin to blow their horns.

We have a remarkable example of twentieth-century independence in the person of Dr. S A. Steel. He does his own thinking, and expresses himself in his own way, and can say as loudly and as emphatically as any man in Europe or America, "I am a Methodist." During the last ten years he has criticised men and measures to his heart's content. He began as far back as 1885, when he expressed a desire to "knock the bottom out of our General Rules." Many of his criticisms have been of a harmless kind. Some have hurt—hurt himself, and hurt his brethren. He got off a harmless criticism of this editor a short time since. It was really an effort to ridicule rather than an attempt at sound criticism. If his paragraph had been il'nstrated by a cartoon, the thing would have been complete. The brethren who have written us on the subject need not be disturbed. The Doctor will only injure himself—not by criticising the editor of this ADVOCATE, but by criticising the authorities of the Church, and running a hot iron over old sores that should be left to heal. It would be a good thing if Dr. Steel could be persuaded to "let himself alone." He is making a bad impression in some quarters. We have received letters this week severely censuring him. From one of these letters, by a leading preacher of sound mind and judgment, we extract this sentence: "I feel ashamed and mortified that one whom we have all so highly esteemed and honored, and for whom the Church has done so much, should allow himself to vent his soured spirit in reproaching and ridiculing his brethren."

Personally, we are willing to bear all the ridicule Dr. Steel sees fit to pile upon us. We can stand it. But we give him and all others concerned to understand that, as editor of a Church organ, we feel bound, as far as we are able, to defend the Church and our rulers against all unfair attacks. We have no apology to make. When we can no longer uphold the Church, we will quit. When we are unable to vindicate the character of our Bishops, we will repudiate and condemn them. "I am a Methodist!"

THE FORCE OF EXAMPLE.

The force of example was once put in such a clear light by Mr. Spurgeon before his congregation that not one in the vast audience could fail to see it. Answering the question why he never attended the theater, his words were something like these: "Monaco, the gambling center of Europe, is one of the most beautiful places in the world. I used to visit the place, and took occasion to go through the surrounding gardens, but never went into the gambling-place. At one time I met the proprietor, who was cordial in his greeting, and from him learned that my presence, and the presence of all respectable people in his grounds, was a great benefit to him, though they never took any part in the games. When asked to explain, he said: 'Many people see you enter the grounds, and they think it no harm to go where you go, and follow your example. Once in the grounds, they are tempted into the halls, and are soon engaged in the games. Many of the people who come here, and are enticed into the games, would never come but for the example of such as you. Yes, you good people help me along.'" "From that day," said Mr. Spurgeon, "I went no more into the Monaco gardens." Mr. Spurgeon and thousands of others might have looked on the games for hours without feeling the least inclination to take a hand, but they could not even go through the grounds without tempting others to evil.

No Christian has a right to assume that he can indulge in any sort of practice, or go to any place that is looked upon as wrong, unobserved, and without doing harm. "No man liveth to himself." His example will have an influence He may do things that will not harm him in the least. He may go to places with the best of motives, and retain a good conscience, but, in so doing, he may harm, and finally ruin, a dozen others For this reason St. Paul exhorted his fellow-Christians to abstain from all appearance of evil. For the sake of others he refrained from doing things which to him were perfectly allowable. "If meat make my brother to offend, I will eat no meat while the world standeth."

If many well-meaning Christians fully considered the possible influence of their conduct on other Christians—or sinners, either, for that matter—equally as well meaning as themselves, but weaker, they would cease at once to engage in questionable practices, and cease to attend places of questionable character.

CHRIST RISEN.

Dr. Winton, of the Christian Advocate, says: "We are much at a loss to know why the editor of the NEW ORLEANS ADVOCATE should say we do not accept the resurrection of Christ 'as a miracle.' Certainly it was a miracle. We never dreamed of taking it in any other way." That statement is plain enough, and we beg the Doctor's pardon. Our statement was based on his own words, viz: "The one monumental event in the moral history of the universe"—Christ becoming incarnate—"the resurrection of his body falls into its place as a natural and normal part of the process of perfecting his humanity." We were not aware that the resurrection of a human body in its physical identity was "natural and normal," but regarded such a work as possible only by the direct power of the Divine Being, and for this reason to be classed as a miracle. God raises the dead. It is not a natural and normal process. And to say that Christ's resurrection was a "natural and normal process," simply because he assumed humanity, is equivalent to saying that the resurrection of all human bodies is a natural and normal process. If this be true, and the process is designed to perfect humanity, then there is no reason why any of us should repudiate the doctrine of future eternal punishment. On Dr. Winton's hypothesis there is no escape from the conclusions of the Universalists.

LETTER FROM BISHOP GALLOWAY.

DEAR DR. BOSWELL: I am leaving to-day for my third official visit to the Far East. After all our arrangements were about made, Mrs. Galloway finds it best to remain at home. So, much to my regret, I am to make the long journey alone. Should a good Providence favor, I hope to see the home land again about the first of December.

Bishop Duncan has kindly consented to hold the North Mississippi Conference in the event of my being detained in the Orient, and during my absence he will have charge of the Conference. Any matters requiring immediate attention will be referred to him.

I am glad to be the bearer of good news to our brethren in Japan. One noble woman has given me $5 000 for the Hiroshima Girls' School, assuring the completion of that great enterprise. She had given me $1,000 some months ago, and a few days since sent a check for $2,000, with the statement that a similar amount would be forwarded in about a month. Such beneficent response to the call of our Lord will make the angels rejoice. I am looking for wonderful spiritual changes to be wrought in Japan within a very short time. The close of the present war will mark the greatest opportunity the Church of God has ever had in a mission field.

Blessings on you and all the readers of the dear old ADVOCATE. From time to time I may send you some notes of my journeyings.

Truly and fraternally,

CHAS. B. GALLOWAY.

Jackson, Miss., July 14, 1904.

AN APPEAL—HEAR US.

The ADVOCATE office is in need of money. We pay wages weekly —our printers can not wait. We are not getting more than half enough to meet demands. Hundreds of persons owe us small sums. We appeal to them to help us at this time. We ask our preachers—who are our authorized agents—to call attention to our needs. We are not in debt, and do not want to go in debt, and we will not if our brethren and sisters will pay their dues. Please help us tide over the dry, hot months!

PERSONAL.

The postoffice of Rev. G. D. Purcel is changed from Pelican, La., to Mitchell, La.

Rev. E. K Means, of Louisiana Avenue, is visiting his "old Kentucky home." Rev. J L Sutton filled his pulpit morning and evening of the seventeenth.

Rev. W. P. Turner, who went from Georgia as a missionary to the Japanese, with his family, is off on furlough. His rest-time will be spent in the home land.

Rev. W. W. Drake spent last week in a meeting at Killeen, on the Pine Grove charge; Rev. H. C. Murphy, pastor. What success attended his labors we have not heard.

Dr. W. B. Murrah is attending the Seashore Camp Meeting. He preached a great sermon on Sunday last, at 11 A. M—not an unusual thing for Dr. Murrah to do.

Rev. J. F. Foster has been delighting his Burgundy Street Church with a series of lectures on his travels in the East. He has delivered five, and there are three more to follow.

Dr. Collins Denny is among his old friends in Maryland and Virginia, delighting them with his sound gospel preaching. Dr. Denny is one of the foremost preachers of our Church.

The appeal made by Mrs. S. G. Weems in behalf of the Church at Yazoo City is pathetic. Read it, dear brethren and sisters, and then resolve to help the Church that has been so seriously afflicted.

We had the pleasure, last week, of the company of Rev. S. J. Davies in our home. He is agreeable company and a good preacher. He gave the Church at Hammond a fine sermon on Sunday evening.

The New Orleans ministry is well represented at the Seashore Camp Meeting; Dr. LaPrade as presiding elder, with Rev. Richard Wilkinson and Rev. J. M. Henry, both of whom are assisting in the pulpit.

Dr. H. M. DuBose has been visiting California, his old home, in the interest of the Epworth League. He is putting great energy and much good sense into the Epworth Era, and is succeeding. He has lifted the "mired wheel" out of the mud.

President W. L. Clifton, of Grenada College, besides being an enthusiastic and successful educator, is an earnest and active Christian, ready to assist in all good words and work. He assisted the pastor in the public services at Carrollton a Sunday or two ago. And Mrs. Clifton, accomplished in music, with a well-trained voice, took a leading part in the service of song.

Dr. S H. Werlein, pastor of Tenth Street Church, Austin, Texas, preached a strong sermon on the evening of July 10. His subject was, "The Cruel and Bloody Turks—Their History, Religion, and Social Status." The sermon was printed in full in the Austin Statesman, and is characterized by the editor as timely and appropriate. He made an appeal to all Christians in behalf of the persecuted Armenians.

Our Orphans.

The good people of Water Valley are exceedingly kind to our orphans whose home was burned. The little ones are temporarily sheltered in the Hamilton College building, generously offered by the directors. But the Home needs everything necessary to life and comfort. The friends in Mississippi can send nothing amiss in the way of clothing or food. The manager says, "We must have help, or the little ones will suffer." A word to the generous is sufficient.

Mississippi Orphans' Home.

To the Friends of the Orphan Children of Mississippi:

On the morning of July 11 our Orphans' Home was consumed by fire. Under the providence of God, no lives were lost. The children are temporarily sheltered and will be cared for until a new building is completed.

The loss to the Home is great. No one need ask what we need now. Anything that can be used in a family with children will be needed. This institution has cared for not less than 300 children. Has at present a running number of 100. Another Home must be built for them, and now our new brick dormitory is more a necessity than ever. Our people have been thoughtful of our work heretofore, but now we are forced to ask that you be doubly diligent in raising money for this work, and exercising your liberality more freely.

Experience has demonstrated that if our people know the needs of the Home, the income will be sufficient. The Summer months are sometimes hard on the institution. And with the present need before you we are sure the help will be forwarded.

Forward amounts to the treasurer or the financial agent.

W. T. Griffin, Agent.

Summit, Miss.

Mississippi Orphans' Home.

The Board of Directors, Mississippi Orphans' Home, will meet in Water Valley, Thursday, July 21.

Jno. H. Sherard, President.

An Earnest Appeal.

Dear Dr. Boswell: The grandest harps are tuned to sing of "Home, Sweet Home" Yet I never knew how full of enchantment that magic circle we call home, where the weariest spirit finds refuge and rest, is until May 25, 1904 On that eventful day Yazoo City was devasted by the most disastrous fire ever seen or read of in Mississippi or in the South, when size of place is considered. Our church and parsonage home, with all our little treasures collected in a life time, were all consumed in a few minutes, it seemed. A kind brother and sister took us into their home, making us feel welcome. For several weeks we remained with this kind family, while Mr. Weems worked on the Relief Committee. Then we left Yazoo City, visiting relatives and friends, but always with that experience of our homeless condition, torturing and indescribable, which I pray you, Mr. Editor, may never know. Homes are still crowded with refugees, and these people have shown a heroism rarely exhibited.

You hear no complaining nor murmuring; they have bravely gone to work, and homes are going up in all directions, but we have no church home, and sadly need it. We are comfortably settled in a little home saved from the burning, which they got possession of and fitted up July 6. On that day we came home and enjoyed its comforts and the blessing of home.

Surely the Methodist people will help us rebuild our church speedily. A good sister constrained by the love of Christ sent us a hundred dollars this week; yet the amount received is inadequate to our needs. Our people will do what they can, but that will not enable us to build None of you have been so afflicted as to be deprived of a place to worship God. Help us build him a house speedily. The need is great, and God will bless you.

Mrs S. G Weems

An Appeal.

Mr. Editor: It has become necessary in order to the building up and permanent development of Wesley Chapel Church, in Natchez, to change its location. We have the chance of a good, well-located lot on corner of Pearl and Oak streets, which we can get for $1,250. We have already in sight nearly $600 of amount, but just can not get up the balance without outside help.

I, therefore, take this method of appealing to the Methodist and other friends to help me.

Brethren and sisters, I appeal to you for a worthy cause. Please help me. You do not know how happy it will make me if you will help me to secure necessary amount, and I will assure you that if you will give me amount necessary, I will soon have the church removed to a beautiful location. Please send me some amount at once. Send by registered letter, money order, or check. "The Lord loveth a cheerful giver."

Your brother in the work,

A. D. Miller, Pastor.

Natchez, Miss., July 11, 1904.

Attention.

Will the preachers of the Alexandria district, Louisiana Conference, please send me the names of the delegates elected to attend the District Conference? Let me exhort just a little. Brethren, please come. We have arranged to entertain you, and shall be disappointed if you do not come. Let each preacher see each delegate, and insist on their coming. Come in the spirit of our Lord, and let's have a good time.

N. J. Roberts, P. C.

Montgomery, La., June 24, 1904.

If you owe us money, and can not pay all, send us part of it—half of it, or even less. Small favors will be thankfully received.

Terry, Miss.

Bro. W. J. Foster, one of the main members of our church here at Terry, died triumphantly last Friday, the fifteenth. He was a great church man. We have sustained a great loss. He leaves only one daughter; all the others are dead. We are progressing nicely with our church work. Everything is getting more encouraging. Pray for us.

W. A. Terry.

Camp Meeting Notices.

Topisaw Camp Meeting will begin Aug. 12, and continue until Aug. 19. All the preachers of the Brookhaven district are invited to attend, and also preachers from other districts who desire to attend. Hack accommodations from McComb City, out and back, free. Hotel accommodations for visitors. Preachers entertained free.

P. H. Howse, P. C., for Com.

South Union Camp Meeting will begin on Saturday, July 23, with the sunrise prayer meeting, and continue until the following Thursday or Friday morning. Rev. J. A. Bowen, of Tupelo, will lead the meeting. All the preachers of the Durant district are earnestly requested to attend. All preachers in attendance will be entertained without cost to them while on the ground. You are cordially invited, Doctor, to be with us. All who expect to attend will write me at Chester, and will be met with conveyance at Fentress.

We have just purchased a new organ for the camp meeting, and other equipments—all dedicated to the Lord for his service in the meeting. I desire the prayers of all to God for the old-time power upon us.

H. M Young, P. C.

The Sam Jones Camp Meeting will begin Friday evening, July 22, at 8 o'clock, and continue ten days. The presiding elder of the Natchez district will have charge of all the religious services. He will be assisted by the preachers of the district, and the ablest preachers from abroad that can be had. All itinerant preachers in attendance will be entertained without cost to them while on the ground. The editor of the Advocate is expected to be with us. Let all pray to God that the old-time power may be upon us during the meeting.

T. W. Adams, P. E.

The thirty-third annual camp meeting of the Henington Camp Meeting Association will convene on this well-known ground Thursday, Aug. 18, 1904, and continue for eight days. Rev. B. F. Jones, presiding elder of the Brookhaven district, will have charge of the services, and has arranged for special ministerial assistance.

The great improvements on the campus and buildings, with a spacious hotel and restaurant, warrant the assurance that all visitors will find ample accommodation at moderate rates. Boarding can also be had in cottages owned and occupied by residents on the ground. Ministers of the gospel are especially invited, and will be provided for free of charge. Rooms or cottages can be rented cheap. The usual entrance fee of fifty cents will be required; tickets good during the meeting. Daily tickets, twenty-five cents.

The I. C. R. R. will give the usual reduction of fare between Canton and McComb, and all immediate stations.

The Henington Camp Meeting has long been known as a delightful resort for rest and social intercourse, with religious privileges helpful to all who come.

J F Sexton,
Chairman Ex. Com.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 14.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

H. M. S.

THE BOYS' DORMITORY FOR THE LONDON SCHOOL.

It is almost impossible to realize the amount of good that has been accomplished among the mountaineers at the Sue Bennett Memorial School at London, Ky. Boys and girls cut off from school and church have been given the light and help of a Christian education, and developed into good citizens, and true men and women. Many of its better class pupils have become in their turn teachers in the district schools far up in the mountain wilds. From time to time nine four room cottages, and a dormitory for girls, with a dining room for all, have been built on the grounds, but for several years the work has been hampered by lack of sleeping accommodations for the boys. The faculty felt a building to be used as a boys' dormitory was an absolute necessity, as it would bring them under the direct control of the principal at night as well as in the day time.

Donations for this purpose have gradually been received, the last being one of $1,000 from Our Homes. Sufficient has now been raised to pay for the building, which will be a brick structure containing twenty-four rooms, which will accommodate fifty boys. It now remains for us to furnish these rooms. The committee calculate that a room can be plainly furnished for $30. Every person or auxiliary sending that amount to Miss Belle Bennett will have the privilege of naming the room. It may be given in memory of a dear boy who is "sleeping with Jesus," and his name will be put on the door of the room thus furnished.

MINUTES OF THE ANNUAL MEETING.

The Minutes of the annual meeting, held in Alexandria, April 7 10, have just been issued. They are beautifully bound in blue and gold, and are a veritable mine of information in regard to the work in this Conference. Be sure to secure one from your corresponding secretary. No worker can afford to be without a copy.

PRESS WORK.

The progress of this department is being retarded by the indifference of some of the auxiliary superintendents, who are not putting forth their best efforts in behalf of systematically informing their auxiliaries, and the community in which they live, in regard to the work at large. Many of our superintendents are doing a glorious work, but there are a number who fail utterly to respond to appeals. To these we come, pleading with them not to disregard the rights of this department, or their own privileges.

MRS. JOHN B PARKER,
Conf. Sup't of Lit. and Press Work.
1510 Louisiana Avenue.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903 04, $2.25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly.

G. W. BACHMAN,
Colporter.
Winona, Miss.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

Church Extension.

MY DEAR BROTHER BOSWELL: The following items I write you for publication in your excellent paper, the NEW ORLEANS CHRISTIAN ADVOCATE, in regard to the work of church extension.

First, let me state the need of the work of church extension in the whole M. E. Church, South. There are now, according to the report of 1903, as many as 3,471 organized congregations in our church without a house of worship. It may be assumed without question that not one of these congregations is prospering as it ought. These congregations are in the mission fields as well as in the home church. Brazil has 40, China has 37, Japan has 5, the Mexican Border has 49, the Northwest Mexican has 19, and the Central Mexico Conference has 39 congregations that have no house of worship. The General Board of Church Extension was applied to last Spring for donations amounting to over $136,000, and loans amounting to over $110,000. These applications represented enterprises amounting to over a million dollars. Notwithstanding the very gratifying fact that the collections for this cause last year amounted to over $14,000 more than any preceding year, the Board was able to grant only about $46,000 in donations and $62,000 in loans, and was compelled to leave a large number of the applicants unprovided for, and many of those for whom grants were made were granted far less than they asked, when it would have been a joy to the Board to have granted every application in full.

In the second place, let me state for the benefit, specially, of all our people in the Louisiana, Mississippi, and North Mississippi Conferences, who are the patrons and readers of your excellent paper, the following facts: In these three Conferences there are, according to the General Minutes, 178 congregations without a house of worship, and of the 1,274 churches owned by these three Conferences, 504, or more than one-third, have received aid from the Church Extension organization in the twenty-two years of its history. Our people in the three Conferences have contributed to the Church Extension cause in twenty-two years $110,541.60, and have received in donations $78,362, and in loans $30,650. These figures show the proportion of the contributions of these Conferences that has been spent in their own territory. Last year the Louisiana Conference was assessed $2,750, and paid $1,929. The Mississippi Conference was assessed $3 325, and paid $3,182.50, and the North Mississippi Conference was assessed $3,725, and paid $2,781 20.

I am writing all these items, Mr. Editor, in the hope that they may be of service in awakening such an interest in the cause of church extension in these Conferences that this year every pastor may be able to report the assessment for church extension on his charge paid in full. I feel assured that you, Mr. Editor, will aid all you can to this end. Payment in full is demanded by the interests of the Conferences themselves, and by the interests of the church at large, and especially by the interests of our foreign mission fields. Wishing all your pastors and people largest possible success and every personal blessing, I am,

Yonrs truly,

P. H. WHISNER,
Cor. Sec.

Louisville, Ky., July 8, 1904.

Inexcusable Carelessness.

It is strange that so many people are careless, and especially in relation to correspondence involving matters purely personal to them. During the year I receive dozens of letters asking for information entirely outside of church matters, and yet not one in a dozen enclose postage stamp for answer. Only yesterday four letters came to me, one asking about furniture, another about hours of arrival and departure of trains, and yet another about a business college, and not one of the four enclosed a stamp for answer.

Now, during a year it becomes quite a tax upon anyone to have to pay postage on answers to enquiries made by scores of people, and those who write for information, purely personal, should at least be willing to enclose a stamp to pay for an answer, to furnish which is quite a trouble, aside from expense for postage. I will most willingly gather and send any information possible to anyone, but I can not afford to give time to find information, and then pay postage to furnish it, and hence have adopted the rule not to answer letters calling for purely personal information, with no stamp enclosed. Information not worth two cents to the enquirer is certainly not worth two cents to the sender, and friends who receive no answers, because they enclose no stamp, need not be surprised, and should not complain. In sending for church certificates no stamp is required, but invitations to come and work, or requests for information, should ever be accompanied with stamp for postage on answer.

W. T. BOLLING.

Grenada College.

Friends of Grenada College will be pleased to learn of the really wonderful progress their school is making. The familiar outlines of the historic building will scarcely be recognized in the imposing modern building that now looms up on the vision as one approaches the campus. And when upon the inside, it is difficult to believe that you are within the same walls as formerly. The entrance has been changed from the corner to the direct front of the building, and the gallery now extends from the northwest corner to the southwest corner Entering from this gallery into the reception hall, you have upon your right hand and upon your left spacious and elegant parlors. A hall runs from the front gallery through the entire building to an open window in the last corridor of the building, and a similar hall from a large open door in the north corridor to a spacious window in the south corridor. Similar halls pierce through the entire building from north to south and from east to west (crossing in the centre) of the third and fourth floors. The ventilation of the rooms leaves nothing to be desired on that score. The walls, ceiling and floors of all the rooms and halls in the entire building have been made new. The ceiling of the dining-room has been made of a proper height, and the room fitted with a substantial and beautiful cement floor, while prism glass supply ample light. Elegant bath rooms have been fitted up, and closets upon every floor.

At the annual meeting in May there was some hesitation upon the part of the trustees to undertake this work, for fear it could not be completed by the opening day in September. At a meeting of the Executive Committee, July 14, it was found that the work had made such rapid progress that all will be completed by Aug. 15 or 20, at the latest. For this splendid work so speedily executed we are indebted to the foresight, executive skill, energy and constant attention of President Clifton. So unremitting has been his attention to these improvements that he has been kept from canvassing, but we seem not to have suffered—our friends have looked after the interest of their school. Last year our catalogue was not out till July, at which time not one room had been engaged. This year our catalogue was in the hands of the people early in June, and now more rooms than half the entire number have been definitely engaged for next session; and not a day passes without requests for catalogues and other information. President Clifton will within a few days enter upon a canvass, and we expect to have all available space taken within the next few weeks. The interest of our preachers and people has made possible this good success, and we are deeply grateful to them.

Proud as we justly are of this material progress, we are even more so of our advanced course of study, and the thorough work done by our accomplished faculty, which is turning the thoughts of all our people, and of many beyond the boundaries of North Mississippi (where we do not canvass), towards Grenada College.

J. R. Bingham,
Pres. Board of Trustees.

Free Scholarships for Young Preachers at Vanderbilt University.

There are thirty free scholarships, covering the cost of board in Wesley Hall, which are offered to college graduates desiring to pursue a course of biblical and theological study at Vanderbilt University; also a loan fund available for helping all worthy and needy candidates for the ministry who do not receive scholarships. Tuition and room rent are free to all theological students. The eighty-two young preachers enrolled in the catalogue of last year came from twenty-six Annual Conferences and twenty-nine different colleges and universities. We note the names of six students who come from the Mississippi and Louisiana Conferences: C. M. Simpson, A. S. Cameron, and L. W. Felder, graduates of Millsaps College, and A. A. Bernard and W. L. Doss, Jr., graduates of Centenary. Alonzo Monk, Jr., has recently taken work in the bounds of the Louisiana Conference. Four hundred and twenty-five young ministers were enrolled the past year in the Correspondence School. Twenty-seven of these are members of the two Mississippi Conferences and twenty-four are members of the Louisiana Conference. Counting both correspondence and resident students, it appears that more than 500 young ministers have during the past year been aided and guided in their studies by the theological faculty of Vanderbilt University, which is composed of nine professors. Those interested may write to the Dean of the Faculty, Dr. W. F. Tillett, Nashville, Tenn

Mobile and Ohio Railroad. Only $42.80 New Orleans to Denver, Colorado Springs, or Pueblo, and return, returning in 21 days; every first and third Tuesday, June to December inclusive. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A, 229 St. Charles street, New Orleans, La.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 13-16
Ordinary	8 5-16
Good ordinary	9 5-8
Low middling	10 1-4
Middling	10 13-16
Good middling	11 1-8
Middling fair	11 3-8
Fair	12 1-16

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	29 1-2 c
Off refined oil, in bbls, per gal	28 1-2 c
Prime crude oil, loose, per gal	23 1-2 c
Prime C. S. cake, per ton, 2240 lbs	$26.25
Prime C. S. meal, per ton, 2000 lbs	$25.75
Soap stock, per lb	1.10c

Cotton Seed—

In sack, delivered at N. O., per ton, 2000 lbs	$17
In bulk, delivered at N. O., per ton, 2000 lbs	$16

GENERAL NEWS.

The local Salvation Army entertained 400 poor children at an Audubon picnic, with valuable prizes to most worthy.

Resolutions of sympathy with the relatives and friends of former President Kruger were adopted by the Executive Council at Pretoria.

Two divisions of the Russian Army made an assault on Mo-Tien Pass, but were repulsed by the Japanese. The Russian losses were 1,000 killed and wounded.

Democratic leaders have conferred in New York, outlining the plan of campaign. The chairmanship of the National Committee was not discussed. A preference was shown for Senator Gorman, but the latter declines on the ground of old age and bad health, recommending Sheehan.

Money is needed to carry on a national presidential campaign, and no small amount at that. It is related that the late Senator Hanna, who managed both of McKinley's campaigns against Bryan, raised $4 000.000 for the first in 1896; and $6,000,000 for the second in 1900 The Bryan fund in 1900 is said to have been less than $1,000,000.

The action of the Russians in utilizing several vessels of their volunteer fleet for the purpose of preying on commerce in the Red Sea has undoubtedly produced the first serious problem, from an international view-point, during the existing war. A number of British and German ships have been stopped by the Russian cruisers, and in the case of one ship a German vessel's mails intended for Japan were seized.

A report to the Russian Admiralty states that the seized steamer Malacca had war munitions aboard.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Felicity	July	3
Louisiana Avenue		10
Parker Memorial	a. m..	24
New Orleans Mission	p. m..	24
Carrollton		31
Dryades	a. m..	Aug. 7
Rayne Memorial	p. m..	7
Carondelet		14
Burgundy		17
Algiers		18
McDonoghville, at Wesley		21
Mandeville, at Talisheek		24, 25
Slidell, at Pearl River		27, 28
Covington	Sept.	4

WM. H. LAPRADE, P. E.

BATON ROUGE DIST.—THIRD ROUND.

St. Francisville, at St. F.	July	9, 10
Baker, at Blackwater		16, 17
Baton Rouge, Second Church		17, 18
Live Oak, at Denham Springs		23, 24
E. Feliciana, at Clear Creek		30
Clinton	31, Aug.	1
Port Vincent, at New River		6, 7
Wilson, at Betoville		13
Jackson, at Ethel		14, 15
Ponchatoula, at James Chapel		20, 21
Pine Grove, at Tickfaw		27, 28
Franklinton, at Pleasant Valley	Sept.	3, 4
Amite		7
St. Helena, at Day's		8, 9
Kentwood, at Pine Ridge		10, 11
Baton Rouge, First Church		18, 16
Zachary		20, 21

F. N. PARKER, P. E.

MONROE DIST.—THIRD ROUND.

Lake Providence	July	2, 3
Harrisonburg, at Pine Hill		10, 11
Rayville, at Little Creek		16, 17
Bastrop, at Pickett's		23, 24
Delhi and Tallulah, at D. (Dist. Conf.)		27-31
Bonita, at Bonidee	Aug.	6, 7
Mer Rouge, at M. R. (preaching at 8 P. M., Sunday; Quarterly Conference, 2 P. M., Monday)		7, 8
Gilbert, at ——		13, 14
Floyd, at ——		20, 21
Waterproof		27, 28
Monroe	Sept.	4, 5

J. A. PARKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria	July	2, 3
Lecompte, at Chicot		9, 10
Melville, at Rosedale		13
Simmsport, at Marksville		16, 17
Opelousas, at Bellview		23, 24
Colfax, at Colfax		30
Natchitoches	Aug.	3
Boyce, at West Alexandria		4
Bunkie, at Evergreen		6, 7
Columbia		10
Jena		13, 14
Pollock and Winfield		20, 21
Dry Creek		27, 28

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—THIRD ROUND.

Homer, at Homer	July	1
Haynesville, at Colquit		2, 3
Gibbsland, at Oak Grove		7
Lanesville, at Rocky Comfort		9, 10
Arcadia, at Arcadia		14
Ruston, at Ruston		17, 18
Ringgold, at Grand Bayou		23, 24
Vienna, at Simsboro		30, 31
Minden, at Minden	Aug.	7, 8
Downsville, at Pine Grove		13, 14
Farmersville, at Greenville		20, 21
Bienville, at Mill Creek		27, 28
Calhoun, at Indian Village	Sept.	1
Brooklyn, at Brooklyn		3, 4
Vernon, at Longstraw		10, 11
Valley, at ——		14
Jonesboro and Antioch		17, 18

J. O. BENNETT, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Grand Cane, at Stonewall	July	16, 17
Mooringsport and Greenwood, at Caddo		23, 24
Provencal, at Shady Grove		30, 31
Shreveport, First Church	11 a. m..	Aug. 7
Texas Avenue	8 p. m..	7
South Bossier, at Allentown		13, 14
Pleasant Hill, at Rocky Mount		20, 21
Hornbeck, at Prospect		27, 28
DeRidder, at Neome		28, 29
Pelican, at Wm.'s Chapel	Sept.	3, 4
Keatchie, at Longstreet		10, 11
DeSoto, at ———		11, 12
Leesville station		17, 18
Bon Ami station		18, 19
LaChute and Lake End, at Lake End		24, 25
Coushatta, at Coushatta		25, 26
Wesley		26, 27
Zwolle	Oct.	1, 2
Mansfield		2, 3
Gilliam, at Sunflower		8, 9
Benton, at Benton		9, 10
North Bossier, at Concord		10, 11
Many, at Ft. Jessup		15, 16

J. R. MOORE, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

Cockrum, at Cockrum	July	2, 3
Coldwater, at Coldwater		9, 10
Wall Hill, at Bethel		16, 17
Tyro, at Free Springs		23, 24
Longtown, at Mastodon		30, 31
Senatobia	Aug.	4
Arkabutla, at Harmony		6, 7
Courtland, at Chapel Hill		13, 14
Batesville and Wesley, at Wesley		20, 21
Eureka, at Cold Springs		27, 28

W. T. J. SULLIVAN, P. E.

GRENADA DIST.—THIRD ROUND.

Slate Springs, at Benela	July	2, 3
Ellzey, at George's Chapel		9, 10
Water Valley circuit, at Taylor's		16, 17
Coffeeville, at Goshen		20
Grenada circuit, at Holcomb		23, 24
Toccopola, at Mayhew's Chapel		30, 31
Charleston and Oakland	Aug.	6, 7
Harrison, at Ebenezer		9
Paris, at Banner		13, 14
Minter City and Strathmore		20, 21
Water Valley, Wood Street		28

JNO. W. BELL, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona circuit, at Chesterville	July	2, 3
Amory and Nettleton, at Smithville		9, 10
Buena Vista circuit, at Asbury		13
Prairie circuit, at Paine's Chapel		17, 18
Atlanta circuit, at New Hope		23, 24
Montpelier circuit, at Friendship		30, 31
Houston and Wesley, at Houlka	Aug.	6, 7
Aberdeen circuit, at New Hope		13, 14
Okolona circuit, at Moore's Chapel		20, 21
Nettleton circuit, at New Chapel		26
Fulton circuit, at Van Buren		27, 28

Education and report of committees will occupy prominent places in the Quarterly Conferences of this "round."

J. C. PARK, P. E.

WINONA DIST.—THIRD ROUND.

Itta Bena, at Sidon	July	9, 10
Winona station		12
Greenwood station		15
Carrollton station, at Valley Hill		16, 17
Eupora and Maben, at Walthall		21
Black Hawk, at Sweetwater		23, 24
Carrollton circuit, at Enon		28
Vance, at Vance		30, 31
Webb, at Cherry Hill	Aug.	6, 7
Ruleville, at Sandy Bayou		11
McNutt, at Shellmound		13, 14
Moorhead		18
Vaiden, at Kilmichael		20, 21
Mars Hill		25
Winona circuit		27, 28
Indianola, at Faisonia	Sept.	1
Tom Nolen		3, 4

THOS. H. DORSEY, P. E.

DURANT DIST.—THIRD ROUND.

Pickens, at Richland	July	2, 3
Ebenezer, at Ebenezer		3, 4
Tchula, at Tchula		9, 10
Sturges, at Bethel		16, 17
Chester, at South Union		24, 25
Ackerman, at Salem		30, 31
West, at Bowling Green	Aug.	6, 7
Lexington		7, 8
Kosciusko station		13, 14
Kosciusko circuit, at Salem		14, 15
Poplar Creek, at Salem		20, 21
McCool, at Chapel Hill		27, 28
Louisville, at Mt. Pleasant	Sept.	3, 4
Rural Hill, at White Hall		4, 5
Inverness		10, 11
Belzona		11, 12

W. S. LAGRONE, P. E.

CORINTH DIST.—THIRD ROUND.

New Albany circuit, at Bethlehem	July	2, 3
Ripley and New Hope, at Dumas		12
Jonesboro circuit, at Falkner		14
New Albany and Ingomar, at Glenfield		16, 17
Kossuth circuit, at Wesley Chapel		23, 24
Mantachie circuit, at Mooresville		27
Blue Springs circuit, at Bethel		30, 31
Booneville circuit, at Double Springs	Aug.	6, 7
Belmont circuit, at Patterson's Chapel		13, 14
Guntown and Baldwyn, at Lebanon		19
Wheeler's circuit, at Gamell's Schoolhouse		20, 21
Burnt Mills circuit, at Mt. Pleasant		27, 28
Marietta circuit, at Gilmore's Chapel		30

W. C. HARRIS, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Byhalia	July	2, 3
Shawnee		9, 10
Cornersville		16, 17
Waterford		23, 24
Abbeville		30, 31
Mt. Pleasant	Aug.	6, 7
Randolph		13, 14
Pontotoc		17
Bethel		20, 21
Potts Camp		27, 28
Ashland	Sept.	3, 4

EUGENE JOHNSON, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	July	3, 4
Starkville		9, 10
Starkville circuit		10, 11
Hebron, at Memphis		16, 17
Crawford, at Trinity		23, 24
Columbus, First Church		24
Brooksville, at X-Prairie		30, 31
Macon	Aug.	6, 7
Shuqualak, at Salem		13, 14
Mayhew, at ——		20, 21
Winstonville, at ——		27, 28
Cumberland, at ——	Sept.	3, 4
Cedar Bluff, at ——		4, 5

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Meridian, Central	11 a. m..	July 10
Meridian, Seventh Avenue	8 p. m..	10
Meridian, South Side		17, 18
Shubuta, at Quitman	Fri..	22
Middleton, at State Line		23, 24
Meridian, West End	Wed., 8 p. m..	27
Enterprise, at Mayerhoff		30, 31
Matherville, at Andrews Chapel		Aug. 6, 7
Winchester, at Fedora	Fri..	12
Waynesboro, at Chicora		13, 14
Chunkey, at Concord	Tues..	16
Meridian, East End	Fri., 8 p. m..	19
Poplar Springs		20, 21
Daleville, at Andrew Chapel	Wed..	24
Pachuta, at DeSoto		27, 28
Wayne mission, at Mt. Pleasant	Tues.	30
Vimville, at Pleasant Hill		Sept. 3, 4
Porterville, at Mt. Hehron	Wed..	7
Binnsville, at Blair's Chapel	Fri..	9
North Kemper, at Spring Hill		10, 11
DeKalb, at Marvin	Tues..	13
Lauderdale	Thurs..	15
Leaksville, at Avery		17, 18

Brethren, please see to it that Questions 17, 20 and 22 are answered as the Discipline requires.

W. M. SULLIVAN, P. E.

SEASHORE DIST.—THIRD ROUND.

Bay St. Louis	Sat. and Sun..	July 9, 10
Pearlington and L., at Logtown	Mon. p. m.	11
Gulfport: 25th Avenue	Tues. p. m..	12
Gulfport: 28th Street	Wed. p. m..	13
Ocean Springs, at Mississippi City	Thurs..	14
Pascagoula	Fri..	15
Escatawpa, at Mary Denny Memorial	Sat. and Sun..	16, 17
Moss Point	Sun. p. m. and Mon. a. m.	17, 18
Biloxi	Sat. and Sun..	23, 24
Brooklyn, at Bond	Mon..	25
Wolf River, at Cæsar	Sat. and Sun..	30, 31
Carriere, at Nicholson	Mon..	Aug. 1
P. and Purvis, at Poplarville	Tues..	2
Lumberton	Wed..	3
Columbia	Fri. p. m..	5
Hub, at Paine Chapel	Sat. and Sun..	6, 7
Eastabutchie, at Tuscanola	Sat. and Sun	13, 14
Coalville, at Poplar Head	Tues. p. m. and Wed	16, 17
McHenry and W., at Howison	Thurs..	18
Vancleave, at Mt. Zion	Sat. and Sun..	20, 21
Lucedale, at Ward	Sat. and Sun..	27, 28
New Augusta, at Merrill	Mon. p. m. and Tues. a. m.	29, 30
Hattiesburg: Main Street	Wed. p. m..	31
Hattiesburg: Court Street	Thurs. p. m.	Sept. 1
Williamsburg, at Oak Vale	Sat. and Sun.	3, 4
Mt. Olive, at Mt. Olive	Mon. p. m..	5
Collins, at Collins	Tues..	6
Mt. Carmel and S. Creek, at Santee	Sat. and Sun	10, 11
Gumrall, at Advance	Tues..	13

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

First Church, Jackson	11 a. m..	July 3, 4
Capitol Street, Jackson	8 p. m..	3, 4
Lintonia; at Short Creek	11 a. m..	9
Yazoo City, First Church		10, 11
Pinola, at Wethersby's	10 a. m..	15
Braxton, at D'Lo	11 a. m..	16
Florence, at Harrisville	4:30 p. m..	15, 17
Deasonville, at New Hope	11 a. m..	22
Madison, at Pearl River		23, 24
Tranquil	11 a. m..	30
Benton, at Fletcher's		30, 31
Palmetto Home, at Scarbrough's		Aug. 6, 7
Lake City	11 a. m..	13
Flora, at Bentonia		14, 15
Sharon	11 a. m..	20, 21
Canton	8 p. m..	21, 22
Fannin	11 a. m..	27, 28
Thomasville	11 a. m..	27
Brandon	8 p. m. and 8 a. m..	28, 29

JOHN W. LEWIS, P. E.

VICKSBURG DIST.—THIRD ROUND.

Satartia, at W. C.	July	2, 3
Rolling Fork		10, 11
Anguilla, at Bethel		16, 17
Utica, at Cayuga		23, 24
Port Gibson		30, 31
Cary, at Grace	Aug.	6, 7
Edwards, at Bovina		13, 14
Hermanville, at Sarepta		20, 21
Warren, at Red Bone		27, 28
Rocky Springs	Sept.	3, 4
Mayersville, at M.		10, 11
Bolton, at Clinton		17, 18
Vicksburg, Crawford Street		25, 26
Vicksburg, Washington Street		25

Pastors' attention is directed to Questions 17 and 20, whose especial exactions are exceedingly timely now. Let us have uniformly direct, affirmative answers throughout our district.

W. H. HUNTLEY, P. E.

NATCHEZ DIST.—THIRD ROUND.

Meadville, at Oak Grove	July	2, 3
Barlow, at Brandywine		16, 17
Gloster, at Camp Ground		22-30
Homo Chitto, at Rosetta	Aug.	6, 7
Percy Creek, at P. C.		13, 14
Woodville		14, 15
Wilkinson, at Mars Hill		20, 21
Centreville, at Bethel C. G.		24, 25
Fayette, at Martin		27, 28
Liberty, at T. Chapel	Wed..	31
Washington, at Kingston		Sept. 3, 4
Hamburg		10, 11
Harriston, at Rodney		17, 18

T. W. ADAMS, P. E.

Gloster, Miss.

FOREST DIST.—THIRD ROUND.

Ellisville circuit, at Oak Bowery	July	2
Ellisville station		3, 4
Eucutta, at Boyle's Chapel	Tues..	5
Vossburg and Heidelberg, at Saundersville	Thurs..	7
Laurel, M. Street (preaching at 11 A. M., Sunday; Quar. Conf., 9 A. M., Monday)		10, 11
Laurel, Fifth Avenue and Kingston (preaching at 7:30 P. M., Sunday; Quar. Conf., Saturday)		13
Rose Hill, at Pleasant Grove	Tues..	10, 9
Lake, at Carr's	Thurs..	13
Walnut Grove, at Pleasant Hill	Sat. and Sun	14
Harperville, at Cantrell		16, 17
Decatur, at Conehatta	Wed..	23, 24
Newton and Hickory, at Hickory		27
Forest, at Pulaski		31, Aug. 1
Carthage, at Conway		3
Philadelphia, at Waldo	Tues..	6, 7
Indian Mission, at Coglan's Schoolhouse	Wed..	9
Edinburg, at Liberty	Thurs..	10
North Neshoba, at Mt. Pisgah		11
		13, 14

J. M. MOREE, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Fernwood, at Pisgah	July	2, 3
Magnolia		3, 4
Osyka, at Steven's Mill		9, 10
Adams, at Ebenezer		16, 17
Summit, at Cold Springs	a. m..	23, 24
Bogue Chitto	p. m..	23, 24
McComb, Centenary	Fri. p. m..	29
McComb, LaBranch St.		30, 31
Tylertown, at Hopewell		Aug. 6, 7
Providence, at Monticello		13, 14
Topisaw, at Topisaw	Tues..	16
Gallman, at C. S. Camp Ground	Sat..	20
Crystal Springs	Mon..	23
Bayou Pierre, at Pleasant Valley		27, 28
Hazlehurst		28, 29
Brookhaven	Wed..	31
Pleasant Grove, at Tilton		Sept. 3, 4
Pearlhaven, at Bethel	Wed..	7
Caseyville, at New Hope	Thurs. a. m..	8
Terry, at Forest Hill		10, 11
Beauregard, at Beauregard	a. m..	17, 18
Wesson	p. m..	17, 18

The brethren will kindly give special attention to Questions 17 and 20. The committees will please be prepared to promptly answer Question 22.

B. F. JONES, P. E.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

At noon on April 14, in the cemetery near our Mizpah Church, we laid to rest Mrs. HANNAH O'QUINN BURKS. Thus another of one of our most useful Methodist families had entered into her eternal reward. Near by, among the graves of many relatives, I noticed that of a brother, Rev. Byron O'Quinn, who was called home a few years ago, just as he stood equipped and ready for a life in our itinerancy. After a while we shall understand the wonderful providences of our God. Hannah O'Quinn was born July 31, 1873. At the age of ten years she joined our church under the ministry of the sainted pastor, Rev. J. P. Drake. Her Christian life was marked from the first by the utmost devotion to her Lord, and by an unusually talented activity in his vineyard. There are many who remember her as their Sunday-school teacher, where her deep knowledge of the things of God made a lasting impress for good. Miss Hannah was instrumental in organizing the Epworth League at Mizpah, the useful history of which bears testimony to her consecrated young womanhood. In this League she was third vice-president for a year. As one of our public school teachers, she wielded an influence that shall not soon be forgotten. In this work she was a great success, and here she seemed most entirely at home. On May 21, 1902, she was married to Mr. John R. Burks, of Red Lick, who, after two years of happy union, is left, with an infant child, to mourn a great loss. We pray that God will bless and comfort these, and her aged mother and other relatives, and that he will make the memory of her beautiful character a benediction to them. We can not think of her death without thinking of the eternal reunion that shall be hers with many loved ones who with her shall dwell with Christ forever.

H. B. WATKINS.

On the night of May 13, 1904, after several months of intense suffering, the spirit of Bro. B. H. RICKEY passed from its tabernacle of clay to the life beyond. Bro. Rickey was born near Utica, Miss., May 12, 1837, and his life of sixty-seven years was spent in the community of his birth. He was a man of strong personality, and his life counted for much in his community. As a friend and neighbor, he was kind and charitable to all; as a steward of the Methodist Church, of which he had been a member for several years, he was untiring in the performance of his duties, and very seldom failed to answer to the roll-call of the Quarterly Conference. The writer only knew him for a few months—knew him only as a great sufferer—but when he consciously stood face to face with death he spoke freely, in the spirit of humble confession, of his sins, and with exultation of the pardoning grace of God. More than once he testified that he was ready for the change that he realized was near at hand. A faithful wife and several children, all of whom are grown to manhood, are left in bereavement, but the dark cloud of their sorrow has the silver lining of hope—the Christian's hope of a resurrection and eternal life beyond the grave. May their deep affliction work out for them a far more exceeding and eternal weight of glory!

H. J. MOORE.

HALL F. SHROCK was born at Camden, Madison county, Miss., Aug. 26, 1849, and spent his early life at that place. Later his father moved to Shrock, Miss., where he endeared himself to the entire community, and in business with his father and brother he made himself indispensable as benefactor, citizen, and friend. On March 27, 1892, he was happily married to Miss Jessie Ward, of the same county of his nativity, and I have known no home that was a purer type of the home beyond. He was kind and gentle to all those with whom he came in contact, and this trait found its highest expression in his consideration of his wife and little Leta, his only child. His attention to them and devotion for them was beautiful. On May 11, 1894, he was converted and joined the Methodist Church at Shrock, Miss., and from then until his death he was a devout worshiper of his Lord. His love for Christ, his church, and his pastor, made up a marked part of his life. His pastor was his boon companion, his confidential friend. There was nothing in his possession that was too good for him. His best room was the preacher's home. On Feb 9, 1904, this man of God, after an illness of pneumonia, passed to his reward. He was unconscious during the last days of his illness; yet his last hours were quiet and peaceful. He has gone home. May God bless and keep Sister Shrock and her sweet little girl!

His pastor, R. E. DUKE.

JOHN W. SHARP was born in Sinclair county, Ala., Jan. 22, 1825, and removed to Rutherford county, Tenn., in 1830, and afterward removed to Choctaw county, Miss., where he died at his home last August. He was married to Miss Christianna Bagwell, Jan. 2, 1845. God blessed this union with a large family of children. Bro. Sharp professed religion and joined the M. E. Church, South, in 1846, in which he lived a consistent Christian until God said, "It is enough; come up higher." A good man is gone to enjoy the treasures laid up for him in heaven. Bro. Sharp was a man of great firmness. When he made up his mind about a thing he rarely ever changed it. He was a strong believer in the doctrines and polity of the Methodist Church. He could always give a reason for the hope that was in him. He was the preacher's friend, and could always find something good to say about his pastor. After the funeral service, conducted at the church by the pastor and Rev. W. R. Rainey, his body was conveyed to the Bethel Graveyard, and laid away at rest, in the presence of a large congregation of relatives and friends, to await the resurrection morn.

W. F. ROGERS.

W. T. MCCUISTON was born in Gilford county, N. C., Nov. 28, 1845, and came to Mississippi when a boy. In 1870 he was married to Miss Florida Poe, who, with several children, still survive him. He died at his home in Montgomery county, April 22, 1904. Bro. McCuiston made a gallant Confederate soldier, being a member of the famous Fifteenth Mississippi Regiment. He had held many positions of honor and trust, and at the time of his death was serving his second term as a member of the Legislature. His success in life was not due to any extraordinary talent, but to his unquestionable integrity, which won the admiration of all who knew him. In early manhood he became a member of Mars Hill Church, and was a Christian of the highest order. He was a most successful steward, and always the preacher's friend. Amid a host of sorrowing relatives and friends we laid his remains to rest in Mars Hill Cemetery to await the resurrection. To the grief-stricken family we extend our deepest sympathy. A true Christian, a good citizen and a safe legislator has gone. May we emulate his good examples, and strive to meet him in heaven!

His pastor, W. M. JOHNSON.

MISS ELIZABETH DULCENOIR SMITH was born Jan. 12, 1883, and departed this life May 4, 1904. Lizzie was loved by all who knew her. She was a Christian young lady. She joined the M. E. Church, South, at Tranquil at the age of twelve, where most of the family were members. She was a pious, kind girl; an obedient daughter, a kind sister, true to her church and her Christ. About twenty days before her death she was fatally burned. She suffered intensely, but she complained but little. She met death peacefully. She left a father, mother, seven brothers and two sisters to mourn their loss, but their loss is her eternal gain. Oh, how we miss her! But we must say, "Thy will, O Lord, be done!" Let us look with fond anticipation to the time when we shall meet to say "Good-by" no more. May God bless the bereaved ones, and may this bring them closer to God! "In the sweet by-and-by we shall meet on the beautiful shore." May God help us to realize that this world is not our home!

Her pastor, R. W. THURMAN.

The death angel has visited another home in our midst, Mr. and Mrs. R. F. Baughman's, and plucked from the garden of youth the tender lily, to be transplanted in the garden of God. Little MAY BELL BAUGHMAN, aged five years, peacefully passed away on May 11 at 4:15 o'clock with slow fever and inflammation. Her last words to her father were, "Go away and let me alone, for I am not going to live long anyway." She suffered thirty-five days, so it was no wonder she wanted to cease taking drugs. Father and mother, it is hard to give her up, but God, in his all-wise providence, makes no mistakes. God's Word teaches that "all things work together for good to them that love God." So may we earnestly and prayerfully say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The father and mother of this deceased one have our sympathy and prayers. May the vacancy in this home be filled with God's Spirit!

J. E. GAUT,
Pastor of Bethel Circuit.

MARY HENRY, the bright little girl of M. W. and Mary Pauline Stone, died at their home in Jackson, Miss., May 15, 1904, in the first year of her age. She left those who loved her here, and went to live with the blessed Redeemer, whose love is greater than all human love. This bright little one was the joy and delight of the home, the center of affection, and the source of pleasure to parents, relatives, and friends. These sorrowing ones should rejoice that the shortness of human life is no evidence that its mission is ended. The memory of this sweet little one which we bury, and the mound of earth, will always keep open fountains of sympathy and love, and will draw the thoughts and affections of the bereaved ones toward heaven as nothing else can do. May God, in his mercy and love, comfort these sorrowing parents!

J. R. JONES.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

CROWLEY DIST.—THIRD ROUND.

Franklin	July 9, 10
Lafayette	16, 17
New Iberia	17, 18
Patterson	23, 24
Morgan City	24, 25
Grand Chenier	30, 31
Abbeville	Aug. 6, 7
Crowley	13, 14
Rayne	14, 15
Gueydan	17
Prudhomme	20, 21
Lacasine	24
French Mission	27, 28
Lake Charles	Sept. 3, 4
Jeanerette	7
Sulphur	10, 11
Jennings	14
Indian Bayou	17, 18

S. S. KEENER, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.
In Part.

Merigold	31, Aug. 1
Lyon	7, 8
Cleveland	14, 15
Cleveland circuit	21, 22
Duncan	28, 29
Coahoma	30

T. W. DYE, P. E.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, JULY 28, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2501. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 30.

GLANCES AT THE WORLD.

Vice is a monster of such hideous mien,
To be hated needs only to be seen:
But seen too oft, we learn to pity,
Then endure, and then embrace.

The truth of this verse finds confirmation in the attitude of many people throughout the country towards the crime of lynching. Human brutes who violate the persons of women are not only thought to be worthy of death, but worthy of instant death without judge or jury. This sentiment finds support in many quarters, and the oft occurring assaults—the murder of the victim frequently following—have made excusers of lynch law in unexpected quarters. This, for example, from the Philadelphia Inquirer, as quoted by the Daily Picayune: "Can lynching ever be justified? That is a question which is open to argument, and which need not at this time be exhaustively considered; but whether it can or can not be justified, it can be defended, it can be explained, it can be understood—perhaps it can be excused. It is denounced as brutal and barbarous; it is declared to be inconsistent with the principles of our civilization; it is deprecated as ineffective as regards the fulfillment of its purpose, and as demoralizing in its influence upon those by whom the wild vengeance of the crowd is wreaked; but it persists, and there is a reason for its persistence. What is that reason? Anyone who supposes that our Southern fellow-citizens are less civilized, less humane, less law-abiding, or less capable of self-control than ourselves, makes a great mistake, and does them a serious injury. It is not due to any difference of character between ourselves and them that lynchings so often happen in the South, while they are so infrequent here. The variation is due to a difference of conditions. If the crime by which lynching is usually provoked were as common in this vicinity as it is elsewhere, it would as frequently be punished in the same way, for human nature is the same here as it is in the black belt, and it is not in human nature to endure this thing with patience or equanimity. The horror of it is more than flesh and blood can bear." Such sentiments would not have been uttered ten years ago. Notwithstanding, we do not believe that lynch law is right.

Two remarkable men passed from the stage of action during the last few days. Samuel M. Jones, of Toledo, Ohio, better known to the world as "Golden Rule Jones." The other was Paul Kruger, ex-President of the Boer Republic. Mr. Jones was thrice elected mayor of Toledo, triumphing over all opposition as an independent candidate. His only platform was the "Golden Rule" of our Lord—a rule adopted by him when young, and adhered to in his manufacturing establishment, and carried by him into his business career. He was regarded as a "sentimentalist." Perhaps he was, but his sentiments were convictions, and he adhered to them strictly. He was not a great man in the general acceptance of the term, but he was a good and true man. Paul Kruger was likewise a unique character, and would have been regarded as a remarkable man in any land. He was a man of unbounded influence among his people, and tried his best to serve their interests. He may have been mistaken in his views of what was best, but he staked all on them and lost, and died in Switzerland an exile. His was a stormy life—a life led against great odds, but led heroically. He was a man of honor. The Inter Ocean says: "In recognition of the high spirit and broken heart of the Boer leader, the British Government excepted him from the conditions imposed on all other Boers. He was to the last a Boer, with fealty only to the Boers—the Lion of the Transvaal, isolated and helpless in old age, but a lion still facing with grim visage the destroyers of his country."

It is just a little singular, and not at all to the credit of the clergy, who assume to be the representatives and expounders of the faith, that they have to be reprimanded and kept from improper places by order of their chief shepherds. If reports are true, the New York priests of the Roman Catholic Church have been indulging too freely in idle pastimes, and hereafter are to desist. According to a press dispatch, it has been announced that "there would be a stricter interpretation of some of the rules of discipline for the clergy, particularly the one forbidding the attendance of priests at race-tracks and theaters. Rules in respect to theater, by custom, have become an exception when the performance is given for a charitable purpose. Otherwise a base ball game or athletic contest is left for the amusement-seeking clerics." The order for the enforcement of discipline comes from Archbishop Farley. What a stir would be created in all circles if Protestant ministers, generally, should turn out to the theaters and race tracks!

It is the privilege of believers to rejoice in salvation—even to shout aloud, if they feel so disposed. It is freely provided, notwithstanding human unworthiness and sinfulness. The joy is actual and prospective: Actual, because sin is forgiven, and nature cleansed by the present operation of the Holy Spirit, and prospective, because it affords well-grounded hope of reward in the future. Then why should they not rejoice?

He is more than an ordinary surgeon who can "extract and expose his own spleen," and survive the operation. The experts in this line of surgery are few, and in a class all to themselves.

People who complain that they have just enough religion to make them miserable have not gotten very far beyond the sting of conviction—certainly they have tasted but little of its sweetness.

Millsaps College Notes.

Your readers will be interested to know that two professors have been added recently to our Millsaps College faculty: Prof. M. W. Swartz, for the Chair of Latin and Greek, and Prof. Olin Moore, for the Chair of Modern Languages.

Prof. Swartz is a zealous Christian teacher of Winchester, Va., and received his college education at the University of Virginia. Dr. Humphreys, of the University of Virginia, says of him: "He is a young man of unusual attainments and intellectual powers. In his Greek course, from the beginnings of the language to the most advanced Ph. D. work, he is uniformly accurate and thorough. I know of no one whom in all respects—personal, intellectual, and moral—I can commend with greater confidence."

Prof. Moore is a son of one of our Missouri preachers, a graduate of the Missouri State University and of Harvard, having just taken his post-graduate degree at the latter university. Dr. Raymond Weeks, Professor of Romance Languages in the University of Missouri, has this to say of him: "Mr. Moore is one of our most brilliant and, at the same time, most solid graduates of recent years. He is gifted with a remarkable mind—quick, retentive, orderly, clear. His power of exposition is also unusual. This gift was especially noticeable during his stay here, and contributed not a little to the high honors which he obtained. His success in his teaching has been of good augury for his future. I have no reservation to make in commending him."

The above are but samples of much that I might quote. The college is to be congratulated that it has had the good fortune to secure these gifted men.

Dr. Fearn, of Soochow University, China, writes me that a young Chinaman of great promise will enter our college in the Fall. This, I think, will be the first Oriental to come to any of our Mississippi colleges.

Our friends will be gratified to hear that the indications encourage us to look for a large attendance of students next session.

W. B. Murrah.

Jackson, Miss., July 22, 1904.

Our Orphans' Home.

My Dear Doctor: Allow me to thank you and many others for donations and words of love and sympathy in this hour of our great trial. Many telegrams and letters have come as expressions of sympathy, more than I have time to answer just now, and I hope they will accept this as an acknowledgment of the same. This is the eighth day of great mental and physical strain, but our health and strength abide, and the grace of God abounds, and his Spirit comforts our hearts.

The people of Water Valley have come nobly to our help. We have room enough in old Hamilton College. While the Home was burning Col. Jenning, president of the Board of Directors of the Baptist Orphanage, said to me: "I will give you two hundred dollars to rebuild," and now the president of our Board leads off with five hundred. May the Lord give them a great and numerous following! I have faith in the friends of this institution in meeting the demands of the hour. In the name of our God, let us hear the cry of these helpless ones, and give them a home. I believe you will do it.

W. S. Shipman, Manager.

Water Valley, Miss.

Christian Advocate.

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DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward a ter two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

The Apostle to the Americans—No. 2.

BY REV. W. G. HARBIN.

Asbury's long sea voyage ended at last, and on the twenty seventh of October he came to Philadelphia. The welcome he received made up for all that he had suffered from seasickness, hard bed, insufficient food, and the unwelcome companionship of ungodly men and women. He went to the church and heard Pilmoor preach. The people hardly knew how to show their affection, receiving them "as the angels of God."

A week later they were gathered in a watch-night service. Brother Pilmoor preached again. It was a solemn occasion. "Towards the end a plain man spoke who had come out of the country, and his words went with great power to the souls of the people." Did that little congregation, that first-fruit of the harvest of "Circuit No. 50," feel the presence of the destinies that hovered about them that night? The Revolution but little more than four years off, Francis Asbury come to America, and a plain man from the country testifying to the power and life of God within his soul.

What the man of Macedonia was to Paul, though unconsciously, that plain man out of the country was to Asbury. There were things about Philadelphia that he did not like a bit. The plain man out of the country was more to his notion of what Methodism ought to be. He visited New York and found matters no better.

Boardman and Pilmoor were well content with New York and Philadelphia stations. Asbury wanted circuits, and work in the country where the people were. He had a keen nose for trouble. Not all the trouble he expected and worried over came to pass. When it did come, it never surprised him, or took him off his guard. On Tuesday he was "unsatisfied;" by Thursday he was "dissatisfied." "My brethren seem unwilling to leave the cities," he complains almost plaintively, "but I think I shall show them the way. I am in trouble, and more trouble is at hand."

Saturday he began to show them the way, and the next day he was in Westchester, twenty miles from New York, preaching in the court-house. "I stood up in the Lord's power; yea, I felt the Holy One was nigh." He had begun a circuit; he felt at home for the first time in America.

As he went further into the country, enlarging his circuit to the comfort of his soul and the detriment of his health, a "wise old Calvinist" said he might experience all that Asbury mentioned and go to hell. Which "poser" Asbury capped with, "Satan experiences more than I have mentioned, and is gone to hell."

Asbury's wit and humor are alike unconscious. The witty streak that was in him he grubbed out with prayers, and washed the channel of it with his tears. He rarely told a joke for its own sake, or started a laugh to capering around the board. When he did he writes in some such strain as this: "My conscience checked me for the appearance of levity. How seriously should we consider the presence of the Deity, and ever remember that we must render an account for all our conduct."

He was a hard master to himself. He allowed himself no liberties, few privileges. Time after time he checks his rising spirits, and sternly rebukes the bubblings over of his pent up risibles. If wit might cast into confusion an adversary of the truth, he used it as best he could. If humor might add realism to the pictures of divine truth he painted, sometimes with marvelous skill, he employed humor. But he was careful always to use them very seriously.

Occasionally his humor runs over anyway, and it is all the better for its immense unconsciousness. The best examples are found in his descriptions of ministers whom he considers unworthy. "Lord, deliver me from thinking about my clothes and preaching stuff," he pleads after listening patiently and respectfully to a "clerical" of this type. Half pityingly, half impatiently he writes: "Attended at church: as usual, I heard Dr. ——— blow away on 'This is the day the Lord hath made.'" Of another "Doctor" he says: "Dr O., as usual, made a mighty clutter in the pulpit about Noah's ark." Again: "A fine, sensible, polite gentleman delivered a discourse on the new birth. He described it by its effects, but appeared to be at a total loss in respect to the manner in which it is wrought." Generalship, knowledge of human nature, kindliness and humor all appear in the precaution he took to keep the Baptists, who were at that time on the warpath to the creek, from making away with his little flock at a certain place while the preachers were all gone off to Conference. "I appointed Brother Wyatt to keep the ground against the Baptists, and to supply our places here instead of the traveling preachers who are going to Conference, for John's people intend to come a-fishing about when we are gone."

The young "assistant's" efforts to show his brethren the way out into the land they were to take told upon his health. He was taken with a chill, cold, and sore throat. Fever fired his veins, but could not stop him; ulcers came in his throat, and swelled until they must be relieved by blisters behind his ears. He suffered time and again with ulcerated sore throat. Once the ulcers broke, and discharged while he was preaching, but he stuck to his text and outline. None of these things moved him. At another time he "had two blisters running, but his soul was at peace." He accomplished his purpose. The preachers began to travel. New fields were entered. Boardman went through the land to Boston. Pilmoor preached all the way to South Carolina and back. From all sides came news of struggle and victory. Asbury rejoices in his own way. Temptations assailed him, and hell was moved against his soul. The devil was very real to his mind. He hated him, fought him, and overcame him, always praising God for his deliverances. All through one long forenoon in these earlier times he wrestled with the adversary, until at noon the Lord spoke peace to his soul.

During his earlier years he did his greatest preaching. Some of his sermon outlines composed at that period are marvels of ingenuity, clearness, originality, and force. Sometimes he did not have "liberty." He sought for the reason. After much premeditation and devotion he found that he could not express his thoughts readily and clearly; at other times proper sentences of Scripture and apt expressions occurred without care or thought. This, he concluded, was of the Lord to convince him that it is not by might or by power, but by his Spirit that the work must be done. "Nevertheless," he concludes, guarding his explanation, "it is, doubtless, our duty to give ourselves to prayer and meditation, at the same time depending entirely on the grace of God, as if we had made no preparation."

He was never morbid or moody. No monastic raptures nor mystic "communings" stirred his calm and steady spirit. During the agony and pain of months of sickness, when he was given up for dead, and during the long-drawn loneliness and nerve-racking waiting of the Revolution, he never longed for death, though he at all times kept before his eyes the mansions and the crown. Only once does he mention personally and directly the Christian's homesickness for the Father's house. And he hastens then to check the wish with the warning Scripture, "He that believeth shall not make haste."

Never was man more jealous than he for the purity of the church. "It is great folly," he exclaims, "to take people into society before they know what they are about. What some people take for religion and spiritual life is nothing but the power of the natural passions. It is true, religion and spiritual life can not exist without peace, love, and joy. But, then, real religion is true holiness. And all sensations without a strong disposition for holiness are but delusive." Was ever discrimination more accurately drawn? In the light of this confidence, in the nature of true religion, he fought with beasts at New York and Philadelphia. Irregularities had existed in these churches. Careless stewards, indifferent class leaders, and laymen who brought into the church worldly ideas about the conduct and success of an organization, tried his patience and tested his courage. But through it all he persevered, crying up to God with all his might, firmly, yet kindly, putting down irregularities, and enforcing the rules of the societies as he believed they ought to be enforced, for he was determined in his own mind that if America had a Methodism, it should be alike in spirit and practice with the Methodism he had loved and served in the home-land, where God had so marvelously wrought by it in the three kingdoms.

After a year Thomas Rankin was sent over from England to supersede Asbury as "general assistant" in the charge of the American societies. Preachers and people were not displeased with this change, for Asbury's system of work taxed the energies of the strongest race of men the church of God has ever seen on this continent, and he could not in one year infuse his spirit into the church. As for those who came out before him, he never could, and never did, awaken them to that life that flowed in Freeborn Garrettson and William McKendree.

From the Work.

DR. BOSWELL: On the first Sunday in July we observed Children's Day at Marion, La. The service was a perfect success in every sense of the word. The programme was rendered in the most beautiful manner it has ever been the writer's privilege to see in the country.

We have also let the contract for a beautiful Methodist Church in said town, to cost eleven hundred and seventy-two dollars. It will be a model. I am sure the former pastors of this circuit will rejoice to hear of this. We have been worshiping in a union school and church house with the Baptists and M. P.'s, but the time came when, in order to preserve peace and harmony, and to continue in Christian brotherly love, we had to build a house of our own and to the glory of God.

We will soon begin the erection of another M. E Church at Truxno P. O., and we have quite a lot of the material already purchased.

We also observed Children's Day in an appropriate manner at Farmerville, and the Sunday-school is to be complimented on the very beautifully rendered programme.

I have a camp meeting on hand at D'Arbonne, La., to begin on Aug. 5.

Pray for us, that the Lord's saving power may be manifest in the meeting. Fraternally yours,

JOHN G. SLOANE. P. C.

Ruston, La.

Attention.

Will the preachers of the Alexandria district, Louisiana Conference, please send me the names of the delegates elected to attend the District Conference? Let me exhort just a little. Brethren, please come. We have arranged to entertain you, and shall be disappointed if you do not come. Let each preacher see each delegate, and insist on their coming. Come in the spirit of our Lord, and let's have a good time.

N. J. ROBERTS, P. C.

Montgomery, La., June 24, 1904.

Domestic Missions.

MR. EDITOR: What I am going to say is in love for the cause of God and the advancement of his kingdom I am the least of all, and feel that some one more competent should take this question up. My heart is in it, and I am trying to meet the responsibilities upon me as best I can; hence this paper.

Some think it a misfortune that this question was ever divided into domestic and foreign missions. They think we have magnified the foreign on one side, and the domestic on the other, until we have two separate and distinct parties and interest, each opposing the other. But this I can not believe is true, except in the minds of very few. Our Lord suffered and died for all. He loves and seeks the salvation of all, and we, as his representatives, can not afford to do less. It would be a crime to neglect the heathen abroad. It is not less a crime to neglect the heathen at home. The principles and character of the work, and the qualifications for doing it, are the same the wide world over. The method of doing may differ, but the same end is reached.

I would not, for one moment, think of doing less, but more, for foreign missions; but I do plead for more and better things at home. This is our source of supply to the membership and ministry of the church When we fail here, the beginning of the end has come to all success.

I must confess I am unable to see the consistency of going wild over the far off heathen, and letting the heathen American, Chinese and African at our doors become an eating cancer to our civil, social, and moral life. The best place on earth to prove our gospel is among the heathen at home. Jesus said: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Let us look at some of the difficulties in the way of cultivating the home field.

1. Our home missions are not carefully studied and wisely planned. When we enter a new field in foreign work, the closest investigation is made as to people—character, conditions, and plans. Nothing is done unadvisedly. At home we go up to Conference and wait to see what missions the presiding elder will make. If there has ever been more than two missions formed in our Conference by the Board of Missions, there is no record of it. Neither the presiding elder, nor the Bishop and his cabinet, can form a mission. It is the work of the Board. The Bishop's consent is not to make the mission, but to provide the pastor. The presiding elder is a worthy and good counselor to the Board, but even he is not able to do every time just what he thinks is best. For illustration: He has a good brother that is anxious for a smaller work and better salary. He is threatening to leave us if he can't do better; so the two appointments on the railroad and the best church in the county is made a charge, and he is sent to it. He sells his horse and buys a cow, and travels by rail. He goes to his appointment on Saturday evening, and after service on Sunday morning returns on the first train. If there is any complaint about visiting, he excuses himself by saying that he has no horse. When he is moved he must have fewer churches and better salary, or he is hurt. The four little churches back in the woods are left out, or formed into a mission, to be supplied by a local preacher who is expected to make his own living, and could do better service anywhere else than there; or a member of the Conference, who should have been discontinued at the end of his two years' trial, has gone on, pushed from one hard field to another, until he and his charge become a burden.

2 So the next difficulty is too often in the men who are sent. In the foreign field we demand picked men, with qualification and fitness for instructing and leading the people. At home we send the inexperienced, the "miss-fits," the "don't know what else to do with him;" sometimes the worn out, aged and infirm. There are difficulties here, I am sure, hard to overcome; but I am afraid my brethren—too many of us—are place seekers more than soul seekers. The ambition of our fathers was to lengthen their borders and increase the field of work. The tendency now is to draw in the fence until, in some places, we have as much out as in. This method will ruin us.

3. Another difficulty, and no small one, is the low estimate placed upon the man and his work. When one is sent out to the foreign field, his name is heralded abroad as one of the greatest of heroes; his self-sacrifice and self-denial a worthy example to all the world. At home he is looked upon as one engaged in a little business, with little hope of success, and about as good as he deserves. The most withering thing I ever had came unthoughtedly from a brother in a good place, as I was on my way, thirty-two years ago, to a mission. I am not sure, after all, if it does not require more courage and faith to go to a home mission than to a foreign

4 Another difficulty is the meager support. The man in the foreign field is insured a liberal support. The man at home is put on half pay, and often less he is half-clad, half-fed, half-housed, with little sympathy or encouragement. They say, "It is better than he is used to." No wonder he and his work is a failure We call to mind a man who for ten years was kept on missions with a large family, whose salary for that time did not average $300, and that paid in "truck," sometimes at twice its value. They thought he was a failure. He was suggested for a new and, to him, unknown field. He started the move with a heavy heart, expecting about what he had been getting On his arrival he was kindly received, and two weeks later at the first quarterly meeting, they assessed for him $600, and paid about one-fourth. It was "like refreshing waters to a thirsty land." He took on new life, looked better, preached better, and visited better. The result was, he did the best work in his history, and the best in the history of that charge.

We are largely responsible for the failure of these men and missions. I insist on better men for the missions, and a liberal support for the men. No man can do efficient work any where on earth under conditions like some of these. We must do better, and this can not be without a better knowledge of the work. Then follow Paul's exhortation to the Philippians (ii. 1–15). W. S. LAGRONE.

Durant, Miss., July 15, 1904.

Wesley Chapel, Natchez.

DEAR DR. BOSWELL: Our Children's Day at Wesley Chapel came off the first Sunday in this month (July), and was a grand success. I have attended many Children's Day services, and do not think I ever attended a better one. The young ladies appointed to get up the programme, and prepare the children for the day, certainly did their best, and deserve all praise, and the children carried out their part to perfection. The singing and recitation were fine. And I want to thank Bro. Anderson, superintendent, and Misses Pearl East, Ida Roberts, and Donie Netherland, for such a nice day; and may God bless them, and all the children of Wesley Chapel Sunday-school and neighborhood! Our collection amounted to $4.89 (pretty good for a mission church, I think). After paying for programmes and other necessary expenses, we had $5 50 to send to the treasurer.

Well, our third Quarterly Conference is numbered with the things of the past. Our faithful presiding elder was at his post, looking after the general interest of the church, and he did it well. One more Quarterly Conference will wind up his four years, and then we will have a new presiding elder, or the people will.

Mr. Editor, I am trying to buy that nice lot on which to move Wesley Chapel Church, but we are a weak church, and can't do very much. Who of my friends, and the friend of a weak, struggling people, will help us? Without help we will fail; with help we will succeed. Brethren and sisters, please send me some amount, as we wish to do what we can right away. God will give you back fourfold, for I am sure this is a worthy cause. Please send help at once, and greatly oblige a struggling pastor and church You can send amounts to my address, 675 Cemetery street, Natchez, Miss. Now, don't forget.

A. D. MILLER, P. C.

Natchez, Miss., July 16, 1904.

To Correspondents.

Friends who have favored us with communications are requested to be patient. We have been pressed for room for several weeks, and will be for several weeks to come. It is our purpose to print every communication we have in hand except one or two written with a pencil. Be patient, please.

Meridian District Conference.

The annual session of the Meridian District Conference was held in the Methodist Church at Daleville, July 4–7, 1904, and was a most pleasant and profitable occasion. Rev. W. M. Sullivan, presiding elder, although new in the office, was alive to every interest of the church, and exhibited a master-hand in the dispatching of business and examining all departments of church work Under his wise counsel and consecrated leadership the district is advancing, and the prospect for a most prosperous and successful year is gratifying indeed.

The attendance upon the Conference was not so good as expected, and was quite a disappointment to the good people of the town, who had made extensive preparation for entertaining a large crowd. About two-thirds of the pastors were present, with just a "sprinkle" of local preachers and delegates. We said, "It was not so in the good old days."

Reports from the several charges portray some little advancement in the spiritual and financial condition. Three hundred and sixty-five accessions have been made to the church, and one new parsonage has been built, and plans for a new church or two are maturing rapidly.

The Conference unanimously licensed to preach Douglas McGee, a very promising young man of Lockhart, Miss.

Rev. C. M. Simpson, A. B., of Millsaps, and now in charge of Seventh Avenue, Meridian, and Rev. E. W. Lipscomb, A. B., of the University of Mississippi, and now junior preacher at Central, were unanimously recommended for admission into the traveling connection.

The following brethren were elected delegates to the Annual Conference: J. W. Harrington, J. E. Watts, L P. Brown, L. Porter, with P. A. Rogers and Dr. E. B. Partin as alternates

Drs. Watkins, Selby, Griffin and Bachman were in attendance upon the Conference, and all delivered excellent speeches in the interest of their different departments of church work.

The people of Daleville were excellent hosts, and entertained the Conference royally. Dinner was served on the ground each day, which added much to the comfort and convenience of the Conference.

Daleville is an ideal country village of about three hundred inhabitants, and is situated among the pine hills of Lauderdale county, seven and a half miles from Lockhart. The site is unique and picturesque, the water is pure and sparkling, and the healthfulness of the place is unsurpassed. Here is located the historic institution of Cooper Institute, whose illustrious sons fill many important places in Church and State. Here is also the home of Brother and Sister J. H Cochran, the hospitality of whose home is proverbial with the preachers. Although feeble in health, Bro. Cochran still serves the church as steward, and during his long life of service has never once failed to provide for the full assessment of his church. Bro. Foreman, the pastor, enjoys the confidence and favor of his people. MEMBER.

Seashore Camp Meeting, 1904.

It would be hard to find a lovelier spot for rest and wholesome recreation, and at the same time more suggestive of communion with God, than this place long known as the Seashore Camp Ground. The presiding elders in charge had thoughtfully and prayerfully planned for the conduct of the services this year, and the results justified their planning. From the opening sermon, preached by Dr. LaPrade, of the New Orleans district, and generally spoken of as one of the best preached during the season, to the beautiful and impressive communion service with which the camp meeting closed on Thursday, July 21, there was not a discordant note to mar the beautiful spirit of brotherliness and devotion that prevailed.

The Sunday morning sermon, preached by Dr. Murrah, of Millsaps College, is described as constituting a great occasion.

The preaching, generally, was simple, earnest gospel preaching, intended to awaken and edify, and there is no doubt of the presence of the Holy Spirit.

The experience meetings, at 8:30 o'clock each morning, were very generally enjoyed. While comparatively few non church members attend these meetings, quite a number of unconverted and backslidden church members were converted at the altar, and many Christians had their spiritual strength renewed.

On the whole, the camp meeting of 1904 is by many felt to be the best for a number of years, and the friends of this historic camp ground, as well as the trustees, are greatly encouraged. Perhaps much of this success is to be attributed to the earnest and well-organized personal work done under the leadership of Rev. Jno. L. Sutton, chaplain of the Louisiana Penitentiary and member of the Louisiana Conference.

In addition to the regular services, there were young men's prayer meetings, young ladies' prayer meetings, and mothers' meetings daily, and a general prayer meeting on the beach at twilight.

Those who have been discouraged about the camp meeting in recent years have been much encouraged this year.

The preaching was done by Revs. Lathram, McGehee, and Jones, of Alabama; Murrah, Featherstun, and Adams, of Mississippi, and LaPrade, Wilkinson, Henry, and Drake, of Louisiana. W. W. DRAKE.

Church Dedicated.

Yesterday (July 3) was a great day at Vernon, on Tyro circuit. I went up to dedicate Bro. Graves' new church. Such a crowd of people it has not been my privilege to preach to in a life-time. There were a thousand, or twelve hundred, on the ground. In fact, the whole face of the earth round-about was alive with folks and horses, and covered with vehicles. They had come from miles around in every direction, from Dan to Beersheba. They had slain the fatted calf, the pig, the sheep, goat, chicken, and spread out an abundant and sumptuous dinner, which resembled a Fourth of July barbecue. The new church would not seat half the ladies, so the gentlemen were gallant enough to yield their interest in the pews, and I preached for the first time in my life to a large audience of ladies, with, perhaps, less than a dozen men, crowded around the pulpit and in the windows. There was an organ and a good organist, and the singing was lively and spiritual. The faithful pastor and his flock rejoiced in the completion of their labors, which were crowned in the dedication service. The house is an ample and substantial frame structure, up to date in architecture, and finished to the last touches. It is painted inside and out, and looks as beautiful as a white swan nestling amid the green oaks. They were much disappointed in not having the carpet on the floor, but it did not come in time. The people went to the forest, led by the enthusiastic and indefatigable pastor, felled the trees, hauled them to the mill, and largely did the work with their own hands. There were only $150 to be raised before the house was dedicated, and this the pastor did in vigorous style and short interval. There stands the splendid, handsome church, completed and dedicated, with not a cent of debt over it, and not a dime asked of the Church Extension Board. It is really somewhat unusual in this respect, because they could have made a valid claim upon that fund, but the pastor, who relies upon himself and his own people to do everything, I don't suppose ever let them know that there was such a thing in existence. He rallied them, enthused them, led them in the woods and at the end of a cross cut saw, and although there were croakers and critics and discouragers, and all sorts of difficulties—natural, artificial, and imaginary—he forged ahead, and the faithful helped him till they came to rejoice in the finished enterprise; and the others, who didn't think it could be done—well, they felt too bad to enjoy a good dinner and a happy company.

Graves is a great fellow. Whatsoever his hands find to do, he does it with his might. He goes straight at the devil, and, with heart full of love for men and a perfect hatred of sin, he strikes with might, and don't stop to see whether the enemy has run, or whether he is weakening, but just keeps his eyes shut and peals away. He has done a work on Tyro circuit but little short of marvelous. In four years he has seen the pastor's salary raised from $400 to $700. The general collections have advanced from 45 or 50 per cent. to "everything in full." He raises more money for all purposes than most of our medium stations. Tyro circuit is a very large one—350 square miles in area. Bro. Graves has touched every point of this circumference, and he is felt and loved throughout this large domain. He has the people under his influence and control almost like Napoleon had the forces of his native France. What he has done has cost many a hard lick, many a sacrifice, many a pleasant time at home with those who are dearer than life. No man who loves comfort more than duty, and ease more than trial, can succeed in any worthy sense. Every man's victories and triumphs are written in his own blood. There is no golden crown for the man who says to his soul, "Take thine ease." Eternity itself will alone suffice to reveal the resolution, the heroism, the dauntless and intrepid soul that made God first and duty second, and absolutely refused to abandon high and important issues because they were drawing one into the earth shadows, or kindling the fires of hardship and trial about one's very heart.

Graves is a success because he counts his life not dear unto himself. This is his last year, and the people dread to see the time come for separation. Their devotion to him and his family is something beautiful.

L. M. LIPSCOMB.

Radical Cure Truss.

Very frequently we have heard ruptured persons make the remark that they have spent hundreds of dollars for appliances without obtaining the least relief.

We wish to call the attention of our readers troubled with rupture to the offer made by the truss manufacturers, "N. Buchstein Co., Minneapolis, Minn." They offer their Radical Cure Truss on trial, showing the faith they have in their truss. It certainly will be worth as much as two cents to write for one. The firm is responsible and well known in the business world.

Edward McGehee College Commencement and Else.

MR. EDITOR: I take pleasure in saying some things to the readers of the ADVOCATE about the personnel, management and prosperity of this school which may not be said by another.

Miss Swanson, the president, is a splendid representative of the best type of Virginia womanhood. She possesses in an eminent degree every essential quality and qualification to fill well her responsible place. She is cultured in both head and heart, and her hands are firmly placed upon the helm of the institution.

The Board of Trustees report the most successful term which the college has had for many years.

The session terminated a few weeks ago with appropriate and interesting exercises. The sermon and the baccalaureate address were delivered by Dr. W. T. Bolling, of First Church, Jackson, Miss., both of which were creditable productions, reflecting credit upon the preacher, and justifying the wisdom of the management in the choice made. The capacious chapel was well filled with intelligent, appreciative hearers, and the Doctor soon caught the inspiration that his audience was not an ordinary one; so he made taut the string on his well kept bow, and proceeded to meet the highest expectations of the best thinkers before him, and right well did he succeed. The audience was so well pleased that many followed him to the church on Sunday night for a second benefit. The inspiration was renewed, and the Doctor eclipsed his morning sermon. The baccalaureate address met all expectation, and elicited some fine encomiums from competent judges.

There were four graduates, to wit: Miss Mary Wallace, Miss Lillie Henderson, Miss Lottie Ventress, and Miss May Henderson, to whom diplomas were delivered. These young ladies acquitted themselves creditably, both in the accomplishment of the curriculum and in the excellent essays produced.

The boarding department was about full during the last session, and the local patronage was better than for many years.

The faculty is composed of Christian young women, whose every energy goes out in the interest of the pupils committed to their care. The harmonious, home-like expression of college life is not surpassed by any college of my acquaintance. The girls are looked after with scrupulous care, such only as is born of the instincts of a finely fibered female faculty.

No more desirable place for girls can be found than at Edward McGehee College. A preacher of extensive observation and experience said in my hearing, not long ago, that he had patronized several female colleges in the education of his daughters, but if he had known of the superior management of Edward McGehee College, his girls would have had her diplomas instead of the ones now in their possession.

The people of Woodville are justly proud of this bright star which shines with increasing brilliancy as the years go by.

Next session will begin about the fifteenth of September, and with it the introduction of an additional department, which is to be denominated the "Department of Domestic Science," which is to form a part of the curriculum of the school. The teacher in this department will instruct in all the details of the culinary art, and will pass the pupils through all the meanderings of practical home-life, from cellar to garret.

If I were a young man, I would put on the brakes and wait four years for one of the forthcoming graduates of Edward McGehee College, and I would never quit the field till the hand and the heart was gained.

I bespeak for the college a warm and enthusiastic support by the citizenship of the county, and a loyal expression of interest by the Methodists of the Natchez district.

C. A. POWELL.

HOME CIRCLE.

After School Is Past.

My dear girl, if you have the necessity of earning your living, go forth as bravely and earnestly as you may, and God help you; but if you have a good home, and a father willing and able to support you, for goodness' sake stay in it, and behave yourself. Every woman who has a "career" pays for it with youth and health and strength and tears and loneliness, and it isn't worth the price. Don't worry about knowing too much, or think that your fine education will be wasted. You are liable to need all that you know, and a little more, just in common every-day life.

The country is full of mothers who are slaving over cooking stoves and toiling over sewing machines that Sallie may not only be educated in some fine college, but that she may have the college colors and the college ring and the class pin, and do as other girls do.

It is always the same story. Everything is to be all right when Sallie comes home to diffuse light and knowledge and be a comfort and stay and pleasure. But, alas! how often is Sallie a disappointment! Her poor, foolish head has been turned. Nothing suits her. She corrects the family manners, revises the family pronunciation, and sets the house by the ears. She doesn't consider it worth while to take any trouble to please her parents. Her father may have spent thousands of dollars on her musical education, but she won't even play him a ballad in the twilight. She may have had the best masters in elocution, but she won't read him a column in the daily papers. Many a man must have looked at his daughter as she came from school, and thought he got precious little for his investment. My dear girl, just as a matter of common honesty and gratitude, spend a little of your time and attention and enthusiasm on your parents.—Dorothy Dix, in Ainslee's.

The Poor Rich Boy.

It is now the career of J. Frank Hanly, the young Republican candidate for governor of Indiana, which is featured as the latest proof that America is still the sweet land of opportunity. A cabin birth, a fever and ague childhood, a red school-house pupilage, then wood sawing and ditch digging by day, and candle-light reading by night, and finally teaching a rural school, leading up to admittance to the bar—the story of Hanly's life differs but in detail from the stories of so many other Americans who have reached distinction. The wail that the old America is gone, and with it the poor boy's chance in the world, is refuted about as often as a new biography is introduced to the public.

Indeed, it still seems so much the rule that the poor boy is the one with the real chance that if sympathy is to be extended, it should rather be to the rich boy—to the one who sleeps soft and warm in early life, who does not shine shoes or follow the plough, and whose mother, mayhap, owns a diamond sunburst. Certainly no effective caste conspiracy against the lowly born has yet been formed—no stratification of society exists which forbids passage from nether to upper levels The young man Absalom is still doing well, and; whether in business or politics, so elbows and displaces those of Fauntleroy nurturing that a great many hard-headed practical men continue to insist that no artificial system of education begins to equal in efficiency that which is a by-product of early struggles.

However, rich parents may find some few grains of comfort. While seemingly a prima facie case is made out for the poor boy, it can not be proved it has yet been demonstrated that wealth is an insuperable obstacle, or that genius is necessarily confined to those of lowly birth. That more poor boys than rich breast the tape as winners is partly because there are more poor boys in the bunch which starts. More great men are born in log cabins or frame cottages than in brick or stone mansions, because the cabins and cottages outnumber the mansions. The rich boy, who is often naturally dejected as he reads the literature specially addressed to the young, may thus find some consolation.—New York Globe and Advertiser.

Morning Prayer.

The morning is the gate of the day and should be well guarded with prayer. It is one of the threads on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings. He who rushes from his bed to his business and waiteth not to worship, is foolish, as though he had not put on his clothes or cleansed his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the way begin to oppress us.—Spurgeon.

Edith's Neighbor.

Tommy had been at work pulling turnips for Mr. Ray. At sunset, Mr. Ray paid him for his day's work, and besides gave him a basket of turnips. But it was too big for him to carry. His arms barely reached the basket handles. His bare feet stumbled on the stones.

Tommy didn't see any way out of the trouble.

Then Edith Ray danced along, saying: "I'll help you. I believe you're my neighbor, and so I'll help you."

How did Edith happen to think of her "neighbor" that day? Her father had read the tenth chapter of Luke at morning prayers that day, and had explained to her about her "neighbor." He told her: "Your neighbor is everybody you can help. See how many neighbors you can find to day."

Edith found "a neighbor." She said: "I'll help you. I'll carry one side."

Tommy looked shy. "You ain't big enough. I'm afraid 'twill spoil your dress."

"Big enough? I'm the tallest!"

So she was—a quarter of an inch.

"And my dress will wash. Besides, you're the first neighbor I've found to-day."

Tommy didn't answer then; he was too glad. But as they went merrily on, he said: "Say. I ain't a neighbor of yourn. Never saw you before."

Then Edith, with a sweet, wise air, so like her papa's, told him about their Golden Thought.

"Whew!" was Tommy's comment.

But his world was happier and brighter from that morning.—Exchange.

The Mote and the Beam.

The pastor of a large city church was detained one morning by a lady in his congregation. "I want to tell you," she said, "that I can not come here any more."

"But why not?" was asked in surprise.

She tried to speak quietly, but she could not keep the bitterness out of eyes and voice. "I have been coming here three years," she answered slowly, "and in all the three years not once has any one said a pleasant word to me, before or after service; and I can not stand it any longer; I am going."

"I am sorry," the minister answered gravely. "It should not have been so. I do not wonder that you feel hurt, especially as you yourself must have spoken kind words to many in these three years."

The lady looked at him in bewilderment. "I," she exclaimed. "I never spoke to anybody—it wasn't my place to I never thought of such a thing!"

It was the old story of the mote and the beam. Through the three years of deepening bitterness against her fellow worshipers she had not once brought her own soul to judgment; instead, she had lavished upon it a weak self pity, and gone her unhappy way through the world of loneliness which she had created herself. It might all have been very different if only, seeking the lesson close-folded in her pain, she had set herself to keep others from such sorrowful experience. For one who bears the gifts of cheer and sympathy never walks alone; the world has too much need of him.—Southwestern Presbyterian.

Watch unto Prayer.

Go not, my friend, into the dangerous world without prayer. You kneel down at night to pray, and drowsiness weighs down your eyelids; a hard day's work is a kind of excuse, and you shorten your prayer and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or are done with irregular haste. No watching unto prayer! wakefulness once more omitted; and now is that reparable? We solemnly believe not. There has been that done which can not be undone. You have given up your prayer, and you will suffer for it. Temptation is before you, and you are not ready to meet it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer be a day in which you shrink from duty. Moments of prayer intruded on by sloth can not be made up. We may get experience, but we can not get back the rich freshness and strength which were wrapped up in those moments.—Frederick W. Robertson.

Be Kind.

Take every chance you can possibly get to be kind, because some day there may be no more chances. But just kindness seems such a small and unimportant thing. If we were bidden to die for the people we love, how gladly we would offer up our lives. But we are not asked to die for them, only to live for them; only to do the hundred small things that every day offers us; only to be ready with truth, and courage, and tenderness and service. There can be no doubt about it—any one who has stood by an open grave will say so—there memories of

opportunities embraced, of duties done, or, rather, of privileges accepted, only such memories will comfort us when the price is paid. To have to look back upon quarreling, or selfishness, or even upon the more negative pain of mere leaving undone that which we might have done, is enough to poi on life. No wonder that those who are acquainted with grief cry out to us—"Oh, be kind, be kind, be kind!"—Margaret Deland, in Harper's Bazar.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison D D., Prytania and Napoleon avenue (river side).

New Orleans District. Rev W H La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets; six squares above Canal street; Rev. H. G. Davis, pastor; residence 1430 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N Evans, Sup., 1134 Eighth street

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E K. Means, pastor; residence, 1421 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev Wm. Schule, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K W. Dodson, pastor; residence, 734 Nashville avenue

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes pastor; residence, 1604 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Begnis street.

N O City Mission, 1026 Tchoupitoulas street; Rev J. W. Reed, pastor; residence, 1026 Tchoupitoulas street

McDonoughville, Rev. S. L. Riggs, McDonoughville, La.

Christian Advocate

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Editor and Publisher.

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Thursday, July 28, 1904.

TIGERT'S CONSTITUTIONAL HISTORY AND THE PITTSBURG CHRISTIAN ADVOCATE.

Some years ago Dr. J. J. Tigert brought out a Constitutional History of Episcopal Methodism. The book was well received and found a ready sale. Recently he has revised and considerably enlarged this History, and our Publishing House has put it in excellent dress—large type, on excellent paper, and fine binding. It is a portly volume of more than six hundred pages. The book is a delight to the eyes—its contents, to one who loves Methodism, perfectly charming. It is well known that Dr. Tigert is a student of Methodism. He was under the very best tutors in his early life, and made good use of his opportunities. He is now giving the Church the benefit of his studies. The handsome volume before us is a great book—one that even Dr. Summers or Bishop McTyeire would not hesitate to endorse. Every young preacher in Southern Methodism should supply himself with this book at the earliest moment.

This History has been highly commended by the Advocates, North and South, and by none more highly than by the Pittsburg Christian Advocate. The editor characterizes Dr. Tigert as "a model historian," and adds: "Being a man of clear, strong, legal mind, he is peculiarly well qualified to write a Constitutional History." Nevertheless Dr. Smith has something against Dr. Tigert. He complains that, in the controversy between the two sections in 1844, while every step taken by the brethren South of Mason and Dixon's line is stated and justified, the reader is left to infer many of the reasons which actuated the M. E. Church in its movements. "This partisan character of Dr. Tigert's work in this respect is the one weak point in it."

Dr. Tigert gives a straightforward account of the separation of the two sections in 1844, and the subsequent action of the General Conference of the M. E. Church, in 1848, in repudiating the plan of separation agreed to by both parties, denominating it "the reactionary General Conference" Dr Smith does not think Dr. Tigert fair, and emphatically denies the claim made for Southern Methodism by Dr. Tigert, viz: that the General Conference had the power to divide the Church. He says this is "one of the most baseless claims conceivable." From denying Dr. Tigert's claim he proceeds to give the Supreme Court of the United States, which upheld the Southern contention, a severe blow, saying: "The reasoning of the Supreme Court of the United States which sustained it is to our mind exceedingly fallacious. A coach and four can be driven through it." And yet great men in the North are continually saying, "There is nothing to keep the two Churches apart." If Dr. Smith is right—and he stands with the majority in the North—the Southern delegates in the General Conference of 1844, and all in the North who voted with them, violated the Constitution of the Church, and we of the South to-day have possession of property that does not belong to us. This was Bishop Ames' view of the matter—and the view of Secretary Stanton; hence the famous order that gave Bishop Ames all the Church property in New Orleans and other places, which property was surrendered only after receiving peremptory orders from higher powers.

If the Southern Church exists to-day as a body of secessionists, and not by virtue of the plan of separation of 1844, then, ecclesiastically, it has no right to exist. That we are rebels is the conviction of our Northern brethren. Poor, deluded Southerners! Bro. Smith says: "We do not feel like blaming any of the actors in this sad drama. It was not of their choosing. They were forced into it, and acted as they conscientiously thought was right."

We advise our readers to get Dr. Tigert's book and study it. You will there learn whether there is anything to keep the two Churches apart.

ECHOING GOD AND TRUTH.

Dr. R. N. Price, in last week's Wesleyan, slightly rapped the editor across the knuckles on account of his stand against the Higher Critics. He seems to think that they are very useful men, as their purpose is to get at the truth. He is not afraid of them—not even afraid to have their methods introduced into our theological schools. They bring light and knowledge, and "knowledge can but lift us out of the fogyism of the past." And our schools, especially Vanderbilt University, he tells us, exist, "not to echo Wesley, Watson, and Fletcher, not to echo Moses or Paul, but to echo God and eternal truth."

We wonder if the Doctor weighed those words before he wrote them. If the theological faculty of Vanderbilt University is not set for the teaching of Methodist doctrine as expounded by Methodist authors, what is it set for? Certainly not to teach Calvinism. We know much is included in the Biblical Department that does not pertain to doctrine, but to ground our young preachers in the faith of the Church is one purpose of the school, and in doing so the faculty must have Methodist text-books, whether written by Wesley, Watson, or Fletcher, makes no difference. The faculty must echo these authors, and these authors, if they would teach the truth, must echo Moses and Paul. But Dr. Price says they must "echo God and eternal truth." For the life of us we can not imagine where they are to get a knowledge of God and truth except from Moses and Paul, and other inspired men.

The trouble with us to-day is, there are too many men claiming to be truth-seekers and truth-tellers wholly independent of Moses and Paul, literally fulfilling the prophecy of St. Paul, who foresaw the day of teachers with itching ears, and others who should come with doctrines and interpretations, and by plausible speech win men from the truth. But they bring knowledge, and knowledge "lifts us out of the fogyism of the past.' There are a few Methodists who have gotten beyond Wesley and Watson and Fletcher, and beyond Moses and Paul. It will not be long until they get beyond the Lord Jesus, and go to echoing God and truth on their account. That appears to be what Dr. Price wants them to do. He did not mean that. His pen slipped. What he does mean we do not know, for we do not know how at man can echo God and truth outside the records as given by Moses and Paul, and other holy men who wrote as they were moved by the Holy Spirit.

AN APPEAL—HEAR US.

The ADVOCATE office is in need of money. We pay wages weekly—our printers can not wait. We are not getting more than half enough to meet demands. Hundreds of persons owe us small sums. We appeal to them to help us at this time. We ask our preachers—who are our authorized agents—to call attention to our needs. We are not in debt, and do not want to go in debt, and we will not if our brethren and sisters will pay their dues. Please help us tide over the dry, hot months!

THE COMPLAINING CRITIC.

Some men take themselves to be natural-born critics, and, if nobody employs them for the business, they go at it on their own responsibity. They indulge the propensity freely; nothing this side the angels escapes their eyes and their tongues. If this critic happens to be a preacher, he keeps his eyes over the whole Church, and stands ready to point out the shortcomings and misdoings of his brethren, especially those who occupy positions of authority. The disposition is manifested so prominently and so constantly—not infrequently showing an air of dissatisfaction, or taking the form of complaint—that men say, "He is soured." Not long since we were in the company of several gentlemen, one of whom had no good word to say of the work of the Church in any department. Nothing pleased him; he criticised everything. He was the first one of the company to take leave. He had not more than reached the gate when one of the friends said, "He is sour."

These critics are full of egoism. They are full of the air of wisdom. Their very words imply that if the management of things had been left to them, they would have done differently, and, of course, the thing would have been done exactly right. More than this, they make the impression that they are envious and jealous and wholly dissatisfied with their lot in life. When such is the case, as sometimes it is, men say, "Alas! poor fellow."

It does not take many years for a critic of this sort to reach the end.

THE ORPHANS' HOME.

The Board of Directors of our Orphans' Home at Water Valley, Miss., met on the twenty-first, and decided to begin the building of a new Home to take the place of the one destroyed by fire. The new house is to be built at a cost of $20 000, and is to be of brick. For the present they have rented the Hamilton College property, where the children are being cared for. Our people throughout the State will, of course, respond liberally to all calls, and keep the children from suffering. While the Home was burning the president of the Mississippi Baptist Orphanage promised Brother Shipman $200 to rebuild. Brother J. H. Sherard, president of our Board, has given $500 towards the building fund, and our brethren in Columbus, on Sunday, the seventeenth, responded to the amount of $375. And so the work goes on. Before Thanksgiving Day the children will have a new and handsome Home. Let everybody help!

DR. STEEL ON "UNCLE JOHNNY."

Dr. Steel recently devoted a small amount of printer's ink to the editor of this ADVOCATE. In the midst of the paragraph he spoke of the editor as "Uncle Johnny." A secular paper, printed somewhere in Mississippi, echoed Brother Steel, and added some comments. What paper it was we do not know, as the reprint, with the comments, was clipped and sent to us in a "one-cent" envelope. That means the clipping was without any writing to show who was so kind as to remember us in that way.

We had not deemed it important to reproduce Dr. Steel's ridicule, but brethren have said to us: "You ought to print what Dr Steel said; otherwise what you have said will not be fully understood" For the sake of those who do not understand we reprint the paragraph. It is as follows:

Dr. John W. Boswell, the editor of the NEW ORLEANS CHRISTIAN ADVOCATE, went to his office recently, and at once fell into a divine frenzy. He doesn't weigh much, but every inch was ire. For once Uncle Johnny was on his mettle. His war whoop shook the walls and his tommy hawk glittered in dangerous gyrations about him. The compositors stood aghast. The clerks skedaddled. The "devil" hid in the waste-box. The very rats that fatten at the editorial paste-pot scampered away to escape the explosion. The guests in the St. Charles Hotel felt a tremor as if of an earthquake. He seized his pen as Samuel seized his sword to hew Agag to pieces, and the fire flew. What in the world was the matter? Why, an old gentleman named Dr. Ward, who lives at Winona, Miss., had forgotten himself and criticised Bishop Galloway. Was that all? Was that all? What could be worse than that?

P. S.—At last accounts Dr. Boswell was still hugging himself for his performance; Bishop Galloway was answering telegrams of congratulation; Gilderoy was singing the Doxology; Governor Vardaman was seriously thinking of going to the mourner's bench; and poor old Dr. Ward was still looking for the cloud in the clear sky from which the thunderbolt came.

Is not that elegant? And from a great preacher! But it is like Dr. Joe West said of some of his preaching: "I reckon it was all false, but it was mighty pretty talk." The article was not written in our office, nor in a frenzy, but in the quiet of our country home, and with a steady hand. A letter has just reached us from one high in the councils of the Church, approving what we said of Dr. Steel, adding: "If I should criticise at all, it would be to say that you are too lenient." May be so, but we should be lenient with old men.

THE SAM JONES CAMP MEETING.

The Sam Jones Camp Ground is located in a narrow valley, three miles north of Gloster, Miss. It is a delightful retreat supplied with an abundance of water, as fine as we ever saw spring out of the ground. Springs are numerous—the two which furnish the camp are large and well cared for. We suppose Israel encamps there annually because of the "much water."

The meeting opened on Friday evening, the twenty-second, but owing to the continuous and excessive rains during the week—up to Saturday—only few families had ventured to move to the ground, though all the tents, except two or three, had been engaged for the season. The people purposed moving in after Sunday. The clouds rolled away Saturday. Sunday was clear and bright and pleasant, and from all directions the people poured in, and the whole encampment was alive. The congregation that heard the Word was large and attentive. We have seen nothing like it in recent years. We were reminded of the camp meetings of our boyhood and early ministry, and a few we were privileged to attend some years ago in North Mississippi. We were told that such crowds are usual at Sam Jones Camp Meeting. May it be ever thus! The meetings are worth all they cost. The Word was faithfully preached, and though apparently gladly heard, up to the time we left, the results were not visible, save scores of Christians gave evidence of a desire to lead better lives.

We could have lingered with pleasure and profit to the end of the meeting, but duty called us in another direction, and we left on Monday at noon. The managers were looking for other ministerial help, and expecting a profitable time. We hope to hear of a glorious revival.

CRYSTAL SPRINGS CAMP MEETING.

The Henington Camp Meeting, better known to our people at large as the Crystal Springs Camp Meeting, will begin on Thursday, Aug. 18. It will be conducted by Rev. B. F. Jones, presiding elder. This camp ground was laid out many years ago. The meeting this year will be the thirty-third. It is located about one mile northwest of Crystal Springs, on the Illinois Central railroad, and admirably adapted to its purpose. It is supported by the very best class of people, who come together annually, in the spirit of the Master, to promote his cause, and it is largely patronized by people from a distance, who there find both rest and opportunity to get good and do good. The accommodations are ample for eating and sleeping, and for hearing the Word preached. This camp has the best natural amphitheatre we have ever seen Withal, it is a pleasant place to visit, being high and dry, free from excessive heat and dust. We hope the meeting this year will be largely attended, and result in great good.

Orphans' Home Building Fund.

To day I am in receipt of a check from Messrs. May & Ellis, New Orleans, La., for above fund. Hon. W. C. George, Cotesworth, has subscribed twenty five dollars to same fund.

These gifts came without solicitation other than that these generous souls saw account of the burning, knew the need, and, under the promptings of philanthropy, made their gifts. J. R. BINGHAM.

Carrollton, Miss., July 23, 1904.

PERSONAL.

Rev. Wm. Schuble, of Dryades Street Church, spent last week at the camp ground for rest and recuperation.

A note from Dr. I. W. Cooper informs us that the prospects for Whitworth College for young ladies are very encouraging.

Our Church in Kosciusko, Miss., is prospering, and the pastor, Rev E. S. Lewis, is much encouraged. Brother Lewis is doing well.

Bishop Keener has improved very much in health since going to Ocean Springs. A party of preachers from the Seashore Camp Ground visited him last week, and found him in fine spirits.

We had the pleasure of shaking hands, and a few moments' conversation, on Monday last, with Rev. W. W. Simmons. He was en route to Gloster, Miss, to visit his daughter and to attend the Sam Jones Camp Meeting.

President C. C Miller attended the Sam Jones Camp Meeting, where he did not only some very acceptable, but able and effective preaching Two days spent with him at the camp was enjoyable and edifying. He is companionable.

The Rev. R J. Campbell, successor of the great Dr Joseph Parker, of City Temple, London, declares himself a Universalist. "On this one point," says the Pittsburg Christian Advocate, "he can not be classed among evangelical Christians."

Rev. H. W. May, Franklinton, La., has just passed through one of the "best meetings of his life" at Fisher's, Washington parish. There were many conversions, and an addition of twenty-two to the Church He was assisted a few days by Rev. F. N. Sweeney.

The officials of the World's Fair at St. Louis have granted a concession to the Young Men's Christian Association, and a great auditorium will be occupied on the grounds for holding evangelistic services. Rev. C. B. Strouse, well known to our readers, will have charge of the work.

Rev. R. A. Meek, Greenville, Miss., says: "My work appears to be moving on well, though a great many of my people are away. They are scattered from Michigan to the Mississippi Gulf. Up to date I have received about forty members." We thank Brother Meek for a kind invitation to visit his pleasant charge.

The Carrollton Conservative says President Clifton delivered an instructive and inspiring address at the Methodist Episcopal Church, South, on the morning of July 17. The address was a discussion of the nature of proper education, and the rational development of the mind and soul. "The address was sufficiently scholarly to awaken thought, and practical enough to inspire to action. The principles stressed are those used by President Clifton in the school room, which have made him so successful in educational work."

Much to the regret of all, Rev. T W. Adams, presiding elder, was unable to attend the two first days of the Sam Jones Camp Meeting, but he put the work in efficient hands—Rev. W. I. Forsythe to superintend the public service, and, Rev. C. N. Guice to look after the details in other departments. They attended to their duties faithfully. Brother Guice also led the singing. We are indebted to both brethren for their kindness.

We thank Rev. H. P Lewis, of Gallman, Miss., for a kind invitation to attend a family reunion on the twenty-eighth—the forty-fourth anniversary of his marriage Pressing duties elsewhere deny us the privilege of being present on the happy occasion. The pair united forty four years ago have been highly blessed with healthy, active, intelligent children, who have followed in the footsteps of the parents, five of the sons being preachers. May the Lord bless more and more the happy couple, and give them many returns of the marriage day!

Alexandria District Conference.

The Alexandria District Conference will meet at Colfax, La., at 9 A M, July 28, 1904. The following are the committees:

For License to Preach—W. H. Benton, D. C. Kelly, L. L. Roberts.

Admission on Trial—T. K. Faunt LeRoy, P. M. Brown, W. T. Woodward.

Orders—B. T. Crews, R. A. Davis, G. D. Anders.

Rev. B. T. Crews will preach the opening sermon at 7:30 P. M., July 27. Let all members of the Conference hear him.

One session of the Conference will be devoted largely to the discussion of the subject of missions; led by Dr. J. T. Sawyer, P. M. Brown, D. C. Kelly, and Glenn Flinn.

Bishop Morrison is expected to preside.

J. L. P. SHEPPARD, P. E.

Notice.

The third Quarterly Conference for the Brooklyn circuit will be held at Hickory Springs, instead of at Brooklyn, as published in the ADVOCATE. The Conference meets Sept. 3 and 4.

Fraternally,

J. O. BENNETT, P. E.

Arcadia, La., June 28, 1904.

Special Notice.

Wanted at Montrose, Miss., a Methodist man as principal of the Forest District High School.

WALDO W. MOORE.

Wanted.

A place to preach during Summer vacation. Could stay on the charge till Oct. 1. Address Allen S. Cameron, Wesley Hall, Nashville, Tenn., until May 13; after that Holcomb, Miss.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

SUNDAY-SCHOOL DEPARTMENT

Conducted by N. A. MOTT, Yazoo City, Miss.

To Whom All Communications for This Department Must Be Sent.

From North Mississippi.

You may be interested to know how our Children's Day work has been progressing for some time. Here are the figures for three years. For lack of space I give districts rather than charges, but if anyone should like a more detailed statement, I have the figures.

District.	1901.	1902.	1903.	1904.	Total.
Columbus	$124 86	$141 40	$152 99	?..	$419 25
Greenville	76 72	88 97	204 89	?..	370 58
Winona	87 71	116 28	138 73	?..	342 74
Durant	41 20	88 34	157 92	?..	287 46
Sardis	60 30	59 51	102 70	?..	222 51
Grenada	48 35	58 76	107 20	?..	214 31
Corinth	50 87	64 09	85 11	?..	201 07
Holly Springs	52 57	54 80	81 50	?..	188 87
Aberdeen	50 75	46 10	67 75	?..	164 60

You will notice that the Brooksville district (beg pardon, this was a slip of my pen), Columbus, leads. If it would not be intruding on the modesty of Bro. R. O. Brown, I would say that his charge paid more than one-third of the amount from the district each year. Will Bro. Brown please "take the stand" and give us the secret?

There be those in the midst of the Sunday school fold (?) who still maintain that Children's Day has no place, and can not be held. Others say: "It breaks up the school." Do the figures show it? Do the facts prove it? One of our smart men has said, "A man is a fool who makes statements without examining the facts." To our mind such people need to be broken up themselves—"all broken up for the needs of the work."

In a home, some time ago, the father said: "We never use sugar in our coffee." His ten-year-old boy opened his mouth, and spake thus: "They won't let me have any sugar in my coffee." Moral: Who is it that does not have Children's Day?

There are two who want the Sunday-school work to succeed: God, and the man who follows him. Brother, who are we following—God, or the whims of the people? There are two who want Children's Day to be successful: God and yourself, but did you know that God was always ready when you are? But God will not do our work for us. We do not claim that Children's Day is the biggest or most important thing in our church, by no means; but it is one. If we begin to cut off, why start with the Sunday-school end? I am praying God earnestly, as you love your church, the children and young people, may we not have a full record this year—not a single blank.

R. P. NEBLETT.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Ryc, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ------, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903-04, $2.25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly.

G. W. BACHMAN, Colporter.

Winona, Miss.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

Clinton, La.

DEAR DR. BOSWELL: We began a series of revival services in Clinton on the twenty-ninth ultimo, and continued until last night, with Rev. R. R. Jones, of Greensboro, Ala., assisting. From the opening hymn to the final benediction it was a glorious success. Each service was profoundly impressive, and fruitful of good results. The oldest people here affirm that they have never witnessed such scenes in Clinton before. Frequently the church was filled to overflowing, and at times every person was participating in the service as Christian workers, or as penitents at the altar. Last night about seventy testified that they had been blessed of God during the meeting. Fifteen were received into our church on profession of faith, and a few others are in view. About four will join other churches. Enmities have been buried, family altars erected; many members who had been living in neglect of duty and in open violation of the church rules have been brought back to God, and have pledged themselves to lead a better life. Great credit is due to the Christians of the other churches, who so freely co-operated in the work.

Brethren, I commend young Brother Jones as a man of God. He fearlessly declares the whole counsel of God. All his methods and teaching are logical, sensible, and scriptural. He does not know one of the clap-trap methods of modern "evangelism," but is loyal to God, the church, and the pastor. There rests upon him the baptism of the Holy Ghost and of common sense. Secure his services if you can. Very truly,

H. B. THOMASON, P. C.

July 12, 1904.

Tyro Circuit.

DEAR DOCTOR: As I was detained in the revival at Amory, and so could not attend my District Conference at Sardis, perhaps a brief report from Tyro circuit would be admissible.

Sunday, July 3, was a day of great rejoicing for the people of Mt. Vernon. More than a thousand people assembled there to witness the dedication of the new church edifice just completed. Rev. L. M. Lipscomb, of Senatobia, preached a fine sermon, to the profit and delight of the people. Before the dedicatory sentence was pronounced we raised a balance of $150, which clears the property of all indebtedness. This beautiful and handsomely furnished house takes the place of an humble one which had served about sixty years. Hundreds had been converted at its altar, most of whom, it may be, have passed into the beyond. Many fine characters have blessed its memory, and their works follow them. We have a strong membership now. May this new house be more glorious than the old!

The people of my charge, both men and women, attend church well. The Sunday-schools are prospering. Our Children's Day service [illegible] specially good. Several [illegible] ned the church to da[illegible] ne general collections have been provided for in cash and subscription. May there be a mighty revival and ingathering of souls throughout our Conference!

Fraternally,

W. L. GRAVES.

Tyro, Miss.

Richland Church.

DR. BOSWELL: We have had quarterly meeting in our newly improved Richland Church. It was a good occasion. Presiding Elder Lagrone preached well. The "church officials" were duly present, the meeting was well attended, and good was accomplished. Proverbial and finest hospitality abounded, and expenses for the quarter were fully paid.

We have close plans for special revival meetings, and the signs indicate small time for vacations. A brief "outing" is a means of grace, however, and conditions allowing, may be piously indulged. Conditions, however, look to us binding and rigidly restricting at this juncture, and "the best that we can do is to do the best we can," trusting for grace and blessings. Truly, etc.,

A. H. WILLIAMS.

Coffeeville, Miss.

DEAR DR. BOSWELL: We have just closed an eight days' meeting at Coffeeville. Bro. J. M. Wyatt was with us, and did the preaching to the delight and profit of all who heard him. The Lord also was with us, and blessed his truth to the comfort and edification of many. Two were added to the membership. Had the weather been open and dry, we have reason to believe that it would have been much more fruitful.

DANIEL M. GEDDIE.

Piano Given Away.

A new upright piano given to the person getting the most students for the Conservatory of Music in connection with the Meridian Female College. Largest conservatory in the South; a great German master as director. For particulars and catalogue write to

J. W. BERSON,
President Meridian Female College, Meridian, Miss.

(Mention this paper.)

H. M. S.

An Appeal.

To the Auxiliaries of the North Mississippi Conference Woman's Home Mission Society—

DEAR SISTERS: A great calamity has befallen Methodism in Mississippi in the destruction by fire of our Orphans' Home at Water Valley. Fortunately, no lives were lost, and a temporary shelter was soon secured at Hamilton College, but many of the children were left destitute, with only the few garments of their early morning costume remaining to many of them. The generous-hearted people of Water Valley responded nobly to the call during the fire, and are still sending in supplies of food and clothing.

It was a pitiful sight to see the little fellows formed into line, and marching into town with bare heads; but they were taken to the store of one of our munificent merchants (of a sister denomination), and each one went on his way rejoicing with a new hat.

"A touch of pity makes the whole world kin," and there were no denominational lines drawn in that dark hour of need. The universality of the brotherhood of man was beautifully demonstrated.

But, sister, our call is to you because the exigency is great, and more garments are needed for even a change. Your boxes were received, and the contents appreciated, but they have gone to feed the hungry flames, and the wards of the public are more destitute than ever. I feel that you have only to know this to rise to your privilege of providing for their needs. Remember, that everything pertaining to a home in all its departments is needed. Bedding and cover must be provided before the chilly nights.

The heart of every true woman will respond to this appeal as she draws her little one closer in her arms, and thanks God that none of the lives of these little ones were sacrificed in what might have been such a fearful holocaust.

A. C. YEAGER, Cor. Sec.

Water Valley, Miss.

N. B.—All correspondents for the press will please mention this call in the Home Mission Items.

Louisiana State Epworth League Cabinet.

President, J. V. Carter, Baton Rouge, La.

First vice-president, Rev. W. W. Drake, New Orleans, La.

Second vice president, Miss Sallie Hollinsworth, New Orleans, La.

Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans Covington, La.

Treasurer, Miss S. E. Cline, H wel P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La. 1905.

Marriages.

May 4, 1904, at the residence of the bride's parents, DeSoto, Miss., by Rev. H. Mellard, Mr. David Busby (M. and O. R. R. agent) to Miss Carrie McCree.

June 29, 1904, at the residence of the bride's parents, Elwood, Miss., by Rev. H. Mellard, Mr. Robt. T. Pickett to Miss Lillian L. Price.

June 9, 1904, at the residence of the bride's mother, Mrs. Elizabeth Drane, Wesson, Miss., by Rev. Isaac L. Peebles, Mr. O. C. Barnes to Miss Mary E. Drane

July 12, 1904, at the Methodist parsonage, Wesson, Miss, by Rev. Isaac L. Peebles, Bro. John Stames to Miss Essie Vardaman.

June 29, 1904, at the residence of the bride's father, Mr. M. J. Chandler, near Lawrence, Miss, by Rev. W. J. Dawson, Mr. H. S. Beattie to Miss Georgia Chandler.

July 6, 1904, at the Methodist Church at Mer Rouge, La., by Rev. Jas. E. Denson, Mr. William Ewing Davison and Miss Gretchen Bernice Ashley, both of Mer Rouge.

July 6, 1904, in the Methodist Church in Pelican, La., by Rev. Geo. D. Purcell, Mr. Edward E. Pettie to Miss Addie Robertson, both of Pelican, La.

July 14, 1904, at the residence of the bride's mother, Plain Dealing, La., by Rev. Robert J. Harp, Mr. Chas. R. Keeth, of Caddo parish, La., to Miss Janie Kay Sanders, daughter of the late Hon. Lewis T. Sanders, of Bossier parish, La.

July 20, 1904, at the residence of Mr. S. H. Stuart, Bon Ami, La, by Rev. H. Armstrong, Mr. William McWilliams and Miss Nora Bale.

July 12, 1904, at the home of the bride's mother, Mrs. Sara Cooper, Woodlawn, Miss, by Dr. C. E. Cunningham, Mr. John Durham Hogue, of Clarksville, Texas, to Miss Mattie M. Cooper.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 11-16
Ordinary	8 3-16
Good ordinary	9 1-2
Low middling	10 1-8
Middling	11 3-4
Good middling	11 1-16
Middling fair	11 5-16
Fair	12

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	28c
Off refined oil, in bbls, per gal	27c
Prime crude oil, loose, per gal	21 1-2 c
Prime C. S. cake, per ton, 2240 lbs	$26.25
Prime C. S. meal, per ton, 2000 lbs	$25.50
Soap stock, per lb	1c

Cotton Seed—

In sack, delivered at N. O., per ton, 2000 lbs	$17
In bulk, delivered at N. O., per ton, 2000 lbs	$16

Camp Meeting Notices.

The Bluff Creek Camp Meeting will begin Aug. 19, and continue ten days. Preachers will be entertained free. Hotel accommodation for visitors. Conveyances can be had from Clinton out and back. O. E. TOWNSEND, Pres.

The Rapides Camp Meeting will commence Saturday, Aug. 20, and continue nine days. All are invited to attend. Hotel accommodations at reasonable rates. Hacks will meet all trains at Boyce. For further information address W. F. TEXADA, Quadrate, La.

Topisaw Camp Meeting will begin Aug. 12, and continue until Aug. 19. All the preachers of the Brookhaven district are invited to attend, and also preachers from other districts who desire to attend. Hack accommodations from McComb City, out and back, free. Hotel accommodations for visitors. Preachers entertained free.

P. H. HOWSE, P. C., for Com.

The thirty-third annual camp meeting of the Henington Camp Meeting Association will convene on this well-known ground Thursday, Aug. 18, 1904, and continue for eight days. Rev. B. F. Jones, presiding elder of the Brookhaven district, will have charge of the services, and has arranged for special ministerial assistance.

The great improvements on the campus and buildings, with a spacious hotel and restaurant, warrant the assurance that all visitors will find ample accommodation at moderate rates Boarding can also be had in cottages owned and occupied by residents on the ground. Ministers of the gospel are especially invited, and will be provided for free of charge. Rooms or cottages can be rented cheap. The usual entrance fee of fifty cents will be required; tickets good during the meeting. Daily tickets, twenty-five cents.

The I. C. R. R. will give the usual reduction of fare between Canton and McComb, and all immediate stations.

The Henington Camp Meeting has long been known as a delightful resort for rest and social intercourse, with religious privileges helpful to all who come. J. F. SEXTON, Chairman Ex. Com.

On account of Mississippi Valley Log Rolling Association, Vicksburg, Miss, Aug. 2 and 3, the Queen and Crescent Route will sell round-trip tickets from all points on its line at rate of one fare plus 25 cents, on Aug 1 and 2, limited for return Aug. 5.

Call on any agent for detailed information in reference to rates and schedules.

Easy way to get a scholarship of free tuition in the Commercial Department of the Meridian Male College. Write for particulars.

M. A. BEESON, Pres.
Meridian, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

CROWLEY DIST.—THIRD ROUND.

Franklin	July 9, 10
Lafayette	16, 17
New Iberia	17, 18
Patterson	23, 24
Morgan City	24, 25
Grand Chenier	30, 31
Abbeville	Aug. 6, 7
Crowley	13, 14
Rayne	14, 15
Gueydan	17
Prudhomme	20, 21
Lacasine	24
French Mission	27, 28
Lake Charles	Sept. 3, 4
Jeanerette	7
Sulphur	10, 11
Jennings	14
Indian Bayou	17, 18

S. S. KEENER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Felicity	July 8
Louisiana Avenue	10
Parker Memorial	a. m. 24
New Orleans Mission	p. m. 24
Carrollton	31
Dryades	a. m. Aug. 7
Rayne Memorial	p. m. 7
Carondelet	14
Burgundy	17
Algiers	18
McDonoghville, at Wesley	21
Mandeville, at Talisheek	24, 25
Slidell, at Pearl River	27, 28
Covington	Sept. 4

WM. H. LAPRADE, P. E.

BATON ROUGE DIST.—THIRD ROUND.

St. Francisville, at St. F	July 9, 10
Baker, at Blackwater	16, 17
Baton Rouge, Second Church	17, 18
Live Oak, at Denham Springs	23, 24
E. Feliciana, at Clear Creek	30
Clinton	31, Aug. 1
Port Vincent, at New River	6, 7
Wilson, at Betoville	13
Jackson, at Ethel	14, 15
Ponchatoula, at James Chapel	20, 21
Pine Grove, at Tickfaw	27, 28
Franklinton, at Pleasant Valley	Sept. 3, 4
Amite	7
St. Helena, at Day's	8, 9
Kentwood, at Pine Ridge	10, 11
Baton Rouge, First Church	18, 16
Zachary	20, 21

F. N. PARKER, P. E.

MONROE DIST.—THIRD ROUND.

Lake Providence	July 2, 3
Harrisonburg, at Pine Hill	10, 11
Rayville, at Little Creek	16, 17
Bastrop, at Pickett's	23, 24
Delhi and Tallulah, at D. (Dist. Conf.)	27-31
Bonita, at Bonidee	Aug. 6, 7
Mer Rouge, at M. R. (preaching at 8 P. M., Sunday; Quarterly Conference, 2 P. M., Monday)	7, 8
Gilbert, at ——	13, 14
Floyd, at ——	20, 21
Waterproof	27, 28
Monroe	Sept. 4, 5

J. A. PARKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria	July 2, 3
Lecompte, at Chicot	9, 10
Melville, at Rosedale	13
Simmsport, at Marksville	16, 17
Opelousas, at Bellview	23, 24
Colfax, at Colfax	30
Natchitoches	Aug. 3
Boyce, at West Alexandria	4
Bunkie, at Evergreen	6, 7
Columbia	10
Jena	13, 14
Pollock and Winfield	20, 21
Dry Creek	27, 28

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—THIRD ROUND.

Homer, at Homer	July 1
Haynesville, at Colquit	2, 3
Gibbsland, at Oak Grove	7
Lanesville, at Rocky Comfort	9, 10
Arcadia, at Arcadia	14
Ruston, at Ruston	17, 18
Ringgold, at Grand Bayon	23, 24
Vienna, at Simsboro	30, 31
Minden, at Minden	Aug. 7, 8
Downsville, at Pine Grove	13, 14
Farmersville, at Greenville	20, 21
Bienville, at Mill Creek	27, 28
Calhoun, at Indian Village	Sept. 1
Brooklyn, at Brooklyn	3, 4
Vernon, at Longstraw	10, 11
Valley, at ——	14
Jonesboro and Antioch	17, 18

J. O. BENNETT, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Grand Cane, at Stonewall	July 16, 17
Mooringsport and Greenwood, at Caddo	23, 24
Provencal, at Shady Grove	30, 31
Shreveport, First Church	11 a. m. Aug. 7
Texas Avenue	8 p. m. 7
South Bossier, at Allentown	13, 14
Pleasant Hill, at Rocky Mount	20, 21
Hornbeck, at Prospect	27, 28
DeRidder, at Neome	28, 29
Pelican, at Wm.'s Chapel	Sept. 3, 4
Keatchie, at Longstreet	10, 11
DeSoto, at ———	11, 12
Leesville station	17, 18
Bon Ami station	18, 19
LaChute and Lake End, at Lake End	24, 25
Coushatta, at Coushatta	25, 26
Wesley	26, 27
Zwolle	Oct. 1, 2
Mansfield	2, 3
Gilliam, at Sunflower	8, 9
Benton, at Benton	9, 10
North Bossier, at Concord	10, 11
Many, at Ft. Jessup	15, 16

J. R. MOORE, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

In Part.

Merigold	31, Aug. 1
Lyon	7, 8
Cleveland	14, 15
Cleveland circuit	21, 22
Duncan	28, 29
Coahoma	30

T. W. DYE, P. E.

SARDIS DIST.—THIRD ROUND.

Cockrum, at Cockrum	July 2, 3
Coldwater, at Coldwater	9, 10
Wall Hill, at Bethel	16, 17
Tyro, at Free Springs	23, 24
Longtown, at Mastodon	30, 31
Senatobia	Aug. 4
Arkabutla, at Harmony	6, 7
Courtland, at Chapel Hill	13, 14
Batesville and Wesley, at Wesley	20, 21
Eureka, at Cold Springs	27, 28

W. T. J. SULLIVAN, P. E.

GRENADA DIST.—THIRD ROUND.

Slate Springs, at Benela	July 2, 3
Ellzey, at George's Chapel	9, 10
Water Valley circuit, at Taylor's	16, 17
Coffeeville, at Goshen	20
Grenada circuit, at Holcomb	23, 24
Toccopola, at Mayhew's Chapel	30, 31
Charleston and Oakland	Aug. 6, 7
Harrison, at Ebenezer	9
Paris, at Banner	13, 14
Minter City and Strathmore	20, 21
Water Valley, Wood Street	28

JNO. W. BELL, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona circuit, at Chesterville	July 2, 3
Amory and Nettleton, at Smithville	9, 10
Buena Vista circuit, at Asbury	13
Prairie circuit, at Paine's Chapel	17, 18
Atlanta circuit, at New Hope	23, 24
Montpelier circuit, at Friendship	30, 31
Houston and Wesley, at Houlka	Aug. 6, 7
Aberdeen circuit, at New Hope	13, 14
Okolona circuit, at Moore's Chapel	20, 21
Nettleton circuit, at New Chapel	26
Fulton circuit, at Van Buren	27, 28

Education and report of committees will occupy prominent places in the Quarterly Conferences of this "round."

J. C. PARK, P. E.

WINONA DIST.—THIRD ROUND.

Itta Bena, at Sidon	July 9, 10
Winona station	12
Greenwood station	15
Carrollton station, at Valley Hill	16, 17
Eupora and Maben, at Walthall	21
Black Hawk, at Sweetwater	23, 24
Carrollton circuit, at Enon	28
Vance, at Vance	30, 31
Webb, at Cherry Hill	Aug. 6, 7
Enleville, at Sandy Bayou	11
McNutt, at Shellmound	13, 14
Moorhead	18
Vaiden, at Kilmichael	20, 21
Mars Hill	25
Winona circuit	27, 28
Indianola, at Faisonia	Sept. 1
Tom Nolen	3, 4

THOS. H. DORSEY, P. E.

DURANT DIST.—THIRD ROUND.

Pickens, at Richland	July 2, 3
Ebenezer, at Ebenezer	3, 4
Tchula, at Tchula	9, 10
Sturges, at Bethel	16, 17
Chester, at South Union	24, 25
Ackerman, at Salem	30, 31
West, at Bowling Green	Aug. 6, 7
Lexington	7, 8
Kosciusko station	13, 14
Kosciusko circuit, at Salem	14, 15
Poplar Creek, at Salem	20, 21
McCool, at Chapel Hill	27, 28
Louisville, at Mt. Pleasant	Sept. 3, 4
Rural Hill, at White Hall	4, 5
Inverness	10, 11
Belzona	11, 12

W. S. LAGRONE, P. E.

CORINTH DIST.—THIRD ROUND.

New Albany circuit, at Bethlehem	July 2, 3
Ripley and New Hope, at Dumas	12
Jonesboro circuit, at Falkner	14
New Albany and Ingomar, at Glenfield	16, 17
Kossuth circuit, at Wesley Chapel	23, 24
Mantachie circuit, at Mooresville	27
Blue Springs circuit, at Bethel	30, 31
Booneville circuit, at Double Springs	Aug. 6, 7
Belmont circuit, at Patterson's Chapel	13, 14
Guntown and Baldwyn, at Lebanon	19
Wheeler's circuit, at Gamell's Schoolhouse	20, 21
Burnt Mills circuit, at Mt. Pleasant	27, 28
Marietta circuit, at Gilmore's Chapel	30

W. C. HARRIS, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Byhalia	July 2, 3
Shawnee	9, 10
Cornersville	16, 17
Waterford	23, 24
Abbeville	30, 31
Mt. Pleasant	Aug. 6, 7
Randolph	13, 14
Pontotoc	17
Bethel	20, 21
Potts Camp	27, 28
Ashland	Sept. 3, 4

EUGENE JOHNSON, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	July 3, 4
Starkville	9, 10
Starkville circuit	10, 11
Hebron, at Memphis	16, 17
Crawford, at Trinity	23, 24
Columbus, First Church	24
Brooksville, at X-Prairie	30, 31
Macon	Aug. 6, 7
Shuqualak, at Salem	13, 14
Maybew, at ——	20, 21
Winstonville, at ——	27, 28
Cumberland, at ——	Sept. 3, 4
Cedar Bluff, at ——	4, 5

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Meridian, Central	11 a. m. July 10
Meridian, Seventh Avenue	8 p. m. 10
Meridian, South Side	17, 18
Shubuta, at Quitman	Fri. 22
Middleton, at State Line	23, 24
Meridian, West End	Wed., 8 p. m. 27
Enterprise, at Mayerhoff	30, 31
Matherville, at Andrews Chapel	Aug. 6, 7
Winchester, at Fedora	Fri. 12
Waynesboro, at Chicora	13, 14
Chunkey, at Concord	Tues. 16
Meridian, East End	Fri., 8 p. m. 19
Poplar Springs	20, 21
Daleville, at Andrew Chapel	Wed. 24
Pachuta, at DeSoto	27, 28
Wayne mission, at Mt. Pleasant	Tues. 30
Vimville, at Pleasant Hill	Sept. 3, 4
Porterville, at Mt. Hebron	Wed. 7
Binnsville, at Blair's Chapel	Fri. 9
North Kemper, at Spring Hill	10, 11
DeKalb, at Marvin	Tues. 13
Lauderdale	Thurs. 15
Leaksville, at Avery	17, 18

Brethren, please see to it that Questions 17, 20 and 22 are answered as the Discipline requires.

W. M. SULLIVAN, P. E.

SEASHORE DIST.—THIRD ROUND.

Bay St. Louis	Sat. and Sun. July 9, 10
Pearlington and L., at Logtown	Mon. p. m. 11
Gulfport: 25th Avenue	Tues. p. m. 12
Gulfport: 28th Street	Wed. p. m. 13
Ocean Springs, at Mississippi City	Thurs. 14
Pascagoula	Fri. 15
Escatawpa, at Mary Denny Memorial	Sat. and Sun. 16, 17
Moss Point	Sun. p. m. and Mon. a. m. 17, 18
Biloxi	Sat. and Sun. 23, 24
Brooklyn, at Bond	Mon. 25
Wolf River, at Cæsar	Sat. and Sun. 30, 31
Carriere, at Nicholson	Mon. Aug. 1
P. and Purvis, at Poplarville	Tues. 2
Lumberton	Wed. 3
Columbia	Fri. p. m. 5
Hub, at Paine Chapel	Sat. and Sun. 6, 7
Eastabutchie, at Tuscanola	Sat. and Sun. 13, 14
Coalville, at Poplar Head	Tues. p. m. and Wed. 16, 17
McHenry and W., at Howison	Thurs. 18
Vancleave, at Mt. Zion	Sat. and Sun. 20, 21
Lucedale, at Ward	Sat. and Sun. 27, 28
New Augusta, at Merrill	Mon. p. m. and Tues. a. m. 29, 30
Hattiesburg: Main Street	Wed. p. m. 31
Hattiesburg: Court Street	Thurs. p. m. Sept. 1
Williamsburg, at Oak Vale	Sat. and Sun. 3, 4
Mt. Olive, at Mt. Olive	Mon. p. m. 5
Collins, at Collins	Tues. 6
Mt. Carmel and S. Creek, at Santee	Sat. and Sun. 10, 11
Sumrall, at Advance	Tues. 13

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

First Church, Jackson	11 a. m. July 3, 4
Capitol Street, Jackson	8 p. m. 3, 4
Lintonia, at Short Creek	11 a. m. 9
Yazoo City, First Church	10, 11
Pinola, at Wethersby's	10 a. m. 15
Braxton, at D'Lo	11 a. m. 16
Florence, at Harrisville	4:30 p. m. 16, 17
Deasonville, at New Hope	11 a. m. 22
Madison, at Pearl River	23, 24
Tranquil	11 a. m. 30
Benton, at Fletcher's	30, 31
Palmetto Home, at Scarbrough's	Aug. 6, 7
Lake City	11 a. m. 13
Flora, at Bentonia	14, 15
Sharon	11 a. m. 20, 21
Canton	8 p. m. 21, 22
Fannin	11 a. m. 27, 28
Thomasville	11 a. m. 27
Brandon	8 p. m. and 8 a. m. 28, 29

JOHN W. LEWIS, P. E.

VICKSBURG DIST.—THIRD ROUND.

Satartia, at W. C.	July 2, 3
Rolling Fork	10, 11
Anguilla, at Bethel	16, 17
Utica, at Cayuga	23, 24
Port Gibson	30, 31
Cary, at Grace	Aug. 6, 7
Edwards, at Bovina	13, 14
Hermanville, at Sarepta	20, 21
Warren, at Red Bone	27, 28
Rocky Springs	Sept. 3, 4
Maycesville, at M.	10, 11
Bolton, at Clinton	17, 18
Vicksburg, Crawford Street	25, 26
Vicksburg, Washington Street	25,

Pastors' attention is directed to Questions 17 and 20, whose especial exactions are exceedingly timely now. Let us have uniformly direct, affirmative answers throughout our district.

W. H. HUNTLEY, P. E.

NATCHEZ DIST.—THIRD ROUND.

Meadville, at Oak Grove	July 2, 3
Barlow, at Brandywine	16, 17
Gloster, at Camp Ground	22-30
Homochitto, at Rosetta	Aug. 6, 7
Percy Creek, at P. C.	13, 14
Woodville	14, 15
Wilkinson, at Mars Hill	20, 21
Centreville, at Bethel C. G.	24, 25
Fayette, at Martin	27, 28
Liberty, at T. Chapel	Wed. 31
Washington, at Kingston	Sept. 3, 4
Hamburg	10, 11
Harriston, at Rodney	17, 18

T. W. ADAMS, P. E.

Gloster, Miss.

FOREST DIST.—THIRD ROUND.

Ellisville circuit, at Oak Bowery	July 2
Ellisville station	3, 4
Eucutta, at Boyle's Chapel	Tues. 5
Vossburg and Heidelberg, at Saundersville	Thurs. 7
Laurel, M. Street (preaching at 11 A. M., Sunday; Quar. Conf., 9 A. M., Monday)	10, 11
Laurel, Fifth Avenue and Kingston (preaching at 7:30 P. M., Sunday; Quar. Conf., Saturday)	10, 9
Rose Hill, at Pleasant Grove	Tues. 12
Lake, at Carr's	Thurs. 14
Walnut Grove, at Pleasant Hill	Sat. and Sun. 15, 16
Harperville, at Cantrell	23, 24
Decatur, at Conehatta	Wed. 27
Newton and Hickory, at Hickory	31, Aug. 1
Forest, at Pulaski	2
Carthage, at Conway	6, 7
Philadelphia, at Waldo	Tues. 9
Indian Mission, at Coglan's Schoolhouse	Wed. 10
Edinburg, at Liberty	Thurs. 11
North Neshoba, at Mt. Pisgah	13, 14

J. M. MORSE, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Fernwood, at Pisgah	July 2, 3
Magnolia	3, 4
Osyka, at Steven's Mill	9, 10
Adams, at Ebenezer	16, 17
Summit, at Cold Springs	a. m. 23, 24
Bogue Chitto	p. m. 23, 24
McComb, Centenary	Fri. p. m. 29
McComb, LaBranch St.	30, 31
Tylertown, at Hopewell	Aug. 6, 7
Providence, at Monticello	13, 14
Topisaw, at Topisaw	Tues. 15
Gallman, at C. S. Camp Ground	Sat. 20
Crystal Springs	Mon. 22
Bayou Pierre, at Pleasant Valley	27, 28
Hazlehurst	28, 29
Brookhaven	Wed. 31
Pleasant Grove, at Tilton	Sept. 3, 4
Pearlhaven, at Bethel	Wed. 7
Caseyville, at New Hope	Thurs. a. m. 8
Terry, at Forest Hill	10, 11
Beauregard, at Beauregard	a. m. 17, 18
Wesson	p. m. 17, 18

The brethren will kindly give special attention to Questions 17 and 20. The committees will please be prepared to promptly answer Question 22.

B. F. JONES, P. E.

Read This Notice.

We can not undertake to print the essays and addresses delivered at District Conferences, or League Conventions, or Sunday school Institutes, etc. There are too many of them; and they are too long, and we can not discriminate. And friends who favor us with obituaries must not get hurt because we leave out their poetry. We do not print it. Once or twice a little has slipped unawares, but, as a rule, it is stricken out. If we admit it, we would soon have our whole obituary space filled with verses. A few obituaries would be written entirely in rhyme.

Wednesday Excursions.

The New Orleans and Northeastern and East Louisiana railroads will, on Wednesday, April 6, inaugurate, as usual, Wednesday excursions to Covington, Abita Springs, Pearl River and intermediate points. Train will leave New Orleans, 7:40 A. M., returning, arrive New Orleans at 7:05 P. M.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

TRIBUTE OF RESPECT.

Whereas, In the exercise of his infinite wisdom God has seen fit to remove from her sphere of usefulness on earth Mrs. W. M. SULLIVAN, a faithful member of Court Street Ladies' Aid Society, Hattiesburg, Miss.; therefore, be it

Resolved, 1. That we bow in humble submission to this dispensation of Him who has promised to be a comfort to us all, knowing that He doeth all things well.

2. That in the death of our co-worker and friend our society has sustained the loss of a conscientious and faithful worker, whose influence was always wielded for the right, and whose example in all the relations of life was worthy of emulation.

3. That we extend from our own sad hearts the deepest sympathy for the sorrowing loved ones, trusting this affliction may be sanctified to their good; that this trial may prove a treasure, this wound a scar of glory, each drop of grief a glittering gem in the golden crown of bliss.

4. That we wear a badge of mourning for thirty days as an expression of our sorrow.

5. That these resolutions be sent to the Hattiesburg papers and the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and a copy furnished the bereaved family.

Committee: Mrs J. A. Damon, Mrs. D. S. Hall.

MARY A. PRICE was born Aug. 11, 1844; married to Jno. R. Windham, of Stone, Ala., Aug. 23, 1865, and died May 1, 1904. Soon after her marriage Sister Windham united with Hebron Methodist Church, of which she was an honored member until called to her reward. Upon entering the church she bade adieu to the world, placing herself unreservedly upon the altar of God, and never thereafter was she known to make the least compromise with sin. Being a woman of strong faith and rare intellectual attainments, she "expected great things of God, and attempted great things for God;" hence she ever found comfort and strength in his abiding presence, and for many years was the recognized leader in church work in her community. Her pastor had in her one who was ever true and faithful, her chief delight, next to serving her church, being to show him and his family every possible kindness. Her death was no surprise, either to her or her friends, and the comforting thought is that in that trying hour she "knew in whom she trusted, and was not afraid." She closed her eyes to this world in full assurance of awaking a glorified being in the city of God.

Her pastor, E. E. LANGFORD.

On Jan. 7, 1904, near the town of Bovina, Warren county, Miss, there passed to her reward one of God's most faithful servants. She was truly an "elect lady," full of good deeds and faith For twenty years, or more, she has filled the position of Sunday-school superintendent in her little church. Her name was a synonym of fidelity. As she sang she also felt: "I love thy kingdom, Lord; the house of thine abode." SUSAN VIRGINIA CAMERON (nee Smith) was born in Warren county, July 6, 1829, and was in the seventy-fifth year of her life when the summons came. On March 7, 1849, she was married to Dr. G. A. Smith in Vicksburg. From this union came four children, two daughters of whom remain to mourn their loss. For many years she was a member of the Methodist Church, having joined while yet young at a camp meeting in Madison county, Miss., in 1850. As a young pastor, for two years it was my privilege to enjoy the hospitalities of her Christian home, as well as her godly counsel and ready help. She will long live in the memories of those who have served the charge in South Warren. She sleeps well, and her deeds are well spoken of.

T. B. HOLLOMAN.

Mrs. NANNIE JONES (nee Bogard) was born Dec. 10, 1854; was married to Mr. Alvin Jones, Oct. 10, 1883, and died April 11, 1904. When fourteen years of age she gave her life to God and united with the Methodist Church at Friendship, now on Abbeville circuit. She was an active, consistent Christian all her life Her devotion to her family, her friends, her God, was beautiful. With a Christ-like self-sacrifice she lived for others, thinking of herself last. She was without hypocrisy: was true under all circumstances. Her faith in God was firm and unwavering to the last. Her hopes were in a crucified Savior, and her greatest joy was in his service and living in the sunlight of his presence. Her last illness was short, and her end was sweetest peace. She was sick about one week, but there was no apprehension of death until about six hours before, when she called a devoted brother to her bedside and told him she was dying. Summoning the family, she bade them good-by with tender parting words, sending love to many absent friends. Then, without a pain, she closed her eyes to earth and night, and awoke in eternal day.

J. H. HOLDER.

We, the undersigned committee, in behalf of the Epworth League of Arcadia, La., desire to express our appreciation of the earnest and efficient service of our beloved secretary, JOHN T. LESLIE, who died May 18, 1904, and to tender to the family of the deceased our heartfelt sympathy in this, their hour of bereavement. There was so much in his life of truth and grandeur; so much that was beautiful and bright and good to dwell upon. His best energies were directed to the cause of religion He had the courage of his convictions, and labored with a zeal that exemplified the "beauty of holiness." Let us look at the bright side, and remember that while we shall miss our brother, he was only lent to us of the Lord, and if he has taken him away, he has only gathered his own. Should we not be grateful that he lent him to us for so long? Rest in peace, thy labor done; God saw fit to call theo home. Generations hence shall feel the impulse of thy life, and our prayers shall be that far away in the home of the soul we shall meet and greet and part no more.

Committee: Mary Atkins, Mary A. Tooke, Irma McCord.

WM. J. MILLER, the subject of this sketch, was born Nov. 2, 1875, and died March 6, 1904. He was born at a point on the Amite river known as Magnolia Landing; what is commonly called in that section "Free State" of Livingston. He was married to Miss Gennette Pool, of Rapides parish, May 29, 1902. They lived happily together until he was called hence. While I was pastor at Hoff's Chapel, near his birthplace, in 1893, he joined the M. E. Church, South. I received him into the church, visited him during his illness, and preached his funeral, though he died and was buried two hundred miles from where he enlisted in the warfare. He died in the faith, and told me that he had always been faithful to his church obligations. Bro. Miller was a good man. He suffered very much before he died of a severe case of pneumonia. He had every attention necessary, both by a faithful and competent physician and good nursing. He leaves a wife and a host of friends and relatives to mourn their loss. May God's grace be meted out to the sorrowing ones in their hour of grief!

W. T. WOODWARD, Pastor.

Bro. THADDEUS M. BRYSON was born in South Carolina, Dec. 12, 1845; emigrated to Mississippi with his parents at six years of age, and since has lived near Brice's Cross Roads all these years, except three years as a Confederate soldier (in Company B, 32nd Mississippi, Western Army). He was a good soldier, and bore the scars of wounds at Chickamauga and other battles to his grave. He joined the A. R. P. Church while in the army, and was long an influential member of that church at Bethany, Miss. He joined the M. E. Church, South, at Lebanon in 1902 with his family. Bro. Bryson patiently bore the agonies of an uncompromising disease for two long years, and died in full assurance of faith, April 10, 1904. Deceased was married to Miss Louisa Young, Dec. 20, 1866, who, with six daughters, three sons, a brother and sister, mourn his departure. Our brother spoke of death as a pleasant journey, as to church, and fully committed himself to the keeping of a faithful Savior.

W. L. ANDERSON, Pastor.

Miss MARY SUE WATERS, daughter of Nancy and N. E. Waters, was born in Yazoo county, Miss., Sept. 1, 1883, and died at Belzona, Miss, April 13, 1904. She was a member at Midway Church, and the remains were brought there for interment. She was anxious to assist her parents in providing for herself and the family. Also Miss NELLIE, another daughter; born July 21, 1888, and died Jan. 2, 1904. Our dear friends have been bereaved of two children this year, and to add to the trouble, they were both taken sick and died away from home, but were among their kindred. Both of these who have been called away were good children, and prepared for the future life. They sleep together in the graveyard near the family home.

C. MCDONALD.

Mrs. LINDA H. BARNETT was born in Tippah county, Miss, June 5, 1850, and died in Iuka, Miss., April 30, 1904. She was converted and joined the M. E. Church, South, in 1873; was married to J. W. Barnett in 1880. Sister Barnett was one of the purest, best women I have ever known Her sweet spirited Christian influence was like a rich aroma in her home. Her death was what might have been expected from such a beautiful life. It was filled with the most rapturous visions of the glorland. She leaves an aged mother, devoted husband and three splendid children—all on the road that leads to a happy reunion beyond this vale of tears May the God of all grace sustain them! is the prayer of their pastor,

P. E. DUNCAN.

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. A. S. J. NEILL, Treas.

For low rates to the World's Fair via the Texas and Pacific railway, ask any ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, AUGUST 4, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2502. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51.—NO. 31.

Setting Sail for Japan.

By Bishop Charles B. Galloway.

Dear Dr Boswell: "The time of my anchor lifting is at hand," but before our good ship turns her prow to the open sea, I will send the Advocate readers a few lines of greeting and good-by. After thirteen days of sailing we hope to sight the shores of Japan. If we have fair skies when in that part of the world, we may see the Aleutian Islands, a part of our Alaskan possessions; otherwise, no land will be seen until the mountains of the Mikado are joyfully hailed.

When in Chicago, perfecting final arrangements for this long missionary journey, I had the pleasure to meet and have a half hour's profitable conversation with Bishop Merrill. Though now retired from active service, his heart is young, and he still has the care of all the churches No doubt his very able and skillful pen will be more diligent than ever. Few leaders in American Methodism have ever had more judicial and legislative genius than Stephen M. Merrill. I have often thought that if they had entered the legal profession, McTyeire and Merrill would have made two of the greatest judges that could have been called to the Supreme Bench of the United States.

Dr. Thompson, of the Northwestern Advocate, and Dr. Herben, of the Epworth Herald, were not in their offices. And I was also disappointed in not meeting my special friend, Bishop W. F. McDowell. The General Conference acted wisely in calling that accomplished and consecrated man to the episcopal office As a pastor of the pastors, the influence of his personal life will be as potential as the teachings of his lips will be fresh and inspiring.

On the Sabbath I attended service in a church not far from the hotel, and heard a sermon on Job—a cheerful discourse on a doleful subject. There were just forty persons in the congregation, four of whom were negroes, and there was a colored choir. At night the attendance is much larger. That pastor is wrestling with the problem of the down-town church

In St. Paul, where I changed cars to the "Soo Pacific," I was surprised and delighted to meet Bishop and Mrs. Hendrix. They were out for a few days' rest and recreation on the Great Lakes. I know of no man who devotes his time more constantly and conscientiously to the work of his Lord than that skilled laborer of the Master. Traveling alone, I was feeling quite forlorn, until my eye fell upon those dear friends. The warm grasp of their hands, and their kind good-by words, cheered all the hours of an otherwise lonely day.

In the Pullman, coming up from Chicago, I overheard an interesting conversation. Two lawyers of Minneapolis were discussing a fellow-member of the profession, and a personal friend, living in Chicago. They spoke of him familiarly as "Tom." He seems to be a man of unusually brilliant gifts, and is a learned lawyer, but, unfortunately, has habits of dissipation. They told stories of his escapades, and how he had exhausted the patience of his friends. One of them said: "I don't mind a man getting full occasionally and raising hell—I do that myself sometimes—but Tom makes a dog of himself." Then he told of his efforts to reform Tom and how Tom would steal whisky to fire afresh his raging thirst. As I listened to their bemoaning poor Tom's fate—evidently a man of splendid genius—my heart grew sick at such ideas of reform. No man who "gets full occasionally and raises hell" is a fit apostle for anybody's reformation. The world will never be improved at the hands of such reformers. And yet they are the liberal, "practical," broad-minded leaders who propose to save the nation from intemperance by making the State a gigantic liquor-seller. The only way to save Tom is to close the places into which he may be ensnared, and then rescue him from all old friends like the two whom I heard discussing his weakness.

Great effort is being made to induce immigration into the Canadian Northwest provinces—and from the States. Some, with whom I talked, said the country was being rapidly settled up, and that all newcomers were delighted; that they found the soil productive and the climate charming. But an old ex-Texan I saw on the train told a different story. He said hundreds had been deceived by land-sharks into selling their homes and removal into the bleak prairies of Assinaboia, to their utter ruin. When that honest-looking old Southerner found out the section where I lived, he became most communicative. He was reared near Waco, but for twenty years has been in Canada, and here, as in Texas, he is engaged in the cattle business. He said: "I've followed cattle ever since I was a boy. Up here I've been in the employ of a big English company, and I've got a pretty good bunch of my own." When asked how he liked the people, he replied: "These late ones coming in are no good. You know where you and I come from, we were mighty particular about who we lived by." And on he talked, often with great good sense, much to my entertainment. I found that while his interests were at the foot of the Rocky Mountains, his heart was down in Texas.

For scenic grandeur the Canadian Pacific railway through the Rockies has no equal. And the excellent observation cars now provided enable travelers to enjoy to the full the wonders of that wonderland. At Banff I experienced quite a change from the oppressive sultriness of Chicago. I left there when people were dying with sunstroke, and got off the train at Banff wrapped in an overcoat, and greeted with a beautiful white frost. At the hotel fires were blazing on the hearth, and guests were sitting near, all discussing the balm and crispness of mountain air.

Yesterday I worshiped at Wesley Methodist Church, and heard two excellent sermons from Rev. Mr. Sanford, a visiting preacher. A helpful Sabbath, and good preparation for my long voyage. I was urged to take the evening service, but preferred to sit with the devout Methodists in the pew. How these Canadian sons of Wesley do sing!

From over the sea you will hear from me again.

Vancouver, B. C., July 25, 1904.

Lookout Conference.

The Conference for young people in the interest of world-wide missions, held at Lookout Mountain, Tenn., July 1-10, was a meeting of far-reaching influence. The personnel of the Conference was educative in itself. Twenty-one States were represented by ten different denominations. Active workers from the foreign field were present. One who attracted most attention was Miss Stone, who was in captivity some time ago, and the entire nation was called into actions of sympathy and assistance.

Eight bright young students sat on the platform at one of the night sessions. These had volunteered and been accepted by their respective Boards, and were under orders to leave in a few weeks for the foreign field. This was a most powerful scene. With confidence and calm they told of their joy at being permitted to volunteer for service in the mission field. Consecrated, earnest workers caught a higher and brighter vision of their Christian service.

The mornings were given to Bible study, Institute work (a study of means and methods), and mission study classes—one hour each. The hall presented quite the appearance of a schoolroom. The afternoons were given to committee meetings and recreation. Many points of interest were visited by the delegates, and many a healthy climb over rocks and mountain pathways. The evenings were given to reports from the field and platform speakers.

Decidedly the most attractive and instructive lecture was one by Mr. O. V. Vicery, illustrated by stereopticon views, showing the history of the Young People's Movement for missions. The Lookout Conference was one of three like gatherings, the others being at Winona Lake, Ind., and Lake George, N. Y. The Lookout Conference was for the Southern States, all the Protestant denominations having a part in it who are interested in world-wide missions, the purpose being to stimulate mission study, and diffuse missionary interest and information, both home and foreign, especially among the young people's societies of the churches and the Sunday-school.

R. P. Neblett.

Our Orphans' Home.

Dear Dr. Boswell: We have been receiving money and boxes of Summer dry goods at an encouraging rate since the burning of the Home. We not only lost our clothes, but our bedding and bed-steads, mattresses, and all. We could not wait for the bed-steads and mattresses to be donated; so they were bought at once. Of Summer clothes I think we have enough to run us to frost: so I desire to indicate to all those who feel willing to help, what we need most. We need pillows, and covers for same; sheets for double beds, and quilts and blankets, for the coming Winter; and for immediate use we need provisions: flour, meal, sugar, lard, molasses, soap, starch, grits, and rice, and a side of pork once in a while. It may suit some people better to donate such articles than money just now. If so, we want you to know we will greatly appreciate any of the articles indicated, and many others not mentioned, for we only mention staple provisions. Especially on the I. C. R. R. system in our State provisions could be reasonably sent, as we are located on that road. Give us something to eat, that we may save what money that comes to rebuild.

W. S. Shipman.

A Profitable Meeting.

Dear Dr. Boswell: We are moving along nicely on the Winchester charge. We are having some good meetings, and many souls have been blessed during the year. We have received about forty members during this year, and more to follow. We have just closed a good meeting on our work. Bro F. M. Williams did most of the preaching.

I send you seven new cash subscribers for the Advocate as one of the results of the meeting. The "old ship" is moving in the right direction.

Your brother, G. W. Huff.

Waynesboro, Miss., July 30, 1904.

According to advices received from the far-off scene of hostilities in Manchuria, the critical battle of the war has begun. Either the Russian commander will be able to drive back the Japanese and break up their enveloping movement, or he will himself be defeated, and possibly cut off from his base at Mukden.

Christian Advocate.

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DIRECTIONS.

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THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

The Apostle to the Americans—No. 3.

By Rev. W. G. Harbin.

Upon his arrival Thomas Rankin superseded Asbury as General Assistant. Asbury was sent to Baltimore. He was not content to remain there a stationed preacher, but swept out into the country, making a wide circuit, preaching in dwelling houses and barns, and wherever a crowd could be gathered, laying the foundations for the future greatness of Maryland Methodism. But here he built, as it were, with another's materials, for before him Robert Strawbridge had preached on Sam's and Pipe Creek, and an old log meeting-house, built by himself, was the centre from which this stout hearted Irishman radiated through the Eastern Shore, and into the regions beyond in Pennsylvania and Delaware. Yet, while Robert Strawbridge was the founder of Methodism in these parts, Asbury used the materials he had gathered together, and worked them into a composite whole, and so laid the foundation for the future greatness of Maryland Methodism.

The coming together of Asbury and Strawbridge was an event big with destiny. "Troubles" had been scented by keen-nosed Asbury for some months. "R. W." had been selling Mr. Wesley's books for gain; "Bro. S." had been administering the sacraments. The trouble with Robert Williams was adjusted, to the hurt of Methodism perhaps, though not seriously, and he was allowed to sell what books he had on hand, and bidden to make an end with that. Not so with "Bro. S." At the Baltimore Conference, which met before the General Conference that settled the trouble about "R. W." and the books, the question of the ordinances came up. "John King was neuter. 'Bro. S.' pleaded much for the ordinances, and so did the people who appeared to be much biased by him." Asbury stood out for the "rules," and continued union with the Episcopal Church. But Strawbridge had met Boardman, and the hardy Irish pioneer had borne that gentle spirit down, and he would not so easily surrender his aggressive views to Asbury's "discretion." Asbury was "obliged to connive at some things for the sake of peace."

In the Summer of 1773 the General Conference met. His disposition of Robert Williams has been mentioned Strawbridge was not so easy to deal with. Although he was absent, the rule adopted to cover his case was cautious and concessory. No preacher was to be permitted to administer the ordinances at that time except Strawbridge. He was to be allowed to administer them under the direction of the General Assistant. At the quarterly meeting on the Baltimore circuit Asbury read him the ruling of the General Conference. It was very much like reading it to a Western cyclone. "Mr. S." ignored his instructions, and went on baptizing and administering the Lord's Supper when and where he pleased, as though there were no General Assistant.

Strawbridge was the little cloud no larger than a man's hand. A few years later his party covered the whole heavens, and threatened the ruin of Asbury's hope, and the reduction of American Methodism from an organic whole to a mass of jarring, warring sects.

Throughout his life Asbury knew better how to brook opposition than to accept compliments. In his difficulties with Strawbridge now, and later with the party that grew out of the spirit he embodied, we do not find Asbury afraid that opposition might shake his faith: The darker grow the clouds that shadow the little flock, the clearer becomes the path in which he must lead them. But compliments frightened him for the welfare of his soul, and flattery threw him into abject confusion. "The Lord," he writes, "is pleased to show me the danger which a preacher is in of being lifted up by pride, and falling into condemnation of the devil. How great is the danger of this! A considerable degree of ballast is highly necessary to bear frequent and sudden bursts of applause. Lord, fill me with genuine humility, that the strongest gusts from Satan or the world may never move me. I am kept humble to think of the respect the people pay to such a poor creature."

On the fifth of September, 1774, while engaged in visiting the penitent and the tempted with the consolations of the gospel, "a solemn report" was brought to his ears that the men-of-war had fired upon Boston. A fear arose in his mind as to what the outcome might be. "But it was soon banished by considering: I must go on and mind my business, which is enough for me, and leave all those things to the providence of God."

Great excitement grew and prevailed, and spread itself wildly abroad throughout the distracted land. At one place he could not preach because they were training the militia. At another the soldiery stood outside the door of the preaching place, and kept up a continuous disturbance. Patrick Henry was thundering in Virginia; in New England, Adams and Otis were crying aloud and sparing not; Parliament was trying hard to find a way out without compromising a dullard "dignity." Everywhere politics, war, resistance, loyalty, colonial rights, mother country, men of-war, colonial assemblies, militia, rights of man—a mighty jumble of things that tumbled about with the breaking down of the old order, were the topics of conversation.

Asbury's attitude towards the revolution was not that of an "opportunist" He did not see a chance to make Methodism the church of the revolution, the American church, by sympathy with that cause, because it was always his aim to make Methodism the church of God. His sermons were not in line with current thought because he was striving to bring current thought into line with the higher thought which he was preaching. He did not go to the battle field, the Senate, or the gossiping crowd, for his texts In his days the Bible was still the unfailing quiver from which the gospel preacher drew his winged shafts. And he sought to feather them not with illustrations, bound in calf, and purchasable at so much per mouth, but with the power of the Holy Ghost. To the worldling there must ever be something ludicrously pathetic in the spectacle of that British peasant, three thousand miles from home, too busy with Baltimore or Portsmouth circuit, and scattered preaching places in Delaware, to regard the revolution as a thing of striking importance. It had to happen. On the whole, it was well that it did happen; the providence of God was in it. But, like the thunder-shower that helped the crops, and kept the people from the meeting, it was something to be gratefully accepted and patiently endured. And it was a relief when it was over. To Asbury, kingdoms, republics, wars, and revolutions, were as nothing to the titanic struggle in which he was engaged. He was neutral from no policy, no state-craft or church craft, but from the very necessity of his thought and convictions. "If," he writes of one of the battles that thrust itself under his very nose, and compelled his passing attention, "if it is thought expedient to watch and fight in defense of our bodies and property, how much more expedient it is to watch and fight against sin and Satan in defense of our souls, which are in danger of eternal damnation."

Not so were the English preachers They were for going home. Difficulties had multiplied in the American field. Complex questions of sympathy and patriotism entangled them more and more. They had not Asbury's simplicity of purpose. Rankin was an intense Royalist. Some of them were not unjustly suspected of acting as Tory spies.

Mr. Wesley was not so guarded as was customary with him. In the Autumn of 1775 appeared his "Calm Address to the American Colonists." It raised a storm. In the hands of the opponents of Methodism it was a most formidable weapon. Charges of treachery, toryism, and the like, were hurled against the struggling little church. Strenuous test laws had been passed in several colonies, and these were taken advantage of to inaugurate an era of persecution against the Methodists.

Deserted by his English brethren, even by his Jonathan, George Shadford, and threatened with bonds, imprisonments, and the wild outrages of the mob, Asbury stood firm. Neither England nor America was big enough to cast shadows upon the path of his duty. "It would be an eternal dishonor to Methodism that we should all leave three thousand souls, who desire to commit themselves to our care; neither is it the part of a good shepherd to leave his flock in time of danger; therefore, I am determined, by the grace of God, not to leave them, let the consequences be what they may." And the next day he sets out upon his "little country tour," preaching four or five times in four days, and returning the fourth day to preach at Portsmouth. The following Lord's day his "soul was much enlarged in preaching," but the Monday after, in the evening, he was interrupted by the clamor of arms, and preparations of war. "My business is to be more intensely devoted to God," was his comment, "then,

> 'The rougher the way,
> The shorter our stay;
> The tempests that rise
> Shall gloriously hurry our souls to the skies.'"

The times grew darker. Hartley was cast into jail. Asbury was threatened. Plots were laid to take him. His carriage was fired upon, and "shot through." Illness and afflictions tormented his body. His old enemy, the devil, came to rejoice over him, and hurl in his fiery darts. "My spiritual trials have been heavier, and more grievous of late, than I have experienced before," he complains. "They seem to indicate to me that I shall lose my soul, or lose my life, or live for some peculiar usefulness in the church of Christ."

Asbury was forced at length to retire. The State oath of Maryland was of such a nature that he could not conscientiously take it. He withdrew to Delaware, where the restrictions were milder. For many months he could not preach at all, but spent his time praying, reading and writing, and longing for the time of deliverance to come to him. "How many such days," he pathetically writes on Good Friday, 1778, "have I spent in addressing large congregations. I must sit down and weep when I remember Zion, and the years of God's right hand. Oh, how I long to see his goings in the sanctuary as in times past." And later in the same year, when his imprisonment has become almost unbearable, he writes: "This was a day of peculiar temptations My trials were such as I do not remember to have experienced before; and for some time it seemed as if I scarcely knew whether to fight or fly. My usefulness appeared to be cut off; I saw myself pent up in a corner; my body in a manner worn out; my English brethren gone, so that I had no one to consult; and every surrounding object and circumstance wore a gloomy aspect. Lord, must I pine away, and quench the light of Israel? No; though he slay me, yet will I trust him."

All the while the question of the ordinances was becoming more and more vexatious. In the South a party was growing up, and gathering numbers and strength; and Asbury, shut up in Delaware, could do naught to stop their demands that Methodism depend no longer upon the clergy of the Church of England for the ordinances, but administer them for themselves. Strawbridge had disappeared from the Minutes in 1775, but he lived, and his strongly held position was daily winning adherents.

Asbury never wavered. He cast home-sick glances across the wide Atlantic, and wrote much in his journal about his friends and his aged parents over there. But, like a true-keeled ship in a gusty sea, he righted himself, and set to his course again with redoubled efforts. When, worn out, an old man before his time, he read Jesse Lee's "History of American Methodism," he was hurt because Lee described the months of his retirement as "inactive." "It was," declares the old man, "the most active, the most useful, and the most afflictive part of my life." And so it was. He rose every morning at four and gave an hour to his devotions. He began to read the Bible through "in course," and he read it by books; two to five books a day. He determined to read the book of Revelation through every Sunday. Ten minutes of every hour were to be given to prayer. He began to write a book for the preachers. He gathered together all the Conference Minutes to select material for the compilation of a history of American Methodism. He even studied medicine awhile. Stumbling upon some medical works, he immediately began to "study physic," determining to "do good to the bodies and souls of men."

Yet it was not all dark, for during this period Virginia was visited with a marvelous revival. Deveraux Jarratt, a pious clergyman, had united with the Methodist preachers in a great revival work that spread through fourteen counties in Virginia, and through Bute and Halifax counties in North Carolina. The dark days, the trials, the heartaches, and the grievous losses that came to the people rendered them sensible to the impressions of the Holy Spirit; and amidst his trials of loneliness and peril Asbury had cause to thank God that the work went on in spite of war and persecution. Nor was this all. In the terrific struggle over the ordinances that lay just before them, which was to shake the foundations of Methodism as nothing has shook them before or since, the fact that there was a Deveraux Jarratt was to be of no small strength to the position of Asbury.

Our Modern Jehu.

In answer to solicitation, he came to Philadelphia—not in a glittering chariot, drawn by fiery steeds, in dashing fury, as the son of Jehoshaphat was wont to move, for that slow Newton team, with its careful driver, brought him here too late to meet his first appointment. It is pleasing to contemplate the forgiving disposition and sweet spirited patience and resignation our hero bore towards that turn-out and its proprietor, who seems to charge according to the time on the road, and not according to distance. But promptly our hero went about to redeem the time. Meeting with some loyal to the King, and ignoring the non-essentials of ecclesiastical differences, he extended the right hand of fellowship, saying: "Is thy heart right, as my heart is with thy heart? If it be, give me thine hand, and come with me and see my zeal for the Lord." And, oh, Mr. Editor, language must fail to tell of the havoc and demolition he made of the devil's works in this town and vicinity. Beginning at the house of God, where judgment must always begin in such degenerate times as these, he pounded and pounded and pounded with the gospel sledge-hammer, unto the reclamation of backsliders, the conviction and conversion of sinners, and to bringing them all up to the pounding attitude with himself, but pounding in a different style, and after a different fashion, as follows: By preconcerted arrangement, unknown to the pastor and family, Jehu, in true military order, takes the lead as captain, and marches the Philadelphians and adjacent country neighbors right up and into the parsonage, with various pounding articles in hand, and, while the hand to hand conflict was progressing, lo, and behold! here comes up the reserve of wagons, loaded with heavy pounding supplies, such as corn, flour, chops, sugar, coffee, hams, lard, etc.; and, oh, such a pounding the parsonage family received, they will not get over for several months. There was nothing for them to do but to surrender, and come to terms; so the embarrassed pastor, with a grin on his face, essayed to express thanks; his sweet wife overwhelmed, broke down in tears; the children laughed and jumped for joy, and the old grandfather had the effrontery to rise up and congratulate the pounders upon their "superior" happiness, inasmuch as the Master has said, "It is more blessed to give than to receive."

But for fear of the waste-basket, we could give many other ostensible evidences of the great and genuine work accomplished here through the evangelist, the Rev. T. J. Norsworthy. The almost universal opinion is, "that it was the most successful meeting ever held in this country." Believers of the different churches out here were brought into closer fellowship, families readjusted, so that men pledged themselves to be better husbands and fathers, women to be better wives and mothers, and all, both old and young, to lead different and better lives than they had done.

In conclusion, we invoke God's richest blessings upon our modern Jehu, who is a great improvement upon the ancient son of Jehoshaphat, who, notwithstanding his great zeal for God, and faithfulness in executing his judgments upon the wicked house of Ahab, yet "he took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, who made Israel to sin."

L. P.

Domestic Missions.

By Dr. John T. Sawyer,
Conference Missionary Secretary.

A large part of Louisiana is just as much missionary territory as is Mexico or Brazil, and yet our Conference Board has only a slender fund each year to put into this needy field. The assessment for this collection is $5,000, and every cent of that amount, and more, should be raised. In one of the Texas Conferences I note from its Minutes the assessment for domestic missions is about forty per cent. higher than that for foreign missions. It would be well to make our assessment for this collection at least equal to that for the foreign work; and, then, if we would but raise it, the Conference Board would have nearly $8,000 to put into the rapidly developing sections of our State. The Board ought to have it in their power to appropriate not less than $1,000 or $1,500 each year, to be added to the $2,000, or more, that our churches in New Orleans ought to give annually for the evangelizing of their city. Then the Shreveport district, with its rapidly growing towns on every line of rail running through it, instead of the $500, or so, usually allowed it, should be given by the Board at least double that amount. The Crowley district, with its French Mission and other important works that need help, should also have $1,000; and the Baton Rouge district, that receives this year only $400, should have that amount increased to $800, anyhow. The Alexandria district is receiving this year $450, whereas that much put into Point Coupee parish alone and at this opportune time, would not be spent amiss. The Alexandria district could use to advantage $900 or $1000, and ought to have it. The appropriation for the Arcadia district is $475, and for the Monroe district it is nothing. If the Arcadia district had $700 given it, and the Monroe district, for which nothing was asked, had $300, or more, appropriated to it for the pushing into the "regions beyond," I doubt not that these investments would pay in the strengthening and extension of Christ's kingdom.

Brethren, let us all bring up our collections for foreign and domestic missions in full; and, at Lake Charles, let the Conference Board of Missions assess for 1905 the same amount for each collection.

Monroe, La., July 20, 1904.

Walnut Grove Circuit, Miss.

Dear Dr. Boswell: I have made announcements in the bounds of my circuit for eleven protracted meetings. Bro. J. V. Bennett, a young preacher of our church, is with me for the Summer. He is the very young man I needed. He is so earnest in his work, and helpful to me in my work.

Our first meeting was at the Fair Ground in Neshoba county, embracing the second Sunday in July. We had good congregations, good interest; one accession to the church. This is new territory, and the prospect is good for a church.

The second meeting embraced the third Sunday in July. This was our third Quarterly Conference. Bro. Morse was with us Saturday and Sunday. At this church (Pleasant Hill) we had a glorious revival. Closed last night with twenty-three accessions.

Bro. Bennett and myself go this evening to Beech Springs; will be there six days.

The Lord is greatly blessing us on this circuit. Our presiding elder is much loved on the circuit, and everything is pleasant.

Yours, etc., M. L. White.

July 22, 1904.

Main Street, Water Valley.

Dear Dr. Boswell: We are rejoicing over the payment of our parsonage debt that has been of several years' standing. We owe a part of our much coveted success to the good women of the W. H. M. Society of the North Mississippi Conference. They came to our rescue when we had come to the end of our strength, and paid that part of the debt which we could not pay for ourselves. We have a good society in Main Street Church, and I do not hesitate to say that it will pay any pastor to give this great work a part of his attention, and get his women at work. Our League is better than far common. Our Conference collections are over half up in cash and subscriptions. We will pay all claims. Our church, as a whole, was never more prosperous than now; however, we have lost some valuable members.

J. H. Bass.

As an advertising scheme, Harris Business College, Jackson, Miss., is offering a few scholarships at a BIG bargain. Write them.

Letter from Dr. T. B. Holloman.

Sitting in a railroad station, a few days ago, I was much interested in a conversation concerning the great St. Louis Exposition. The chief speaker had just returned from his "trip," and was not only enthusiastic over it, but was unusually felicitous in telling of the many wonderful and instructive things which he had seen. Very few people have the faculty of telling what they see at these great shows; at least, my observation has been that it is usually embraced in the monotonous exclamation, "Ugh! you just oughter been there!" But this speaker had seen and could tell. He was evidently, from more tokens than one, a member of some Christian church in a town in South Mississippi. As he talked I wondered if it had ever occurred that a like "trip" would not only be enjoyed by, but be of incalculable help to his pastor. Much complaint is made in this day at the uninteresting discourse of the preacher, and that, too, by those of the class here represented. Men forget that the preparation of from one to three discourses a week is the heaviest task put upon nerve and brain. The entertaining lecturer, who is lauded and held often as a model for the pastor, has his half dozen lectures, which are never revised, and have been delivered a hundred times, and will be a hundred times more (to different congregations, of course), without change of word or addition of syllable. When the lecture is finished it is ready for distribution as dried tongue, and every well-informed man knows the fact; still the preacher must produce one such, at least, for every Sunday in the year.

Brethren of the pews, send your pastors to the Exposition, that they may gain knowledge, and you profit thereby. Ten days at St Louis will mean more to them than a half-dozen books of travel, and you will get the benefit. Here is an opening for the League.

Speaking of the League, I was in company of a dozen, or more, preachers recently, when this branch of our church machinery was under discussion, and the unanimous verdict was, that in their experiences the Leagues were not measuring up to their opportunities. One said to me, "You were right in your late article." "Then, why didn't you say, 'Amen?' Why did you stand off and let Dr. F. wipe up the earth with me?" "But he didn't do that." So I said, "Thank you, brother."

No, Mr. Editor, I am not against the League; neither am I at all out of sympathy with the movement; but I do maintain that the average pastor has been disappointed in his expectations of help from this vigorous young branch. Certainly they are doing much. The Era says so, and so do the columns of our Conference organs, but still far, far short of what the vast number of young people in our church should do. If I read correctly, the reports at Hattiesburg did not demonstrate that the Mississippi Leaguers had been very active in their Fearn fund. Since the introduction of the organization I have been intimate with the workings of four Leagues (two as pastor). Only one of these came to the relief, agreeing to raise $50 on the assessment for missions, but which it refused after one year's effort. In two only the devotional department was kept up, meeting just before the Sunday evening service, and adjourning to their homes, and not to the auditorium. Another kept up only its literary department, giving pleasant entertainments, but no work of relief to the pastor. While I disclaim the spirit of a pessimist, I acknowledge to a disposition of reciprocity.

Along with other great cities—St Louis and New York, for instance—Vicksburg is now entering upon a campaign for reform against boodlers, grafters, etc. The same old story of good citizens sitting by with indifference until the conditions break upon them as a mighty storm. The contest will be a warm one.

We have had rains almost daily in this section for more than a month until the planters are complaining loudly.

We have assurances that the Methodists of Mississippi will rally to the needs of our Orphanage, and rebuild broader and better as soon as possible.

The Mississippi Chautauqua is now on at Crystal Springs, and we have good reports from the field by the half of this house represented there.

By the way, since writing you last I have been puzzled to locate myself. With one member of the home a Mrs. President and another a Secretary, I am in a subordinate position. How does that agree with the last clause of I Tim. iii, 12?

But I must stop, lest your readers, and even my friends, grow weary.

July 23, 1904.

World's Fair Visitors.

The pavilion erected by the Frisco-Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to vivit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

Vicksburg District Conference.

The Vicksburg District Conference convened in the Methodist Church at Rolling Fork, Miss., Wednesday evening, July 6, at 8:15 o'clock. The opening sermon was preached by Rev. W. W. Simmons. The sermon set a high spiritual tone for the entire session. The presiding elder, Rev. W. H. Huntley, had the business of the Conference thoroughly in hand. There was no undue haste. Ample time was given for the discussion of every topic of interest, and full reports from the pastors were encouraged; yet there was no overcrowding toward the close. It was a skillful hand that guided the deliberations of the Conference.

All the pastors in the district except two were present. These were kept away by sickness in their families. The attendance of lay delegates was small.

Rev. W. T. Griffin, agent for the Orphans' Home, addressed the Conference in behalf of that institution. A collection of $390 resulted.

Professor Huddleston, of Millsaps, and President Jones, of Port Gibson, made statements with regard to the work of their respective schools.

Mrs. J. W. Campbell ably represented the cause of home missions before the Conference.

The reports from the pastors showed the district to be in good condition. Special attention was given to Sunday-schools and the work for young people. There has been a genuine advance in the spiritual state of the church in the territory embraced in the district. The financial reports were all good.

By resolution the Conference instructed its president to appoint a committee to secure a district parsonage as soon as possible. Rev. W. H. Lewis, Rev. W. W. Simmons, Wilson Price, R. L. Crook and N. J. Vick were named as the committee.

The following Licensing Committee was elected on nomination of the presiding elder: W. H. Huntley, ex-officio, chairman; T. B. Holloman, W. H. Lewis, W. W. Simmons, H. L. Norton, C. C. Evans.

Delegates to the Annual Conference were elected as follows: H. J. Marshall, G. R. Throop, C. Price, W. J. Bell; alternates: Dr. A. K. Barrier, J. D. Setzler.

In addition to the opening sermon there was preaching by J. W. Campbell, G. P. McKeown, H. T. Carley, and Dr. T. B. Holloman.

The Conference was most hospitably entertained by the citizens of Rolling Fork. Suitable resolutions of thanks were passed.

The Conference adjourned to meet next year at Utica.

The following resolution was unanimously adopted by the Conference:

Whereas, The church can not with impunity neglect the Christian education of her daughters; And, whereas, The Port Gibson Female College is located within the bounds of the Vicksburg district, and is a necessity for the Christian culture of our girls; And, whereas, The college is in need of money to enable her to do more efficient work; therefore, be it

Resolved, That we, as members of the Vicksburg District Conference, pledge ourselves to recommend the Port Gibson Female College to our people.

Resolved, That we, as pastors, will welcome Bro. Jones as financial agent of the college into our several pastorates, and that we will encourage our people to contribute to the institution.

HENRY T. CARLEY, Sec.

Meridian District Conference.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

Your Committee on the State of the Church submit the following report:

We have had before us reports from seventeen charges on the district, which we have carefully considered, in order to form our judgment of the general state of the church within our bounds. In these charges there have been received into the church, 225; professions of faith, 52; church papers taken, 260; family altars reported, 110; charges not reporting, 6. Reports from these would increase the above figures considerably. We note that in some charges the quarterly fasts are not announced, and, as a rule, these fasts are poorly observed. Mr. Wesley defined fanaticism as expecting the end without the use of the means. Methodism has always found fasting and prayer a means of grace. May not the neglect of this time-honored custom among our people account for our lack of spiritual life and power? The attendance of our people on the public preaching of the Word seems to be good, and yet many of our members forsake the assembling of themselves together, and are strangely indifferent to the public and social means of grace; and as for the class meeting, it has about gone from us. We infer that the general state of the church is far from being satisfactory. An ideal condition of things would be full congregations on all occasions of public worship, the spirit of conviction resting upon all our churches, the Lord adding to our numbers from day to day such as are being saved, a church paper and a family altar in every home, and all together, pastors and people, pressing toward the mark for the prize of our high calling of God in Christ Jesus. But we are far below this standard. Mr. Wesley, a short time before he died, was asked "What can be done to perpetuate Methodism after you are gone?" He promptly replied: "Methodists must look to their doctrines, their experience, their life, and their discipline If they look only to their doctrines, they will make their people antinomians; if they look only to their experience, they will make them enthusiasts; if they look only to their life, they will make them formalists; and if they neglect their discipline, they will be like a man cultivating a garden without a fence around it." These were wise words. Without these things we may keep up an organization, but it will not be Methodism, pure and simple. In the judgment of your committee, we are drifting in the wrong direction, and conditions in some respects are deplorable. We ought to seek for a closer walk with God, and pray earnestly for a great awakening among our people.

Respectfully submitted.

R. F. WITT,
W. B. LEWIS,
L PORTER.

Meeting of Board of Missions.

The mid-year meeting of the North Mississippi Conference Board of Missions was held at Carrollton, Miss., July 12 and 13, with good results Such meetings are indispensable, and should not be overlooked. The forenoons were devoted to speech making on appropriate topics, and preaching the gospel, and the afternoons were spent in attending to the large amount of important business before the Board. A sermon was preached each evening. Revs. W L Graves. H. C. Morehead, W. W. Woollard and J. J. Brooks preached a thoughtful and carefully prepared sermon each, which added largely to the pleasure and profit of the occasion.

There were present as visitors Revs. T. H. Dorsey, J. H. Mitchell, W. E M. Brogan, W. W. Williams, G. W. Bachman, and Bro. J. R. Bingham. Bros. Mitchell and Dorsey took an active part in the deliberations, and their wise counsel was helpful.

The Board was gratified to find that the cause of missions is prospering within our bounds.

The treasurer's report shows the amounts paid for foreign and domestic missions to be as follows:

District.	Foreign.	Domestic.
Sardis	$ 125 00	$ 87 00
Grenada	237 40	61 40
Winona	751 75	302 00
Durant	241 50	262 00
Columbus	277 00	198 25
Aberdeen	245 00	260 25
Corinth	30 70	88 20
Holly Springs	122 50	129 90
Greenville	70 00	55 00
Total	$2,101 85	$1,444 00

So far, with but few exceptions, quarterly settlements have been made in full with our home missionaries. The quarterly reports of these pastors show our mission charges to be in a hopeful condition, and their own labors, for the most part, satisfactory. Some of them are doing extra good work. The Board is very anxious to continue paying off these claims in full quarterly, but, of course, can not do so unless the money is in the treasury. Will not our pastors, who have not yet reported anything, rally to this most worthy cause, and help in providing early relief for these needy pastors? We trust so. And let those who have sent in only a part of their assessments collect the balance and forward to the treasurer, Mr. F. P. Jinkins, Aberdeen, Miss., as soon as possible. Brother pastors, please don't be indifferent about this matter; it is urgent.

A communication from the Mississippi Conference Board of Missions, asking that a committee be appointed by our Board to act with a like committee from theirs in arranging for a Missionary Rally for the two Conferences, to be held some time next year, was favorably received. This committee was selected as follows: Revs. W. S. Lagrone, H. C. Morehead, and W. W. Woollard.

A good interest prevailed throughout the meeting. The president, Rev. W. S. Lagrone, deserves much credit for the enthusiasm he has worked up in the Board, and for whatever amount of good that may have come of the meeting. He is full of energy, and wide awake to every interest of the work. May his tribe increase!

We were handsomely entertained by the Carrollton people. Their royal treatment has brought us under lasting obligations to them. Here we have a splendid church, and the pastor, Rev. W. E. M. Brogan, is in fine favor with his people. He just recently closed a very successful revival, and its good effects will abide.

Motto: Every dollar of the missionary assessments in full.

L. W. CAIN, Sec.

HOME CIRCLE.

The Resurrection of Matilda.

Lucy surveyed the row of empty bottles with a proud air. "I will wrap them up, and take them to the drug store right away, if mother will let me," she said aloud. The druggist allowed five cents for every empty magnesia bottle that was brought him; consequently, those bottles were handled with care, and after they were empty, they were hoarded by Lucy Barton, who had fondness for making and saving money, though only eight years old. Gathering up her treasures, she went into the next room where her mother was sitting. Her father had his overcoat on, and was about to go out.

"Mother, may I take these bottles to the drug store now?" she asked, anxiously, as she deposited her treasures on the floor in front of her mother and father. Mrs. Barton smiled.

"Do you need the money very badly?" asked Mr. Barton, solemnly.

"Yes, father, I really do," she answered earnestly.

"Yes, father, don't you remember, she is going to earn enough to buy that large doll in 'Coleman's window?'" said Mrs. Barton. "Yes, my dear, you may go now. You must have nearly enough, have you not."

"Yes, I may buy it to-day," Lucy continued, with a thoughtful air.

Turning to her husband, Mrs. Barton said softly: "That just reminds me, Frank, I must pay that drug bill. You know just for curiosity I let it run to see how much it would amount to in a year.

"I am afraid it will be rather large by this time," said Mr. Barton, as he went out without noticing Lucy, who had paused an instant on the threshold of the other door.

Giving one parting look at her mother, who was busy sewing, she hurried away to get her hat and coat. Entering her own little room, she closed the door, and took her bank from the bureau drawer, unlocked it, and, with a very important look, poured the contents on the bed. After counting it carefully several times, she exclaimed half aloud, "Two dollars and a quarter." Then Lucy put the entire sum in a small bead purse and wrapped up the bottles and put on her hat and coat.

"I am going now, mother!" she said, as she put her head in the door.

It was a cold Autumn day, and Lucy had to walk fast to keep warm. Reaching the drug store, she handed the druggist the empty bottles, and he gave her a shining quarter of a dollar. Lucy looked at the money in her hand for a moment, then she laid it down on the counter and emptied her purse, while the druggist watched her with a look of interest. After counting the money carefully, she handed it to the druggist, saying: "I think I had better give this to you, because my mama must owe you a pretty big bill by this time, and I would like to help pay it."

The druggist looked puzzled; at length he said kindly: "Are you sure that you would rather not take it?"

"Yes, sir," Lucy replied bravely, and the druggist gave her a receipt. She went home with a sober look on her face. She did not go past Coleman's store as was her custom, but took the longer way home. As Lucy came in, Mrs. Barton looked up expectantly.

"Where is the doll?" she asked in surprise. Lucy flushed deeply.

"I—I thought I would wait a while; I do not need it so very badly," she stammered. Mrs. Barton went on with her sewing and thought no more about it.

The next morning she discovered Lucy, trowel in hand, digging around the rain water barrel.

"Why, Lucy, what are you doing?" asked Mrs. Barton.

"I am just trying to dig up Matilda, she's been dead long enough now," Lucy replied calmly, as she continued to dig.

"But I thought you were tired of Matilda and wanted a new doll," said Mrs. Barton.

"No, I'd rather have Matilda!" said Lucy decidedly.

Mrs. Barton sat down on the steps to watch the resurrection of Matilda. It was not long until she was brought to the surface, decidedly the worse for her burial. Lucy surveyed her ruefully.

"I think I will have to start a hospital," she remarked thoughtfully. Matilda was indeed a most sorry spectacle. There was not a trace of hair on her head, which had a somewhat concave appearance; one leg was gone, and owing to her two weeks' burial, her eyes were entirely caved in.

That afternoon Lucy puzzled and planned how she could improve poor Matilda's appearance. Seeing Rex, the shepherd dog, sleeping on the porch, a bright idea occurred to Lucy; seizing the large shears which lay on the sitting-room table, she carefully extracted a few locks from his tail without waking him. This she pasted on Matilda's bald pate, which gave her a savage, if not strictly energetic appearance. She was also provided with a wooden leg and two black shoe buttons were stuck into her empty sockets to answer for eyes.

Lucy constructed a small wagon out of spools and an empty cigar box, which she fitted up as a sort of ambulance and faithfully drew her up and down the street, in spite of her wild appearance. Indeed, Matilda became a great curiosity on account of her recent resurrection. The other children in the neighborhood gave tea parties in her honor, and, in the amount of attention she received, Matilda far outshone the handsomer dolls, with their beautiful, golden hair.

One day a very dreadful accident occurred. Lucy went out to drive with her grandfather and in her haste to get her hat and coat she forgot all about Matilda, and left her on the side porch. Rex, either out of mischief, or to revenge his shorn locks, dragged her out of her ambulance and tossed her all over the yard, throwing her up in the air, and frolicking gaily as she fell on the brick pavement with a crash. Then he chewed her body, and all the sawdust came out. Limp and lifeless with a broken skull Lucy found her when she came home from her drive.

Lucy buried Matilda once more beside the rainwater barrel, and covered her grave with fresh flowers. She found a piece of tiling in the cellar, with which she marked the spot. That evening, when Mrs. Barton went to the drug store to pay her bill, she was not a little surprised at the credit allowed her.

The next morning when Lucy awoke the coveted doll from Coleman's window lay beside her. She was much delighted and loved her new doll very much. But she never forgot Matilda; she put fresh flowers on her grave each day. Her mother suggested that she should name the new doll Matilda the second, but Lucy said that there could be but one Matilda.—Miss Jean C. Gulick, in New York Observer.

One Boy's Chance.

A gentleman stopped suddenly before a sign which told him that messenger-boys were to be had inside. He hesitated, and then went in.

"How many boys have you in now?" he asked.

"Six," was the reply; "it's dull to-day."

"Boys," said the gentleman, eyeing them scrutinizingly, "I suppose you know there is to be an exhibition of trained dogs to-night?"

The faces of the boys showed that they were perfectly aware of that fact, and that they might even give him some points in regard to it.

"Well, I'm looking for a boy to take a blind man to see it."

A titter was the first response; then followed a variety of expressions, as: "What could a blind man see?" and, "You can't guy us that way."

"I'm not jesting; I'm in earnest," said Mr. Davis; and then, looking at one of the boys who had said nothing, he asked: "Well, what do you think of it?"

"I think I could do it," was the reply.

"How do you propose to make him see it?"

"Through my eyes, sir. That's the only way he could see it."

"You're the boy I'm after," said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large theater, and the blind man and his guide had a box to themselves, where they would disturb no one; but Mr. Davis from his seat in the audience knew that the boy was telling what went on so that the blind man could understand. Indeed, no one applauded more heartily than the blind man himself.

The following day Mr. Davis again appeared among the messenger-boys, and after a few words with the manager, said:

"Boys, there was effered every one of you yesterday a chance for lifting yourselves up in the world, but only one of you grasped it. My friend, the blind man, has felt for some time that he might get much pleasure out of life if he could find some young eyes to do his seeing for him, with an owner who could report intelligently. My friend is delighted with the experiment. He says he is sure I hit upon the one boy in town who will suit him, and has offered him a good position with a fine salary. Messenger-boys are easy to get; but a boy who can make a blind man see is at a premium. You see, that boy, though he did not know it, was on the watch for a good opportunity, and when it came, he knew how to manage it." Selected.

Our answered prayers are precious to us; I sometimes think our unanswered prayers are more precious still. Those give us God's blessings; these, if we will, may lead us to God. Do not let any moment of your life fail of God's light. Be sure that, whether he speaks or is silent, he is always loving you and always trying to make your life more rich and good and happy. Only be sure that you are always ready!—Phillips Brooks.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., Prytania and Napoleon avenue (river side).

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets; six squares above Canal street; Rev. H. G. Davis, pastor; residence 1439 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N. Evans, Sup., 1234 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1422 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schule, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O. City Mission, 1026 Tchoupitoulas street; Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, Rev. S. L. Biggs, McDonoughville, La.

Christian Advocate

REV. JNO. W. BOSWELL. D. D.,
Editor and Publisher.

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MISSISSIPPI CONFERENCE.—Rev. T. W. Adams, Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, August 4, 1904.

THE COMING TIME.

We live in what the Scriptures call "the everlasting age"—the best age the world has ever known; the age of the Spirit's reign, foreseen and foretold by the prophets. This age was fully inaugurated on Pentecost, when the words of Joel were so wonderfully fulfilled in the outpouring of the Holy Ghost on the Church—a blessed baptism that has made the Church glorious all along, and is the glory of Israel to-day; a glory that will increase as the years come and go. What we see and enjoy to-day is only a pledge of that which is to follow. By as much as the present is better than the past, the time to come will exceed the present. Those who decry the present time, alleging the degeneracy of the human race, look at matters from a wrong standpoint, and err in their conclusions. They do not wisely inquire concerning this. Surely, the Lord who has verified his word for thousands of years will not forsake his people in the very infancy of "the everlasting age." The glory of the latter house shall be greater than that of the former. What of the coming time?

It will be a time of light. To disseminate light is one of the purposes of the gospel. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." This light was revealed in Jesus, who, in his very infancy, was acknowledged as "the salvation of God, prepared before the face of all people, a light to lighten the Gentiles, and the glory of Israel." "Ye are the light of the world: a city that is set on a hill can not be hid." This was said by our Lord to his first disciples, who constituted the membership of the Church in the beginning of the new dispensation. To them was given the great commission: "Go ye into all the world and preach the gospel to every creature." This they did as far as possible, and the work has continued by their successors from that day to this. Men have run to and fro throughout the earth, and knowledge has been increased. And it will increase more and more until the whole earth is filled. The light shall shine into every dark corner of the earth. All these references to the spread of light simply mean that the knowledge of God, and his purposes concerning men, shall be made known through the gospel of his Son, and that men everywhere shall have an opportunity of being saved. In the coming time no man will be ignorant of the truth. How fast that day is hastening anyone can see who will take time to look into and study the movements of the Church.

The coming time will be a time of peace. Jesus is the "Prince of Peace." He came into the world to proclaim peace. The angels heralded the message the moment Jesus opened his eyes on earth. They sang, "Glory to God in the highest, and on earth peace, good-will toward men." Isaiah saw the glory of this day more than seven hundred years before Christ came, and joyfully made it known to his people: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." The day is hastening. Even now nothing short of the most serious provocation can drive Christian nations into war. Men are living who will witness international disputes settled without the use of the sword. Worldly men make mock at the Hague Tribunal for the settlement of disputes by arbitration, but it is, notwithstanding, one of the most significant signs of the times—the beginning of the day of peace.

The coming time will be a time of unity. Christians will no longer contend among themselves, claiming superiority over each other either by virtue of succession, or correctness of doctrine and discipline. They will think and let think, and recognize each other, saying: "If thy heart is right with my heart, then give me thine hand." We do not mean to say that there will be one great denomination under one form of government. Doctrinal distinctions will be maintained as long as men think for themselves, and various forms of government will prevail. The organic unity of Christendom is neither in contemplation nor desirable, even though it were possible. But it is desirable and possible for Christians of every name and order to see in their fellow-Christians the image and spirit of Christ, and to salute them as brethren, and to grant them not only Christian fellowship, but to admit them to all the privileges of the Church. This is Christian unity—the unity our Lord had in mind when he prayed "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

May the Lord hasten the glorious time! Amen!

INFANT CONSECRATION.

Infant consecration, as practiced by some of our Baptist brethren, differs but little from infant baptism as practiced by Methodists. Such is our information. Not many months ago the ceremony was performed by one of our Baptist brethren in a Mississippi town. The infant consecrated was but a few days old. Whether the brother followed a regular order in the ceremony, or one of his own devising, we were not told—the latter, we presume—but we were told that the service was a solemn one.

Why this act of consecration? Was it in recognition of the infant's relation to Christ? If it was, then why did the pastor not use water in the ceremony? Water is used in recognition of the saving relation that men sustain to Christ, and in no instance is the saving relation any nearer or any clearer than in the case of little children. The use of water, whether much or little, is not designed to regenerate or bring people into the Kingdom of God, but in recognition of the fact that they belong to Christ—infant children as well as adult believers, who have regained their forfeited inheritance by return to the Lord.

If the Baptist brother who consecrated the infant did not recognize its relation to Christ, we do not know what he meant. It was a meaningless ceremony.

CHRISTIAN IMPERFECTION.

One of the leading holiness brethren who edits a paper made use of this remarkable language in a recent editorial: "The advocates of Christian imperfection have been hard pressed to formulate a theory of doctrine with which they could supplant the doctrine of the Church on holiness." That is a strange statement to come from a man who preaches holiness and professes to have attained a high degree in grace. Who are the advocates of "Christian imperfection?" We do not know them. We have traveled many thousands of miles during our connection with the Conferences, and have seen multitudes of men, but never, to our knowledge, did we ever meet one who advocated any such notion. And never did we meet but two men who rejected the idea of growth in grace. One was a Hardshell Baptist, and the other a Methodist steward of limited Christian experience. The nondescript individual named by our brother editor exists only in his imagination.

That there are imperfect professors of religion is not denied. Many of these will never reach a higher plane, either because they are contented where they are, or because they are utterly indifferent to their moral state. We doubt whether even these would dare to advocate Christian imperfection as a desirable state. That any sincere and intelligent man or woman with any degree of experience in grace, and striving to grow, would undertake to advocate Christian imperfection, is unthinkable. The man who thus stigmatizes brethren who decline to pronounce his shibboleth is intolerant, and by just that much is lacking the spirit of the Master.

CENTENARY COLLEGE.

We have received no report from any source of the last Commencement at Centenary College. But we learn from President Miller that the occasion was one of great interest, and marked the close of one of the most successful years in the history of the institution since the war. Since the Commencement President Miller has been visiting a great deal in the interest of the college, and is much encouraged over the prospects for the coming term which opens on the fourteenth of September. Among other good things done by the trustees, they voted to prohibit their boys from engaging in inter-collegiate games in the future. This was done at the request of the President, who was convinced that such games were detrimental to the interest of the boys. We are glad "Old Centenary" has taken this stand. We would be glad indeed to have reported to the ADVOCATE the name of any father who declines to send his son to Centenary because the boys will not be allowed to spend from five to ten days away from school playing base-ball, or foot-ball.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

MY MOTHER.

My mother, Mrs. Charlotte Boswell, widow of Rev. T. L. Boswell, D. D., died at the family residence, Macon, Tenn., Saturday morning, July 30, 1904. She was born in Maury county, Tenn., the daughter of Rev. John W. Jones, in July, 1820. She was married to my father, Oct. 6, 1837, and became the mother of seventeen children, all of whom, except two, living to mature age. Father and mother lived together a little over sixty years. During all those years mother was an affectionate and faithful wife, never hindering, but always helping father in his arduous work as an itinerant Methodist preacher. She bade him Godspeed, while she remained at home and looked after the interests of the household. In later years, when home could be left to the care of the children, her greatest delight was to accompany father to the Conferences, or to the quarterly and protracted meetings. These occasions she greatly enjoyed, and by song and personal work did what she could to help forward the cause of the Master. Up to the age of seventy-five, or about, she was blessed with robust health; after that her health began to decline, and for five years, or more, she was a great sufferer. This was particularly true of the last months of her life, dying at last from the effects of a stroke of paralysis. At a good old age she was gathered home.

Her son, JOHN W. BOSWELL.

A Special Notice—Urgent Request.

The business department this week has sent bills to our subscribers amounting in the aggregate to more than six hundred dollars. A few subscribers are more than a full year behind. We need the money. Brethren and sisters, please hear our call, and send us what you can. Do not wait for your preacher to call on you. Send without delay. Make out your orders or checks to the NEW ORLEANS CHRISTIAN ADVOCATE. Please relieve us by promptly remitting, and we will thank you.

PERSONAL.

Prof. Bishop, for four years past professor of English in Millsaps College, has been elected to the Chair of English in the State University at Oxford.

Dr. W. T. Bolling, of Jackson, Miss., is spending a while in Kentucky. He has been engaged in work at Penn Grove Camp Meeting, near Mt. Olivet.

A son of Bishop Smith, who has been a professor in Randolph Macon College, will enter the ministry, and, we presume, will unite with the traveling connection.

The Seashore Methodist gives credit to the L. N. Dantzler Lumber Co., of Moss Point, for a generous contribution to the new Biloxi Church. It says that "Brother Dantzler and sons gave about three-fourths of the lumber" necessary to build, and "are now urging the brethren at Scranton to build a parsonage."

Rev. R. A. Tucker, writing from Lexington, Miss., says: "My work is in nice shape. We have just finished a new Church at Owens Station, and will organize there next week."

Dr. C. B. Riddick, of Birmingham, one of the hardest and most systematic and successful workers we ever knew, says he "does not need a vacation—feels better when at home and at work."

Dz Ug, a young Chinaman direct from Che Foo, passed through the city, Saturday last, on his way to Jackson, Miss., where he will enter Millsaps College at the opening of the fall term.

Rev. L. M. Broyles, the "tall sycamore of the Tombigbee," but of late a member of the Indian Mission Conference, is closing his fourth year's service with the Third Street Church. Oklahoma. He is a successful preacher.

Rev. L. F. Beaty, our Assistant Sunday-school Editor, has been suffering much of late in consequence of dew poisoning, contracted by pulling weeds in his garden. He narrowly escaped blood poison. At last account he was getting well.

Vicksburg district prospers under the able administration of the presiding elder and his valiant corps of preachers. The district—by no means the largest in the Conference—stands second as to collections for missions. The preachers are much encouraged.

Dr. Seth Ward, Missionary Secretary, who, a few days since, was in North Carolina arranging for a Missionary Conference for the Atlantic States, such as was held at Waco, Texas, was at Seashore Epworth League Assembly on Sunday last, and in the evening preached to the Leaguers a stirring missionary sermon.

The Louisiana reporter for the Christian Advocate (Nashville) is authority for the statement that Rev. A. W. Turner, of New Iberia, is giving special attention to St. Martinsville, where Protestantism has not had a footing for one hundred years. He has secured a lot and about $1,000, and will build a Church. Thus the Word is winning its way.

Rev. W. R. Williams, writing from Ashland, Miss., says: "I am just back from the little city of Mt. Pleasant, where I have been assisting the pastor, Rev. Water Storment, in a meeting. We had a real good meeting. Bro. Storment, a young man, was admitted on trial at our last Conference, and is doing a fine work up there. I know of no more promising young man then he. His wife is a capital lady; a true help meet indeed. I hope for them a bright future."

Sunday-School Institute.

The Conference Sunday-school Institute for the North Mississippi Conference will be held Sept. 27-29, 1904, at Tupelo, Miss.

R. P. NEBLETT,
Field Agent.

Our Pledge.

We beg that every Missionary Society in the State will consider our pledge the first and most important business in the budget for the new fiscal year. At their first Fall and other meetings bring the subject before the auxiliaries, discuss and formulate plans for paying the $1500 pledged at the Woman's Board for the support of Helen Johnston and Ada Parker.

We can think of nothing better, as a suggestion, than a per capita plan, so as to make it an even assessment and a light one, and something definite. We would be glad to have suggestions from members in our column. Let us plan our line of march, and "onward, Christian soldier" We owe it to our corresponding secretary, who represented us at the Woman's Board; we owe it to the dear girls, Helen and Ada, who are in the heat of battle, and are looking to us for support, and we owe it to our dear Lord, who commands us to "be doers of the word, and not hearers only." We owe it to ourselves.

MRS YOUNG,
Editor Louisiana Column.

An Explanation.

We ask the patience and forbearance of our North Mississippi Home Mission Society in their long waiting for our Thirteenth Annual Report. The Publishing Committee and printers have been for two months waiting for the Minutes, which have been delayed by circumstances seemingly beyond the control of our faithful recording secretary. We hope now that the work may be completed, and Reports distributed at an early date.

MRS. E. W. FOOTE, Pres.
MRS A. C. YEAGER, Cor. Sec.

Hackley, La.

MY DEAR DOCTOR: I am in the above named place holding a meeting. The first Methodist doctrine was preached in this place yesterday. I spoke in the name of my Master and the Methodist Church to at least 250 souls (yesterday), in a large new school-house, and at 4 o'clock P. M. I organized a Sunday school composed of fifty-seven scholars, and ten officers and teachers. The meeting will be continued during the week. Am looking to the organization of a church.

Fraternally, H. W. MAY.

A Good Meeting.

DEAR DR. BOSWELL: I am just back from my meeting at Beech Springs. Our meeting was real good. Twenty-one accessions to the church; great interest manifested. Bro. Bennett is assisting me this Summer, and is giving good satisfaction. We go to morrow to Scotland Chapel. I am, etc.,

M. L. WHITE, P. C.

What has become of our city correspondents? We arranged with the pastors to print reports from their Churches every week. A few correspondents were faithful for a while, but for several months past we have not received a line from any of them. We would be glad for them to renew their work. Short, newsy items are always acceptable to readers.

Orphans' Home Board Meeting.

At the recent meeting of the Board of Directors of the Mississippi Orphans' Home a committee composed of the president of the Board (J. H. Sherard), M. L. Burton, R. L. Bennett, J. M. Wyatt, and R. W. Jones, was appointed to take immediate steps to restore the Orphans' Home in Water Valley, and if, in their judgment, it seems wise to remove the Home to some other point in the State, they are authorized to do so, provided it shall be done by a vote of four to one.

J. B. STREATER, Sec.

Orphans' Home Building Fund.

DEAR DOCTOR: First Church, Columbus, has raised $530 thus far to assist in rebuilding the Orphans' Home. One sister gives one hundred bushels of corn. Think we will raise $700, or more. I leave to day with my family for Monteagle, to be gone two or three weeks.

T. W. LEWIS.

Columbus, Miss., July 29, 1904.

Acknowledgment.

A check from Rev. O. L. Savage pays thirty-two dollars—full amount for church extension—from Amory. He has done likewise for foreign missions, domestic missions, Bishops, Bible cause, and Minutes. The Conference Boards will not lose one minute waiting for reports from Amory. How the Boards will enjoy Conference when all our charges enable their pastors to pay off all claims before the session opens! Hasten the day!

J. R. BINGHAM,
Treasurer.

July 21, 1904.

Notice.

The third Quarterly Conference for the Brooklyn circuit will be held at Hickory Springs, instead of at Brooklyn, as published in the ADVOCATE. The Conference meets Sept. 3 and 4.

Fraternally,

J. O. BENNETT, P. E.

Arcadia, La., June 23, 1904.

Louisiana State Epworth League Cabinet.

President, J. V. Carter, Baton Rouge, La.

First vice-president, Rev. W. W. Drake, New Orleans, La.

Second vice-president, Miss Sallie Hollinsworth, New Orleans, La.

Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans, Covington, La.

Treasurer, Miss S. E. Cline, Howell P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La., 1905.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

SUNDAY-SCHOOL DEPARTMENT

Conducted by N. A. MOTT, Yazoo City, Miss.

To Whom All Communications for This Department Must Be Sent.

The possibility of Sunday school work in North Mississippi is wonderful. Our greatest need is a trained force of workers. Rapid strides are being made in that direction, and much preparation to advance the work already begun.

TUPELO, SEPT. 27–29.

If you have not seen or felt the results of Dr. Hamill's peculiar genius as a trainer of teachers, it must be because you have not been in his school-room. No one who has been present in one of his Institutes will give other than high commendation of his work. You can do nothing better for yourself or your Sunday-school than pray for and plan to attend the Annual Institute for North Mississippi, to be held at Tupelo, Sept. 27–29. Every presiding elder, pastor and superintendent is a member ex-officio, and each school in the Conference is entitled to representation. Who will be your delegate? Decide.

The Tupelo people will be glad to entertain all those who wish to attend the Institute, provided notice is given in advance of their coming. Plan for yourself, or some one from your church or charge, and be ready to let Bro. Bowen know in ample time to arrange a home for you. Do not misunderstand or mistake the dates: Sept. 27–29. Come. You are wanted.

Minter City, Miss.

DEAR DR. BOSWELL: We send a word from Minter City. We are at work doing the best we can. This is a fine people, kind and thoughtful of the preacher, and try to meet all his needs in a substantial way. One thing they most need is more spirituality. This one thing added, and this is an ideal charge. I would to God that I might be able to help them in some way. My heart is burdened for them, and my daily prayer is that I can in some way lead them to a higher spiritual life. We will begin the erection of a beautiful church at Minter City, which, when completed, will be one of the prettiest frame churches in the Conference. The work will begin before this note is read by your subscribers

The health of my family has been good to date. One trouble in this Delta country is the unsettled state of the people; many are coming, and many going, so that one has to depend on untried and untrained help in church work. Of course, there are some who have been here long and will stay.

We earnestly ask the prayers of the brethren for us and the church. Bro. Boswell, come to see us; you have a hearty welcome awaiting you.

J. W. RAPER.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Plan of Episcopal Visitation for the Year 1904–05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 14.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 23.
Holston, Abingdon, Va., Oct. 12.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903-04, $2.25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly.

G. W. BACHMAN, Colporter.

Winona, Miss.

H. M. S.

By Mrs. T. B. Clifford,

Editor of Column for Mississippi Conference.

In sending the annual treasurer's report, I wish to say a few words. We have many things for which to be devoutly thankful, but when we look at the figures from some of the districts, we feel ashamed that they are so small. I hope the auxiliary treasurers will take notice and govern themselves accordingly, for if they neglect to report anything to the Conference treasurer, they fail to get credit on her books, and some of their work never gets reported.

When we look at the 147 pastoral charges in the Conference, and only 44 Home Mission Societies, we ask, Where are the other 103? If our women could only realize how much good 10 cents per month would do, they certainly would not lose any time enrolling their names, for you are keeping back a great deal that would help to make some preacher's family comfortable and happy. Our Conference treasurer would not feel so burdened, when she comes to the annual meeting, if every pastoral charge had a H. M. Society, and if every auxiliary treasurer did her full duty in collecting every cent that each member obligated themselves to pay.

Unless each auxiliary raise an extra dollar for Minutes, and every cent of Contingent Fund be collected, how can the expenses of the Conference be met, unless it be taken out of the dues, which ought never to be done, for it means just that much less to help needy parsonages. Each year the calls are so urgent, and the money is so scarce. If the collections are full, we have enough and to spare; but, if behind, we must use part of the dues. You see why we must be diligent.

Report of treasurer of Home Mission Society of Mississippi Conference from March, 1903, to March, 1904:

District.	Conn'l.	Local.	Total.
Vicksburg	$203 51	$1,281 30	$1,484 81
Natchez	185 37	404 90	590 27
Brookhaven	163 61	435 45	599 06
Jackson	190 07	365 62	555 69
Meridian	105 23	398 40	503 63
Seashore	87 53	203 85	291 38
Forest	45 75	14 60	60 35
Total collection			$4,085 19

Number of auxiliaries, 44; number of pastoral charges in Conference, 147. Parsonages helped out of Conference funds: North Kemper, $25; South McComb, $100; Wesley Chapel, Natchez, $117.90. There were donations at the Conference to others, and $26.30 has been sent by Miss Addie Parnell to aid McHenry.

Mrs. T. B. Hollomon,

Ex. Conf. Treasurer.

Traveler's Aids.

Many City Mission Boards are now organizing and supporting Traveler's Aids. By this we mean they pay a salary to some responsible person whose duty it is to protect women and girls coming alone to the city. The representative of the Aid generally has a desk in the depot, and is constantly on the lookout for "confidence men." Recently a young woman arrived in a Northern city, where she expected to take a course in trained nursing. Though no arrangement had been made, she supposed someone from the hospital would meet her. After leaving the train, she was greatly bewildered by the noise and confusion, and when a young man spoke to her and offered his services, she said, with great relief, "Oh, are you from ——— Hospital?" "Yes, Miss," he answered, "the matron sent me for you." The agent of the Traveler's Aid had watched the whole proceeding, and, calling an officer, she denounced the man as an imposter, and rescued the girl from robbery, or worse.

The Woman's Christian Association of St. Louis supports a Traveler's Aid, and women arriving alone in the city, especially at night, will do well to consult their representative.

Deaconess Personals

Miss Elizabeth Taylor will assume charge of the Rebecca Sparks Deaconess Home, Waco, Texas.

Miss Maria Elliott left for California the first of July. She goes to take charge of the Homer Toberman Home, Los Angeles, Cal.

Miss Mattie Wright is doing a grand work at the Sloan Mission Settlement in St. Louis, Mo.

Mrs. John B. Parker,

Conf. Sup't Lit. and Press.

1510 Louisiana avenue, New Orleans.

Benton Circuit.

We held a four days' meeting at Midway, embracing the second Sunday in August, with Prof. H. G. Hawkins as helper. There was one accession and a great upbuilding to the church. Bro. Hawkins is a strong preacher, with no doubtful methods. All is clear gain for true building in the church.

At Zeiglerville, the third Sunday, we had Rev. J. R. Jones as the preacher, with one sermon, and other help by Rev. R. W. Thurman. We closed with the 11 A. M. service Wednesday, with fourteen members by profession—young people with ages ranging from twelve to sixteen, and all of the flower of the community. Bro. Jones is, we think, the best five-year-old preacher in the Conference, and, besides, so unassuming and companionable.

C. McDonald.

Benton, Miss., July 25, 1904.

All remittances for this office should be made payable to the New Orleans Christian Advocate. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

World's Fair, St. Louis.

Tickets at low rates now on sale. For particulars apply to any Mobile and Ohio R. R. agent.

Mid-Year Meeting of the Board of Missions.

Do They Pay.

The second mid-year meeting of the Board of Missions of the Mississippi Conference has been held While we are still in the experimental stage, feeling our way, the results of our meetings have been more than satisfactory. A few figures from our books will show for themselves.

In 1883, the Conference, on an assessment of $7 083 for foreign missions, raised $4 305, and on an assessment of $1 980 for domestic missions, raised $1 216; total for missions, $5,522, with 26 charges paying the foreign mission claims in full. Ten years later, 1893, on an assessment of $9,050 for foreign missions and $4,000 for domestic missions, we raised, respectively, $6,734 and $2,831, with $1,744 specials for foreign missions; total, $11,309, with 42 charges paying the foreign claims in full.

In 1902 (the year before our first mid year meeting) we raised on an assessment of $9,200 for foreign missions, $8 654, and on an assessment of $5,400 for domestic missions, $4,656; total, $13,311, with 97 charges paying the foreign claims in full. This was the highest mark ever reached by our Conference in spite of the fact that in the 90's we raised as much as $1 842 one year as a special foreign missionary collection.

In their annual report in 1902 the Board brought "glad tidings of the prosperity God had bestowed upon us. Though it seemed last year we reached the limit of large contributions, this year greater liberality has been manifested throughout the bounds of the Mississippi Conference. Eleven hundred dollars above last year's collections" was raised for missions The assessment for foreign missions was raised $800, and for domestic missions $575, above the year just closing.

Then followed our first mid-year meeting. It was held at Mount Olive. There were over forty preachers and laymen present. Every part of the Conference was represented. It cost the Board about $125, of which Mount Olive contributed as a special donation about $50 in addition to our entertainment, requiring a draft on the treasury of $75. But the results. Last year we reported $9.478 raised on an assessment of $10 000 for foreign missions, and $325 for specials, a total of $9,803 for this fund, with 35 charges over-paying, and 70 paying this claim, a total of 105 paying up. Remembering this was on an assessment $800 more than for 1902 On an assessment $5,975 for domestic missions, we raised on assessment $5,381, and specials from Seashore district $520, total $5,901, with 20 charges overpaying and 81 paying in full, a total of 101 meeting this obligation.

Our collections for missions last year aggregated $15 704, being $2 393 ahead of 1902. We realized on our investment of $75 for our mid-year meeting, therefore, over two thousand dollars. Not a bad investment.

Our second mid-year meeting was held in Meridian in June, with fine prospects of going even ahead of last year. This movement has paid us, and will pay any Board willing to put the necessary money and time into it.

B. F. Lewis, Sec'ty.
Miss. Conf. Board of Missions.
Canton, Miss.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 9-16
Ordinary	8 1-16
Good ordinary	9 3-8
Low middling	10
Middling	10 5-8
Good middling	10 15-16
Middling fair	11 3-16
Fair	11 7-8

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	26 1-2 c
Off refined oil, in bbls, per gal	25 1-2 c
Prime crude oil, loose, per gal	20c
Prime C. S. cake, per ton, 2240 lbs	$26.50
Prime C. S. meal, per ton, 2000 lbs	$25.50
Soap stock, per lb	9c

Cotton Seed—

In sack, delivered at N. O., per ton, 2000 lbs	$17
In bulk, delivered at N. O., per ton, 2000 lbs	$16

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the home seeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St. Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the home-seeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful

Those desiring additional particulars will receive immediate response.

Address,
Passenger Traffic Department,
FRISCO SYSTEM,
SAINT LOUIS.

Camp Meeting Notices.

The Bluff Creek Camp Meeting will begin Aug. 19, and continue ten days. Preachers will be entertained free. Hotel accommodation for visitors. Conveyances can be had from Clinton out and back. O. E. TOWNSEND, Pres.

The Rapides Camp Meeting will commence Saturday, Aug. 20, and continue nine days. All are invited to attend. Hotel accommodations at reasonable rates. Hacks will meet all trains at Boyce. For further information address W. F. TEXADA, Quadrate, La.

Bethel Camp Meeting will open Aug. 18, and continue ten days The grounds are situated twelve miles from Centreville and ten miles from Woodville, Miss. Ample accommodations. Preachers entertained by tenters free. No gate fee. Fine spring water.

W. G. FORSYTH, P. C.
T. W. ADAMS, P. E.

Topisaw Camp Meeting will begin Aug. 12, and continue until Aug. 19. All the preachers of the Brookhaven district are invited to attend, and also preachers from other districts who desire to attend. Hack accommodations from McComb City, out and back, free. Hotel accommodations for visitors. Preachers entertained free.

P. H. HOWSE, P. C., for Com.

The thirty-third annual camp meeting of the Henington Camp Meeting Association will convene on this well-known ground Thursday, Aug. 18, 1904, and continue for eight days. Rev. B. F. Jones, presiding elder of the Brookhaven district, will have charge of the services, and has arranged for special ministerial assistance.

The great improvements on the campus and buildings, with a spacious hotel and restaurant, warrant the assurance that all visitors will find ample accommodation at moderate rates Boarding can also be had in cottages owned and occupied by residents on the ground. Ministers of the gospel are especially invited, and will be provided for free of charge. Rooms or cottages can be rented cheap. The usual entrance fee of fifty cents will be required; tickets good during the meeting. Daily tickets, twenty-five cents.

The I. C. R. R. will give the usual reduction of fare between Canton and McComb, and all immediate stations.

The Henington Camp Meeting has long been known as a delightful resort for rest and social intercourse, with religious privileges helpful to all who come.

J. F. SEXTON,
Chairman Ex. Com.

On account of Mississippi Valley Log Rolling Association, Vicksburg, Miss. Aug. 2 and 3, the Queen and Crescent Route will sell round-trip tickets from all points on its line at rate of one fare plus 25 cents, on Aug 1 and 2, limited for return Aug. 5.

Call on any agent for detailed information in reference to rates and schedules

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Mobile and Ohio Railroad. Only $42.80 New Orleans to Denver, Colorado Springs, or Pueblo, and return, returning in 21 days; every first and third Tuesday, June to December inclusive. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A., 229 St. Charles street, New Orleans, La.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

CROWLEY DIST.—THIRD ROUND.

Franklin	July 9, 10
Lafayette	16, 17
New Iberia	17, 18
Patterson	23, 24
Morgan City	24, 25
Grand Chenier	30, 31
Abbeville	Aug. 6, 7
Crowley	13, 14
Rayne	14, 15
Gueydan	17
Prudhomme	20, 21
Lacasine	24
French Mission	27, 28
Lake Charles	Sept. 3, 4
Jeanerette	7
Sulphur	10, 11
Jennings	14
Indian Bayou	17, 18

S. S. KEENER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Felicity	July 3
Louisiana Avenue	10
Parker Memorial	a. m. 24
New Orleans Mission	p. m. 24
Carrollton	31
Dryades	a. m. Aug. 7
Rayne Memorial	p. m. 7
Carondelet	14
Burgundy	17
Algiers	18
McDonoghville, at Wesley	21
Mandeville, at Talisheek	24, 25
Slidell, at Pearl River	27, 28
Covington	Sept. 4

WM. H. LAPRADE, P. E.

BATON ROUGE DIST.—THIRD ROUND.

St. Francisville, at St. F.	July 9, 10
Baker, at Blackwater	16, 17
Baton Rouge, Second Church	17, 18
Live Oak, at Denham Springs	23, 24
E. Feliciana, at Clear Creek	30
Clinton	31, Aug. 1
Port Vincent, at New River	6, 7
Wilson, at Betoville	13
Jackson, at Ethel	14, 15
Ponchatoula, at James Chapel	20, 21
Pine Grove, at Tickfaw	27, 28
Franklinton, at Pleasant Valley	Sept. 3, 4
Amite	7
St. Helena, at Day's	8, 9
Kentwood, at Pine Ridge	10, 11
Baton Rouge, First Church	18, 16
Zachary	20, 21

F. N. PARKER, P. E.

MONROE DIST.—THIRD ROUND.

Lake Providence	July 2, 3
Harrisonburg, at Pine Hill	10, 11
Rayville, at Little Creek	16, 17
Bastrop, at Pickett's	23, 24
Delhi and Tallulah, at D. (Dist. Conf.)	27-31
Bonita, at Bonidee	Aug. 6, 7
Mer Rouge, at M. R. (preaching at 8 P. M., Sunday; Quarterly Conference, 2 P. M., Monday)	7, 8
Gilbert, at ——	13, 14
Floyd, at ——	20, 21
Waterproof	27, 28
Monroe	Sept. 4, 5

J. A. PARKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria	July 2, 3
Lecompte, at Chicot	9, 10
Melville, at Rosedale	13
Simmsport, at Marksville	16, 17
Opelousas, at Bellview	23, 24
Colfax, at Colfax	30
Natchitoches	Aug. 3
Boyce, at West Alexandria	4
Bunkie, at Evergreen	6, 7
Columbia	10
Jena	13, 14
Pollock and Winfield	20, 21
Dry Creek	27, 28

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—THIRD ROUND.

Homer, at Homer	July 1
Haynesville, at Colquit	2, 3
Gibbsland, at Oak Grove	7
Lanesville, at Rocky Comfort	9, 10
Arcadia, at Arcadia	14
Ruston, at Ruston	17, 18
Ringgold, at Grand Bayou	23, 24
Vienna, at Simsboro	30, 31
Minden, at Minden	Aug. 7, 8
Downsville, at Pine Grove	13, 14
Farmersville, at Greenville	20, 21
Bienville, at Mill Creek	27, 28
Calhoun, at Indian Village	Sept. 1
Brooklyn, at Brooklyn	3, 4
Vernon, at Longstraw	10, 11
Valley, at ——	14
Jonesboro and Antioch	17, 18

J. O. BENNETT, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Grand Cane, at Stonewall	July 16, 17
Mooringsport and Greenwood, at Caddo.	23, 24
Provencal, at Shady Grove	30, 31
Shreveport, First Church 11 a. m.	Aug. 7
Texas Avenue 8 p. m.	7
South Bossier, at Allentown	13, 14
Pleasant Hill, at Rocky Mount	20, 21
Hornbeck, at Prospect	27, 28
DeRidder, at Neome	28, 29
Pelican, at Wm.'s Chapel	Sept. 3, 4
Keatchie, at Longstreet	10, 11
DeSoto, at ——	11, 12
Leesville station	17, 18
Bon Ami station	18, 19
LaChute and Lake End, at Lake End	24, 25
Coushatta, at Coushatta	25, 26
Wesley	26, 27
Zwolle	Oct. 1, 2
Mansfield	2, 3
Gilliam, at Sunflower	8, 9
Benton, at Benton	9, 10
North Bossier, at Concord	10, 11
Many, at Ft. Jessup	15, 16

J. R. MOORE, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILL DIST.—THIRD ROUND.

In Part.

Merigold	31, Aug. 1
Lyon	7, 8
Cleveland	14, 15
Cleveland circuit	21, 22
Duncan	28, 29
Coahoma	30

T. W. DYE, P. E.

SARDIS DIST.—THIRD ROUND.

Cockrum, at Cockrum	July 2, 3
Coldwater, at Coldwater	9, 10
Wall Hill, at Bethel	16, 17
Tyro, at Free Springs	23, 24
Longtown, at Mastodon	30, 31
Senatobia	Aug. 4
Arkabutla, at Harmony	6, 7
Courtland, at Chapel Hill	13, 14
Batesville and Wesley, at Wesley	20, 21
Eureka, at Cold Springs	27, 28

W. T. J. SULLIVAN, P. E.

GRENADA DIST.—THIRD ROUND.

Slate Springs, at Benela	July 2, 3
Ellzey, at George's Chapel	9, 10
Water Valley circuit, at Taylor's	16, 17
Coffeeville, at Goshen	20
Grenada circuit, at Holcomb	23, 24
Toccopola, at Mayhew's Chapel	30, 31
Charleston and Oakland	Aug. 6, 7
Harrison, at Ebenezer	9
Paris, at Banner	13, 14
Minter City and Strathmore	20, 21
Water Valley, Wood Street	28

JNO. W. BELL, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona circuit, at Chesterville	July 2, 3
Amory and Nettleton, at Smithville	9, 10
Buena Vista circuit, at Asbury	13
Prairie circuit, at Paine's Chapel	17, 18
Atlanta circuit, at New Hope	23, 24
Montpelier circuit, at Friendship	30, 31
Houston and Wesley, at Houlka	Aug. 6, 7
Aberdeen circuit, at New Hope	13, 14
Okolona circuit, at Moore's Chapel	20, 21
Nettleton circuit, at New Chapel	26
Fulton circuit, at Van Buren	27, 28

Education and report of committees will occupy prominent places in the Quarterly Conferences of this "round."

J. C. PARK, P. E.

WINONA DIST.—THIRD ROUND.

Itta Bena, at Sidon	July 9, 10
Winona station	12
Greenwood station	15
Carrollton station, at Valley Hill	16, 17
Eupora and Maben, at Walthall	21
Black Hawk, at Sweetwater	23, 24
Carrollton circuit, at Enon	28
Vance, at Vance	30, 31
Webb, at Cherry Hill	Aug. 6, 7
Ruleville, at Sandy Bayou	11
McNutt, at Shellmound	13, 14
Moorhead	18
Vaiden, at Kilmichael	20, 21
Mars Hill	25
Winona circuit	27, 28
Indianola, at Faisonia	Sept. 1
Tom Nolen	3, 4

THOS. H. DORSEY, P. E.

DURANT DIST.—THIRD ROUND.

Pickens, at Richland	July 2, 3
Ebenezer, at Ebenezer	3, 4
Tchula, at Tchula	9, 10
Sturges, at Bethel	16, 17
Chester, at South Union	24, 25
Ackerman, at Salem	30, 31
West, at Bowling Green	Aug. 6, 7
Lexington	7, 8
Kosciusko station	13, 14
Kosciusko circuit, at Salem	14, 15
Poplar Creek, at Salem	20, 21
McCool, at Chapel Hill	27, 28
Louisville, at Mt. Pleasant	Sept. 3, 4
Rural Hill, at White Hall	4, 5
Inverness	10, 11
Belzona	11, 12

W. S. LAGRONE, P. E.

CORINTH DIST.—THIRD ROUND.

New Albany circuit, at Bethlehem	July 2, 3
Ripley and New Hope, at Dumas	12
Jonesboro circuit, at Falkner	14
New Albany and Ingomar, at Glenfield.	16, 17
Kossuth circuit, at Wesley Chapel	23, 24
Mantachie circuit, at Mooresville	27
Blue Springs circuit, at Bethel	30, 31
Booneville circuit, at Double Springs	Aug. 6, 7
Belmont circuit, at Patterson's Chapel.	13, 14
Guntown and Baldwyn, at Lebanon	19
Wheeler's circuit, at Gamell's School-house	20, 21
Burnt Mills circuit, at Mt. Pleasant	27, 28
Marietta circuit, at Gilmore's Chapel	30

W. C. HARRIS, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Byhalia	July 2, 3
Shawnee	9, 10
Cornersville	16, 17
Waterford	23, 24
Abbeville	30, 31
Mt. Pleasant	Aug. 6, 7
Randolph	13, 14
Pontotoc	17
Bethel	20, 21
Potts Camp	27, 28
Ashland	Sept. 3, 4

EUGENE JOHNSON, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	July 3, 4
Starkville	9, 10
Starkville circuit	10, 11
Hebron, at Memphis	16, 17
Crawford, at Trinity	23, 24
Columbus, First Church	24
Brooksville, at X-Prairie	30, 31
Macon	Aug. 6, 7
Shuqualak, at Salem	13, 14
Mayhew, at ——	20, 21
Winstonville, at ——	27, 28
Cumberland, at ——	Sept. 3, 4
Cedar Bluff, at ——	4, 5

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Meridian, Central 11 a. m.	July 10
Meridian, Seventh Avenue 8 p. m.	10
Meridian, South Side	17, 18
Shubuta, at Quitman Fri.	22
Middleton, at State Line	23, 24
Meridian, West End Wed., 8 p. m.	27
Enterprise, at Mayerhoff	30, 31
Matherville, at Andrews Chapel	Aug. 6, 7
Winchester, at Fedora Fri.	12
Waynesboro, at Chicora	13, 14
Chunkey, at Concord Tues.	16
Meridian, East End Fri., 8 p. m.	19
Poplar Springs	20, 21
Daleville, at Andrew Chapel Wed.	24
Pachuta, at DeSoto	27, 28
Wayne mission, at Mt. Pleasant Tues.	30
Vimville, at Pleasant Hill	Sept. 3, 4
Porterville, at Mt. Hebron Wed.	7
Binnsville, at Blair's Chapel Fri.	9
North Kemper, at Spring Hill	10, 11
DeKalb, at Marvin Tues.	13
Lauderdale Thurs.	15
Leaksville, at Avery	17, 18

Brethren, please see to it that Questions 17, 20 and 22 are answered as the Discipline requires.

W. M. SULLIVAN, P. E.

SEASHORE DIST.—THIRD ROUND.

Bay St. Louis Sat. and Sun.	July 9, 10
Pearlington and L., at Logtown Mon. p. m.	11
Gulfport: 25th Avenue Tues. p. m.	12
Gulfport: 28th Street Wed. p. m.	13
Ocean Springs, at Mississippi City. Thurs.	14
Pascagoula Fri.	15
Escatawpa, at Mary Denny Memorial. Sat. and Sun.	16, 17
Moss Point Sun. p. m. and Mon. a. m.	17, 18
Biloxi Sat. and Sun.	23, 24
Brooklyn, at Bond Mon.	25
Wolf River, at Cæsar Sat. and Sun.	30, 31
Carriere, at Nicholson Mon.	Aug. 1
P. and Purvis, at Poplarville Tues.	2
Lumberton Wed.	3
Columbia Fri. p. m.	5
Hub, at Paine Chapel Sat. and Sun.	6, 7
Eastabutchie, at Tuscanola Sat. and Sun	13, 14
Coalville, at Poplar Head Tues. p. m. and Wed.	16, 17
McHenry and W., at Howison Thurs.	18
Vancleave, at Mt. Zion Sat. and Sun.	20, 21
Lucedale, at Ward Sat. and Sun.	27, 28
New Augusta, at Merrill Mon. p. m. and Tues. a. m.	29, 30
Hattiesburg: Main Street Wed. p. m.	31
Hattiesburg: Court Street Thurs. p. m.	Sept. 1
Williamsburg, at Oak Vale Sat. and Sun.	3, 4
Mt. Olive, at Mt. Olive Mon. p. m.	5
Collins, at Collins Tues.	6
Mt. Carmel and S. Creek, at Santee Sat. and Sun	10, 11
Sumrall, at Advance Tues.	13

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

First Church, Jackson 11 a. m.	July 3, 4
Capitol Street, Jackson 8 p. m.	3, 4
Lintonia, at Short Creek 11 a. m.	9
Yazoo City, First Church	10, 11
Pinola, at Wethersby's 10 a. m.	15
Braxton, at D'Lo 11 a. m.	16
Florence, at Harrisville 4:30 p. m.	16, 17
Deasonville, at New Hope 11 a. m.	22
Madison, at Pearl River	23, 24
Tranquil 11 a. m.	30
Benton, at Fletcher's	30, 31
Palmetto Home, at Scarbrough's	Aug. 6, 7
Lake City 11 a. m.	13
Flora, at Bentonia	14, 15
Sharon 11 a. m.	20, 21
Canton 8 p. m.	21, 22
Fannin 11 a. m.	27, 28
Thomasville 11 a. m.	27
Brandon 8 p. m. and 8 a. m.	28, 29

JOHN W. LEWIS, P. E.

VICKSBURG DIST.—THIRD ROUND.

Satartia, at W. C.	July 2, 3
Rolling Fork	10, 11
Anguilla, at Bethel	16, 17
Utica, at Cayuga	23, 24
Port Gibson	30, 31
Cary, at Grace	Aug. 6, 7
Edwards, at Bovina	13, 14
Hermanville, at Sarepta	20, 21
Warren, at Red Bone	27, 28
Rocky Springs	Sept. 3, 4
Mayersville, at M.	10, 11
Bolton, at Brownsville	17, 18
Vicksburg, Crawford Street	25, 26
Vicksburg, Washington Street	25,

W. H. HUNTLEY, P. E.

NATCHEZ DIST.—THIRD ROUND.

Meadville, at Oak Grove	July 2, 3
Barlow, at Brandywine	16, 17
Gloster, at Camp Ground	22-30
Homo Chitto, at Rosetta	Aug. 6, 7
Percy Creek, at P. C.	13, 14
Woodville	14, 15
Wilkinson, at Mars Hill	20, 21
Centreville, at Bethel C. G.	24, 25
Liberty, at T. Chapel Wed.	31
Washington, at Kingston	Sept. 3, 4
Harriston, at Rodney	10, 11
Hamburg, at Roxie	17, 18
Fayette, at Martin	24, 25

Gloster, Miss. T. W. ADAMS, P. E.

FOREST DIST.—THIRD ROUND.

Ellisville circuit, at Oak Bowery	July 2
Ellisville station	3, 4
Eucutta, at Boyle's Chapel Tues.	5
Vossburg and Heidelberg, at Saundersville Thurs.	7
Laurel, M. Street (preaching at 11 A. M. Sunday; Quar. Conf., 9 A. M., Monday)	10, 11
Laurel, Fifth Avenue and Kingston (preaching at 7:30 P. M., Sunday; Quar. Conf., Saturday)	12, 9
Rose Hill, at Pleasant Grove Tues.	12
Lake, at Carr's Thurs.	14
Walnut Grove, at Pleasant Hill Sat. and Sun	18, 19
Harperville, at Cantrell	23, 24
Decatur, at Conehatta Wed.	27
Newton and Hickory, at Hickory	31, Aug. 1
Forest, at Pulaski	3
Carthage, at Conway	6, 7
Philadelphia, at Waldo Tues.	9
Indian Mission, at Coglan's School-house Wed.	10
Edinburg, at Liberty Thurs.	11
North Neshoba, at Mt. Pisgah	13, 14

J. M. MOORE, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Fernwood, at Pisgah	July 2, 3
Magnolia	3, 4
Osyka, at Steven's Mill	9, 10
Adams, at Ebenezer	16, 17
Summit, at Cold Springs a. m.	23, 24
Bogue Chitto p. m.	23, 24
McComb, Centenary Fri. p. m.	30
McComb, LaBranch St.	30, 31
Tylertown, at Hopewell	Aug. 6, 7
Providence, at Monticello	13, 14
Topisaw, at Topisaw Tues.	15
Gallman, at C. S. Camp Ground Sat.	20
Crystal Springs Mon.	22
Bayou Pierre, at Pleasant Valley	27, 28
Hazlehurst	28, 29
Brookhaven Wed.	31
Pleasant Grove, at Tilton	Sept. 3, 4
Pearlhaven, at Bethel Wed.	7
Caseyville, at New Hope Thurs. a. m.	8
Terry, at Forest Hill	10, 11
Beauregard, at Beauregard a. m.	17, 18
Wesson p. m.	17, 18

The brethren will kindly give special attention to Questions 17 and 20. The committees will please be prepared to promptly answer Question 22.

B. F. JONES, P. E.

Read This Notice.

We can not undertake to print the essays and addresses delivered at District Conferences, or League Conventions, or Sunday-school Institutes, etc. There are too many of them, and they are too long, and we can not discriminate. And friends who favor us with obituaries must not get hurt because we leave out their poetry. We do not print it. Once or twice a little has slipped unawares, but, as a rule, it is stricken out. If we admit it, we would soon have our whole obituary space filled with verses. A few obituaries would be written entirely in rhyme.

Notice.

To the Pastors of the North Mississippi Annual Conference, M. E. Church, South—

BRETHREN: You will relieve your Sunday-school Board of great embarrassment if you will send at your earliest convenience your Children's Day collection to your treasurer. Send personal check, or exchange, or express money order.

J. A. LEECH, Treas.

Wednesday Excursions.

The New Orleans and Northeastern and East Louisiana railroads will, on Wednesday, April 6, inaugurate, as usual, Wednesday excursions to Covington, Abita Springs, Pearl River and intermediate points. Train will leave New Orleans, 7:40 A. M., returning, arrive New Orleans at 7:05 P. M.

Wanted.

One Christian young man to work in the dairy, one in truck patches, and to do carpenter work and help pay expenses in school. Address

M. A. BEESON, Pres.
Meridian Male College.

Meridian, Miss.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Dr. G. W. BENNETT was born at Berkley Springs, West Va., July 25, 1825, and died at his home in North Gulfport, April 12, 1904. He was the third child of William and Elizabeth Johnston Bennett, and the only one that reached maturity. His forefathers went into England from Normandy, France, with William the Conqneror. Three brothers descended from these came to America before the Revolutionary War, one of whom settled in Virginia. Dr. Bennett descended from this family. Col. John Bennett, who was a brave, valiant soldier in the Revolntionary War, was his own uncle. His father died in 1831, when he was only six years old. His mother lived till 1890 The doctor's mother was reared under Catholio influences, but was converted and became an earnest Methodist. His Grandmother Johnston, being a Catholic, purposed educating him for a priest. The Bishop of that diocese said if his mother would give him up, he should be educated and finish up a four-years' course in Rome Gen. Albert Sidney Johnston, his first cousin, entreated his mother to give him over to his care, and let him give him a course at West Point; but she refused these offers. Abont this time she visited relatives in Ohio, leaving her son with his grandmother. She married again, and settled in Green county, Ohio; so, at the age of nine, he traveled 800 miles in a stage alone to reach his mother's home. At fourteen years of age Dr. Bennett was happily converted, and at seventeen years felt he had a distinct call to the ministry. At this time he had a most marvelous experience. It was a real Pentecost to his own soul and the church where he held his membership, which had at that time no spiritual power The Holy Spirit made use of him, and a great revival broke out, in which 125 people were converted. It was a Pentecost indeed, and God manifested himself graciously unto him. He resisted the call to the active ministry, and thought he could fill a sphere of usefulness as an active, zealons layman He was always a ready and willing worker, and liberal supporter of the gospel; hence, wherever he lived, he was recognized as a man of ability, and had official relationship in the clnrch. He held these relationships at St. Louis, Louisville, and San Francisco. He took an active part in bnilding Central Church, in San Francisco. He was an official at Gulfport also. He regretted to the day of his death that he did not go into the ministry when he was young. He had a yonnger brother who entered the ministry in New York, and is prominent and snccessfnl. He would often say: "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes." He often felt that the rod of chastisement was laid upon him At fifteen years he started out to carve his own fortnne at school at Green Castle, Ind. He had Gen. Lew Wallace as his class-mate and friend. He studied medicine with Dr. Vanderbilt, a brother of the Commodore; afterwards stndied dentistry, and made that his profession, in which he became efficient and qnite prominent. His ability in his profession was recognized wherever he lived—St. Louis, San Francisco, Louisville, and New York. Being prominent in his profession and business, he knew many of the most prominent men in his day. He was associated with Abraham Lincoln, James A. Garfield, and Chester A. Arthur. Dr. Bennett was married three times; first to Miss May Sutton in 1856, in Ohio; second to Miss Mattie Holcomb in 1877, in St. Louis. In the year 1882 he moved to New York City to practice his profession. While there he entered into speculation, and lost a large fortune which he had accumulated. In 1884 he came to New Orleans to the Cotton Exposition, representing a large firm in Philadelphia; thence he went to the coast of Mississippi and settled, and invested his means in real estate in North Gulfport, and practiced his profession. This property was involved in a lawsuit for some time. Last November he won the suit, and if he had lived, would have possessed another fortune. Dr. Bennett was the founder of North Gulfport, or Bennett Additions. Dr. Bennett was a warm-hearted Christian worker, who always had his church interest at heart, and would often say to me, "I hope to retrieve my fortnne again, that I may be as liberal as I used to be." He was happily married, the third time, to Miss Corinne Lindsey, of Pass Christian, Jan. 6, 1891. He said to some friends while sick that he wanted North Gulfport to be called the "City of Churches," and gave his plans He had no children, though very fond of them. Dr. Bennett delighted to live and work, and always seemed cheerfnl and happy, and was ever ready to do his part. He was useful, and sought to help his fellow-men. He had many plans that he would have loved to have lived and carried into execution, but suddenly and unexpectedly he was cnt off by taking an overdose of medicine by mistake. He went ont calmly and peacefully, with a ray of light beaming on his face. His end was peace. May the Lord comfort his loved ones!

W. D. DOMINICK.

THOMAS CLANTON WARREN was born in Madison county, Miss., May 13, 1889, and was reared chiefly in Pickens, Miss., at which place he professed religion during the pastorate of Rev. J. C. Lowe, and was for four years a member of the Methodist Church, and died May 9, 1904, being about fifteen years of age. Clanton possessed the exnberant and restless life peculiar to the average young American, bnt belonged to the Juvenile Missionary Society of his clnrch, and attended the Sunday-school His death was extremely tragic and sndden. He had been to "the swamps" of Black river for a morning hnnt for sqnirrels, and, growing weary, in retnrning took passage upon a wood wagon. Upon reaching his street in the town he leaped from the wagon, and, by accident, his gun was discharged at the same moment, the contents taking effect in his side. He lived less than an hour after being taken to his home by kind friends. No skill could aid, and the cries of his mother and tears of the honsehold were nnavailing to stay the deadly effects of the shot. As the pastor of the clnrch, with others, stood near to him, he called names to indicate his sanity, and said, "I am ready to go." The whole commnnity was shocked, and many wept in sorrow and in sympathy with the honsehold in passing this most trying ordeal, and a great company witnessed the funeral services at the cemetery. The family present the following lines:

"We shall sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave."

A. H. WILLIAMS.

At the home of her mother, Mrs. A. Pettingill, corner of Third and DeSoto streets, on Satnrday, June 25, 1904, at 9:45 P. M., Mrs. MARY ELIZABETH PICKENS, wife of W. S. Miller, of Mooreland, La. Mrs. Miller was born in New Orleans, March 31, 1868. On Oct. 9, 1889, she was married to W. S. Miller, who now, with two little danghters, survive her. Mrs. Miller has been in rather bad health for several years past, and for the last seven months has been rapidly growing weaker and weaker. In search of relief and strength she spent some months in Western Texas this Spring, bnt to no avail. Returning home abont six weeks ago, she took permanently to bed, and from thence was called to her reward on the above-mentioned date. Mrs. Miller was a consistent member of the M. E. Church, Sonth, and a faithful and devont Christian. The testimony which she left behind was nnmistakable and full of trinmph. Death to her was verily as she one day said to her mother —"jnst like falling asleep." It was also as she on another occasion snggested—an emancipation. Her eyes indeed are closed to the scenes of this life, her ears dull to its sounds, her hands powerless longer to hold its gifts and treasnres, but fairer scenes are now hers to behold, and sweeter sounds hers to hear, and more enduring riches hers to possess. She, too, indeed, has been made free, for she has forever passed beyond the reach of those pains and sorrows, burdens and limitations to which the flesh is heir, and is entered into all the fnll liberty of the redeemed hosts who worship in eternal joy aronnd God's throne. "God be thanked," let ns say, "that she was permitted to live among ns." "His will be done." Now let us say that he has seen fit to take her back to himself.

GLENN FLINN.

LOUISA JANE COWART (nee Whittington) was born Nov. 24, 1850; was married to Daniel H. Cowart, Jan. 20, 1869, and died July 1, 1904, of measles. Sister Cowart had been a member of the Methodist Chnrch abont forty years. It was her delight to prepare for church and church services. She was the mother of eleven children—fonr boys and seven girls—of whom two are dead, and the rest are in the bloom of life. In her last sickness she seemed to realize that death was near, although sick only five days, and loving hands doing all they could for her comfort. Loving friends prayed for her at the bedside; hnsband, sons and daughters went down in prayer; bnt God said, "It is enongh: come home." A few hours before she died, in almost angelic voice, she sang the first verse of, "How happy are they who their Savior obey!" She was conscions until abont ten minutes before death. Husband and dear, precious children, wife and mother has gone. Everything looks dark and gloomy to yon, bnt not so with her. Your voices may tremble in grief, but mother's voice is heard in the angelic throng. Your broken heart may cry out, "How can I stand it?" but listen, "My grace is sufficient." You may say, "What is home withont mother?" Oh, dear ones, what is heaven without angels? She has gone from us, it is true, but to a brighter home than earthly mansions; and what a grand consolation it is to say: "Where she is I can go; what she sings I can sing; what she beholds I can behold." Dear ones, take these words and be comforted: "God is our refuge and strength, a very present help in time of trouble."

A friend, LOUIS FAYARD, L. P.

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. A. S. J. NEILL, Treas.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, AUGUST 11, 1904. | Terms: One Year, $2. Preachers, $1.

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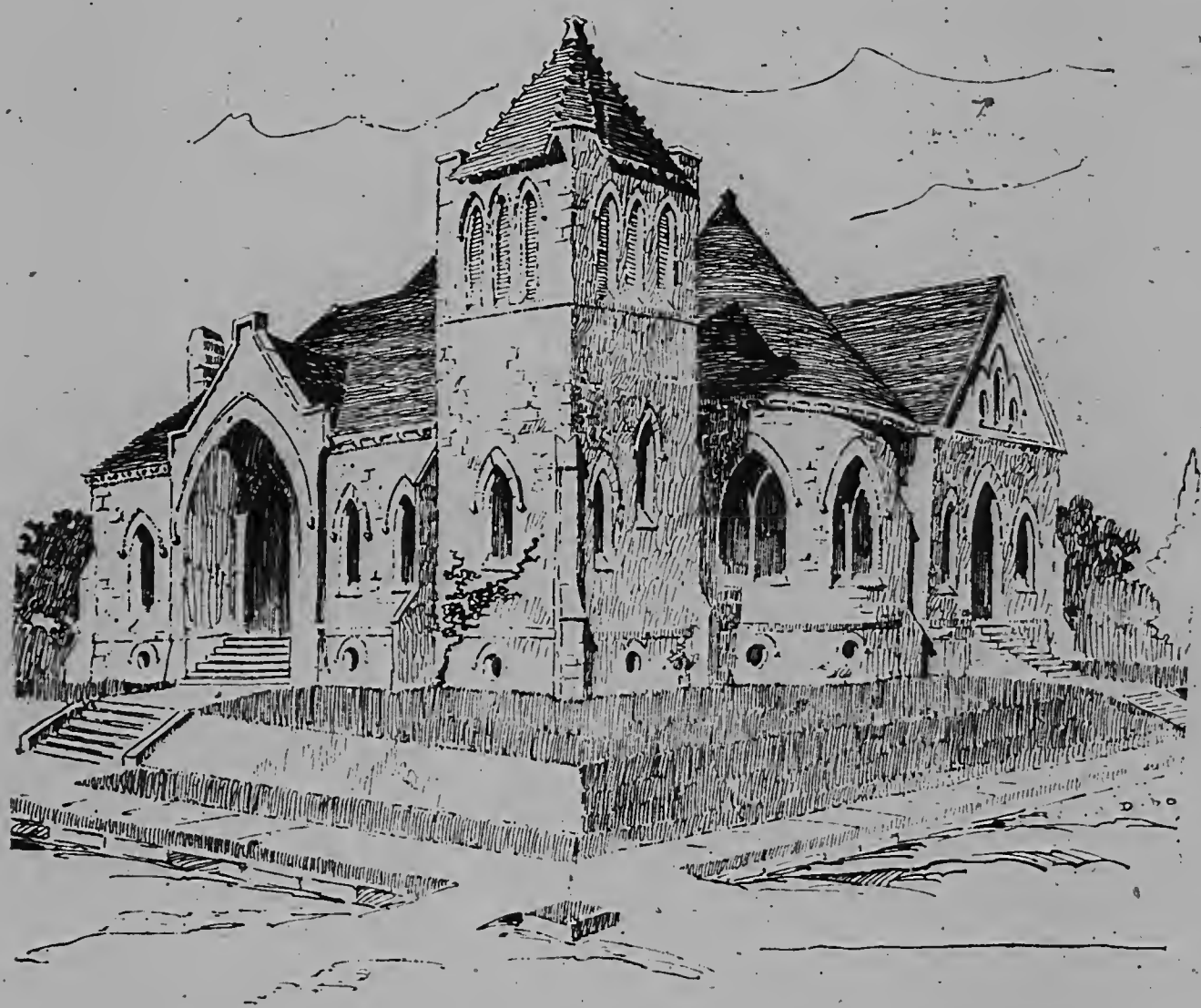

Parker Memorial Church, New Orleans.

(Now in Process of Erection.)

Rev. K. W. DODSON, Pastor.

Christian Advocate.

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DIRECTIONS.

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THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

The Apostle to the Americans—No. 4.

By REV. W. G. HARBIN.

The long war at last was drawing towards its consummation. The days of darkness and peril to the American cause had passed. France had intervened, and men and money and ships of war were pouring in to aid the struggling colonials. No one doubted now the ultimate success of the revolted colonies. Doubtless, no man then alive—not even wise Dr. Franklin, nor clear-eyed Thomas Jefferson—realized what all this meant. It is not rash to say that no man unto this day can estimate the mighty issues and forces that died and came to life through those years of blood and iron. Everywhere men and institutions were poising themselves for the readjustments that were going to be required of them when peace should be declared.

American Methodism was not behind in this. Indeed, few institutions adapted themselves so swiftly and surely to the changing conditions. This might seem to have been instinctive, had it not been providential.

The old question of the ordinances, never at rest, sprung now into violent activity, and slammed open the door through which Methodism in America passed out of the old life into the new. It had, from the beginning, been the plan of the Methodist leaders to regard Methodism as an organic revival movement within the Church of England. Methodist congregations everywhere depended upon the established clergy for the sacraments. But in America, in 1778, there was no longer an established clergy. The entire political and ecclesiastical fabric from which England had ruled the colonies had tumbled into ruins. This would not have caused a great deal of trouble, for a disestablished priest was not behind the most thoroughly established of his kind in the right to baptize and administer the Lord's Supper. But the clergy were, as a whole, Tories in politics. As the war progressed they left the land. Hundreds of miles of thickly settled country were without the ordinances, except where here and there dissenting congregations and preachers held forth.

The growing independence of the American mind was participated in by the American Societies. The colonies were about to become the United States. They, and everything in them, must stand alone. Citizens and church members alike were cut off from the help or hindrance of foreign institutions. There were besides grave objections to the English clergy that would have been valid enough had they remained in America. Asbury tells how, in many families which he visited, the established ministers were chiefly remembered for "lying in bed till sunrise, and drinking a dram after they were up."

The cloud in the South gathered all these wisps of difficulty to itself, and grew and spread until it covered all the face of the land. The Leesburg Conference, which met in 1778, decided that the limit of patience had been reached. The people were clamoring for the ordinances. The clergy was gone; blown away in the whirlwind of revolution. The Methodists were bringing the people to Christ; they ought to bring Christ's ordinances to the people. One year longer would they wait. The next session of the Virginia Conference was to be held in Fluvanna county; and it would decide the vexed question, once and for all.

Asbury took prompt and active steps to meet the difficulty. He foresaw division and danger; separation from the Methodists of the old world; the alienation of the Episcopal party in America. He called a Conference of the Northern preachers at his place of retirement in Delaware, and sealed them to his views. They wrote the Virginia sacramentarians a "soft, healing letter," and adjourned. Asbury wrote to his personal friends, Gatch, Glendenning, Drumgoole, and to Dickins—his own countryman—urging them on every ground, "if possible, to prevent a separation."

It was in vain. The time had come, and in this way, or some other way, American Methodism must cease to exist as "societies" within the Episcopal Church, and take its own place as one of the great American churches. The Fluvanna Conference appointed a presbytery, who ordained each other, and set apart other preachers. These went forth preaching, administering the Supper of the Lord, and baptizing. They were zealous, and many of the doubtful were won over to their way of thinking.

The next Conference, to be held at Manakintown, was finally to settle the question. If no one would yield his position, and no ground of compromise could be found, Episcopal Methodism was never to exist. And the movement, started with so much promise, would end in jangling divisions, without constitutional safeguards, driving each other to extremes of doctrine and policy, and into ultimate ruin.

Asbury foresaw only the danger of premature separation from the Episcopal Church, and from Wesley and English Methodism. But that was all that God needed that he should see; and as he led the societies to follow that light, and they followed it, the larger light grew upon their vision. During the year previous to the Manakintown Conference, he went forward with his round of work, faithfully as of old, though the dejection he was under rings in every page of his journal of that period. His sentences grow more and more elliptical. He is more dubious of results; more doubtful of himself. There were no "Glory's," no "Hallelujah's" that year. For once he faced a trouble great enough to throw his clear mind into confusion. "Part of the day taken up in writing; am not as collected as I ought to be, nor as I long to be," he writes; and, "Gave an exhortation; was greatly troubled in my mind." In agony he moans, "Never was confinement more trying; Lord, help me; I am weak." As the time draws nearer, he writes: "I am going to Sussex to the quarter meeting at the Fork. I fear there will be great commotions this Summer; God only knows what the end of these things will be; but 'Blessed are those people that are found watching.'"

Yet, amidst all the pain, and fear, and darkness, and confusion, one clear light shone unwaveringly before him, marking out the path in which he must go, even if he went alone. On the eve of the battle, which began with a meeting of the Northern preachers, and raged through two long weeks until the Manakintown Conference was brought to a close, Asbury completed his plan of campaign, making provisions in case of the defeat which he dreaded, yet could not but expect. "I am kept in peace," he writes, "and am casting my care upon the Lord. If I can not keep up old Methodism in any other place, I can in the peninsula; that must be my last retreat." Here was the full growth of that spirit which, when the neighborhood persecutions stopped the "large good meetings," set the boy to exhorting in his father's house. He is about to make his last stand. If all else fails, he can fall back upon his base. Beginning in the peninsula, he can start again to build up "Old Methodism" upon the American continent.

The Northern preachers met two weeks before the time of the Manakintown Conference. A committee came from the South and presented a letter. To the Northern preachers division seemed unavoidable. They determined to renounce their Southern brethren. Asbury presented his "Articles of Union." They were hard, and the Southern preachers could not make the concessions demanded. They came "back to their determinations, though it was like death to think of parting." Then Asbury rose up and presented the plan. Ah, not for nothing had his faithful soul labored through the years, and staggered under its load to the throne of prayer; not in vain had his heart yearned towards the brethren in America since that day on the ocean he "loved them, though he had never seen them." The ordinances were to be suspended for one year; in that time an effort would be made to arrange the matter in a manner satisfactory to all, and free from irregularities.

The committee from the South accepted this, conditioned upon the approval of the Manakintown Conference. Asbury, with Freeborn Garrettson and William Watters, was appointed to wait upon the Southern brethren. Trusting in God, but with heavy, fearful hearts, the little of army invasion advanced into Virgia. They lodged at a tavern. Garrettson talked with the landlord about his soul, and managed to pray with the poor old sinner twice. "Brother Garrettson," observed Asbury, "will let no person escape a religious lecture who comes in his way. Sure, he is faithful, but what am I?"

Praying, studying, writing letters, and preparing his "papers for the Conference" as he went, Asbury led his little army on to Manakintown. Here the sacramentarians were gathering in great force. Some indignation prevailed among the local preachers at the idea of compromise, or further postponement. The people seemed determined to have the ordinances.

On Monday, the eighth of May, seventeen hundred and eighty, the three rode into Manakintown, and went to the house of "friend Smith, where the preachers were gathered." Asbury says that he conducted himself "with cheerful freedom," but found there was separation in heart and practice. What a diplomat he was! How cunningly he hid beneath that "cheerful freedom" his almost breaking heart!

Their first plan seems to have been to attack the enemy in detail. Asbury approached John Dickins, while Watters and Garrettson each singled out a man. But Asbury found his "fellow-countryman," to whom he had written so earnestly and lovingly from his confinement in Delaware, opposed to further union with the Episcopal Church. Garrettson and Watters found their men inflexible. The first skirmish had gone against the invaders.

Conference sat. The three stood back. Then came Drumgoole out and joined himself with them, and they could rejoice a little in a sense of victory.

At length they were called in, and, like Paul, Asbury was permitted to speak for himself. Once more he stood in a meeting heavy with fate; yet not with promise of mighty efforts and heroic achievement, like that former meeting, when the "plain man out of the country" stood up and moved the people as he told what God had done for him, but full of peril and of dread to all that each of those who were there held dearer than his life. He read to the Conference Mr. Wesley's thoughts against a separation. He showed them his own private letters of instruction from Mr. Wesley. He told them of the action and wishes of the Baltimore and Delaware Conferences. He went through all the correspondence between himself and the Southern brethren. When he had made an end the Conference offered to withdraw from its position if he would get the circuits supplied with the sacraments by ordained clergymen. This he could not do.

Preaching time arrived. Asbury preached, and his text was: "Behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee." He preached as though nothing had been the matter. It was a warm and comfortable time. The preachers were pleased; the people were moved. Asbury came out of the pulpit with a hopeful heart.

When they met again in the afternoon the preachers were cooler. There had been some quiet electioneering among them. There was more debating, and no conclusion. With a heavy heart Asbury withdrew with Watters, Garrettson, and Drumgoole, and left the Conference to discuss the proposition to suspend their former action for a year.

An hour passed. An anxious hour heavy with prayer. They were called in to receive the answer of the Conference. The Conference declared that it could not submit to the terms of union.

Broken hearted, Asbury turned himself about to leave. "I then prepared to go to a neighbor's to lodge, under the heaviest cloud I ever felt in America. Oh, what I felt! Nor I alone, but the agents on both sides. They wept like children, but kept their opinions."

Crushed and bleeding, the three went into their Gethsemane to sweat and pray alone, before they took up their heavy cross, to bear it back to the North. Asbury agonized in his new lodging-place. Watters and Garrettson in the room above the one in which the Conference was sitting, travailed and sobbed in bitter grief. They were preparing for the retreat into the peninsula. And while they prayed the mind of the Conference was changed, and their hearts became one with the aching hearts of their brethren. Asbury returned to take his leave, to say that saddest of farewells of those who love and live, and yet must part, and found them agreed to refer the matter to Wesley, and to wait. John Dickins was to write the letter. Then was their mourning turned to joy. Watters preached on "Come thou with us, and will do thee good." They joined in a great love-feast. "Preachers and people wept, prayed, and talked: so that the spirit of dissension was powerfully weakened."

The next day, at Petersburg, Asbury, weak from fatigue and long suspense, and tormented with a nervous headache, held forth feebly at "Brother Harding's" on, "We know that we are of God." Triumphant rings the entry in his journal for that day. "I was so unwell that I could scarcely speak at all. Though having prevailed with God and man, I yet halt upon my thigh."

Cornersville Circuit.

DEAR DR. BOSWELL: We are progressing nicely with our work here; are beginning to make improvements on our parsonage home, which will insure a nice, comfortable home for our preacher. We are also making ready to ceil, paint, and otherwise improve one of our churches, having $135 pledged for this work.

We have observed Children's Day at three of our churches, with fine results. Collections more than doubled over last year.

Rev. R. P. Neblett, our Sunday-school Agent, was with us for two days recently, giving us two very fine lectures on Sunday-school methods and work, which was a great help and stimulus to my people and myself. His work among us was appreciated by everyone present. Bro. Neblett is the right man in the right place. He has sowed seed here I feel sure will bear much good fruit. I am looking forward with pleasure to his coming again in November.

Our third Quarterly Conference was held the sixteenth and seventeenth instant. Our loving and greatly admired presiding elder was present, and preached two very fine gospel sermons to the joy and edification of all present. The official members seemed in fine spirits, and reports were all encouraging, our assessments being nearly one-half paid, with pastor's and presiding elder's salary well up to date.

Next Sunday, the twenty-fourth instant, we begin our protracted meetings, and are in for continued work for about two months and a half, having averaged three sermons on Sundays for the past two months. You may readily see we are kept busy.

Will the editor and readers of our dear old ADVOCATE pray for us, that we may be successful in this part of the Lord's vineyard in building up his church and bringing souls unto Jesus? Love to all the brethren.

Yours in Christian bonds,

O. P. ARMOUR, P. C.

July 18, 1904.

Prudhomme Meeting.

DEAR DR. BOSWELL: At the request of the pastor, Rev. J. D. Nesom, I send you a few items from the Prudhomme City meeting. Bro. Turner, of New Iberia, did the preaching—plain, earnest, and heart-searching. It was enjoyed by all, and touched the hearts of many, as from the first they came forward to seek salvation. The meeting closed too early, as the altar was full, and many kneeling around who could not get to it. There were twelve accessions and some conversions. Six babies were baptized and five adults. I wish every church member could have heard Bro. Turner's solemn charge to the members as he commended this class (mostly young people) to their "love and care." It is always a solemn time to me to think we older Christians are in a large measure "our brother's keeper," and should do all in our power to "increase their faith, confirm their hope, and perfect them in love." Are we careful to do this? Do we not more frequently "offend these little ones" by our own inconsistencies and indifference to their spiritual development and growth in grace? Oh, how careful, then, ought we to live, knowing our influence is either helping souls to Christ, or driving them from him! Bro. Turner told them no meeting was a success that did not build up the prayer meeting and Sunday-school, and made it very plain that they were the institutions of the church that we all solemnly promise to support; also the church papers, etc. The meeting made glad the heart of the pastor, and he said he had received a wonderful uplift. He is going right on in meetings at all his appointments. His people are kind and thoughtful of their pastor and his family. There are many men—and women, too—who will pray and work, doing what they can to build up the Master's kingdom. Having no regular organist, at the pastor's request, I had the pleasure and privilege of assisting in the singing, and mingling with these dear people in this meeting, where our hearts were made glad when sinners come to Christ, and sad when so many resisted the Spirit's call, and would not come to Jesus.

Two weeks previous to this meeting one was held by Bro. Morse, of Texas, in which good seed was sown in the plain gospel preaching. Some of the brethren told me that old difficulties of years' standing were settled, and parties made friends who had not spoken to each other for years.

May God bless Bro. Nesom and his dear people, and give him many souls for his hire!

Yours in Jesus,

MRS. EMMA FOSTER.

Opelousas, La., July 19, 1904.

Walnut Grove.

DEAR DOCTOR BOSWELL: At our Conference in Meridian, last December, I was sent back to Harperville circuit, as supply, for the fourth year. My people received me gladly. I have been having fine congregations at all of my appointments, and we are getting along real well, I think. I have paid my assessment for Conference claimants in full. Am now devoting my time to the other collections ordered by the Conference with some degree of success, and hope and expect to bring up all collections in full.

We had the best financial report at our second Quarterly Conference that we have had at any second quarter since I have been on the work.

Bro. J. M. Morse, our presiding elder, is laboring faithfully and acceptably among us.

I have just closed my first protracted meeting on the work for this year, which was held at Good Hope. The meeting lasted five days. We only had two accessions to our church, and these were valuable accessions, and I trust both were soundly converted; but we had a gracious revival. Bro. J. C. Long, of North Neshoba circuit, assisted me, and did all the preaching after Monday night, and he preached in demonstration and power of the Holy Spirit, and Christian people were wonderfully blessed and built up. Our Baptist friends (who are very strong there) turned out almost en masse, and helped us. Bro. George Nutt, a Baptist minister raised in that community, attended a large portion of the time after Monday, and rendered valuable service. Bro. Joseph Gilmore, another Baptist minister raised there, also attended a portion of the time, and assisted us. Truly the Scriptures were verified which says: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" To God be all the glory.

Your brother in Christ,

IRVIN MILLER.

July 18, 1904.

The Arcadia Revival.

The latter part of May, Rev. John P. Lowry assisted the pastor at Arcadia in a series of revival services which proved a blessing to the entire community. The church was much awakened and strengthened in doctrine and experience, about twenty-five souls were saved, nine were received into the church on profession of faith, and two by certificate. The influence and effects of the meeting, we believe, will abide in the days to come. Bro. Lowry is a faithful preacher, an earnest, spiritual man, and a good singer. The frequent change in the personnel of our working force, and the irregular attendance of others, was a disadvantage we did not overcome. Notwithstanding this, there was a movement made and a success achieved for which we are deeply grateful to God.

JAMES E. LEWIS.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Reunion.

Thursday, July 28, 1904, there was at the Methodist parsonage in Gallman, Miss., a very happy, impressive, and inspiring gathering. The occasion was the reunion of "the house and lineage" of Rev. Henry P. Lewis and the wife of his youth. There were gathered under the parsonage "home-tree" to participate in the festivities of this reunion Bro. H. P. Lewis and Sister Lewis, who were married in November, 1859 ("both righteous before God, walking in all the commandments and ordinances of the Lord blameless"); six sons, three daughters, eighteen grandchildren, two great-grandchildren, two sons-in-law, five daughters-in-law, one grandson-in-law, and Rev. J. A. B. Jones and wife by special invitation. Five sons and one son-in-law, one brother, two nephews, and one nephew-in-law, are effective itinerant preachers in the M. E. Church, South. This Lewis family are the lineal descendants of that noted couple of precious memory, Quinnea and Martha—"Aunt Patty"—Lewis, of Pike county, Miss. "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon the earth; the generation of the upright shall be blessed; . . . the righteous shall be in everlasting remembrance."

A sumptuous dinner was served under the shade of the oaks in the front yard, and we did all eat and were filled, and they took up of the fragments that remained many baskets full.

The hours of this memorable day were made to fly "too fast away" by the enrapturing music furnished by this family of natural, cultured, and well-trained musicians—vocal and instrumental. We had solo, duet, quartet, and chorus. The tunes, the best in the world, such as make heaven in the home—for example, "Nearer, my God, to thee"—were sung, all the parts rendered in full voice, accompanied by piano, violin, and guitar.

A very impressive service was the baptizing of the infant son of Rev. John Lewis, of the North Mississippi Conference, by the grandfather, Rev. Henry P. Lewis.

May there be many more such happy reunions of this family before the final gathering!

"And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round his throne we meet."

J. A. B. J.

Hazlehurst, Miss., Aug. 2, 1904.

Timely Warning.

In a recent issue of the ADVOCATE appears a letter from Rev. J. W. Honnoll, Iuka, Miss., in which he speaks of certain utterances by the Bishop of Mississippi concerning the relation of the Methodist Church to the Episcopal.

First, I want to endorse the points made by Bro. Honnoll as to our connection with the Protestant Episcopal Church. One had as reasonably contend that it would be a blessing and advantage to the civilized world that the United States return to Great Britain, or that the whole of Central and South America return to Spain. The simple fact of having a history does not make either a nation or a church; indeed, some history had better never been made.

The Methodist Church grew out of the Episcopal Church just as the Christian church in the days of the disciples grew out of the Jewish; just as the Protestant grew out of the Reformation under Luther; just as the Episcopal itself grew out of the Romish under the edict of Henry the Eighth. So, in the days of John Wesley there was need of a gospel of holiness, which he preached, and which drew to it many thousands of people, both from the world and from the Establishment. Indeed, I have read somewhere that the Wesleys took with them all the spiritual element of the Establishment of that day. However, I did not start with the idea of discussing this much repeated question. If anyone is disturbed over the matter, I would recommend the late Dr. Abbey's writings, especially his "Ecclesiastical Constitution," or his "Ecce Ecclesia."

Upon the theory that the greater takes in the less, Bro. Honnoll's point is well taken. At the last Diocesan Council, held last May in Vicksburg, the number of communicants was reported for the State at less than 5,000, whereas Methodism numbers nearly, or quite, 100,000 (four or five to one). A few years ago Congress made an appropriation for cutting a canal from the Yazoo river, via the front of Vicksburg, into the Mississippi river. Now, no one ever thought of turning the Mississippi into the Yazoo, and no one ever speaks of the Mississippi canal, but of the Yazoo canal. You can't turn the Father of Waters into a rill, and so I think the illustration holds good.

I was surprised to see such utterances from the good Bishop. Having met him a few times, and having heard him in private and from the pulpit, and also having heard his suggestion of reciprocity to other churches in the matter of tendering houses of worship to others ("Dissenters," if you please), I had flattered the church over which he has the honor to preside that they had a conservative, broad gauge man as their leader, but I discover that it is the same old story that we are just a whit better than thou—a ruse to catch our young and artless ones. This writer wots of one Methodist Church which has been seriously affected by this specious argument. Certainly, such are not in place in a Methodist pulpit, or any other disagreeing.

T. B. HOLLOMAN.

July 28, 1904.

A Criticism.

DEAR DR. BOSWELL: The communication from Bro. J. W. Honnoll in regard to the New Order of Service, I think, needs some criticism. Bro. Honnoll is one of our best and, most of the time, wisest men, and he is one that has great influence among our young men; consequently, it makes it the more important that he be careful how he writes. His criticism of the New Order of Worship is, I think, too severe. We have a great church, and we consider all of our Bishops great and wise men. They are more responsible for this New Order than anyone else, or, at least, they are so considered. Most of us believe them competent to lead us, and we are willing to follow them, even in the New Order. This committee which was appointed was selected from our wisest and best men, and so was the committee from the M. E. Church. These, after earnest prayer and consultation, gave out the service. What are we, as obligated ministers of our church, to do? Rebel? Refuse to respect it?

Bro. Honnoll says if he was a young man, and had to go through with this service as we younger men are expected to do, that he would quit.

Now, is this not advising all of our young men who have just started in the ministry to quit? I can't understand it in any other way. Surely good Bro. Honnoll would not advise that. He seems to have a great aversion to "Gloria Patria."

Now, I can't see why anyone should object to a praise song that our fathers have been singing for more than fifteen hundred years. Some people dislike the Doxology as used by our church, and yet it has done more to establish the doctrine of the Trinity in the minds of the world than all of the rest of our songs combined. "Gloria Patria" is a twin sister to our Doxology. So let it be sung.

Bro. Honnoll says that this new service reminds him of negroes imitating white folks.

Now, so far as imitating the Episcopal Church is concerned, we have been somewhat on that line ever since John Wesley formulated our Standard of Doctrine and Rules of Government. All of our doctrines, polity, and order of worship were, in the main, an abridged or modified form of the Episcopal Church, and if we are going to do away with everything that has a semblance of Episcopalianism in it, we will have to throw away most of what we have and start anew. Let us, therefore, be loyal, and stand by our church in everything she, in her wisdom, thinks is for the good of all concerned; and if all our preachers will carry out in full the New Order of Service for a few months, I believe it will become the most appreciated service our church has ever had.

J. A. LEECH.

Black Hawk, Miss.

Wanted.

ITEMS FROM THE FIELD.

Lake Charles, La.

DEAR DOCTOR: We have just closed a very gracious revival in Lake Charles, conducted by Bro. J. B. Culpepper and his son, Burke. The services lasted more than three weeks, yet, during all that time there was scarcely a day without rain. The tent fell down once, but we put it up again, and continued the services. I believe the whole town has been lifted to a higher moral plane by the meeting. About seventy members were received by the different churches. More than fifty came to our church. I said we had just closed the revival, but I really think it has just begun. My prayer meeting has more than doubled in attendance, the Senior League has nearly doubled its membership, and the whole has become much more aggressive. As a direct result of the meeting, our congregation has decided to request the privilege of supporting Miss Janie Watkins for one year. She leaves, as your readers know, at an early date for China.

Bro. Culpepper and Burke did good, faithful work, such as will result in much permanent good to our town, and more especially to our own congregation. I am thoroughly satisfied with the meeting. Previous to the meeting I had received over forty new members, so that we have added about one hundred names to our roll since Conference. A large part of this development and growth must be credited to the excellent work done by Rev. R. W. Tucker, my predecessor in Lake Charles.

N. E. JOYNER.

Aug. 5, 1904.

Prudhomme Circuit.

DEAR DOCTOR: Some of the preachers of the Crowley district will remember a statement like this, made by me at the Crowley District Conference: "The Prudhomme circuit takes good care of its preacher and of its houses of worship. It has paid about three times as much this quarter for preacher in charge as it did the corresponding quarter last year. We must have a revival. It must become a soul-saving power."

Now, we have had the revival. In three meetings thirty have joined the church on profession of faith, and I think I saw more than a hundred brought to God. "I had rather be a doorkeeper in the house of my God than dwell in the tents of wickedness." Fraternally,

J. D. NESOM.

Aug. 5, 1904.

P. S.—Revs. Turner, Doss and Fontaine did the preaching.

Bethel, Miss.

DEAR DR. BOSWELL: We have just closed an eleven days' meeting at Bethel. Bro. McLemore, pastor of Olive Street, Memphis, Tenn., was with us, and preached with power and demonstration of the Spirit. I don't believe I ever heard anything superior to Bro. McLemore's preaching. The Holy Ghost spoke through him to the people. There were ten or twelve professions, and the church greatly blessed. One man that has been going to the mourner's bench for twenty years was converted. Dear Doctor, I will tell you his name, for you know him—C. L. Street. God came down in great power, and caused us to "rejoice with joy unspeakable and full of glory." Bro. McLemore "prays without ceasing," and that is where his power lays. The ministers of Christ must pray always if they succeed. "The effectual fervent prayer of a righteous man availeth much." God has always kept his promise; so, if we fail, it is our fault. Oh, may God give us his Spirit in great measure, and cause us to get out and do something for him! is my prayer.

We expect to begin another meeting Sunday. Pray that God may be with us. Bro. W. L. Storment is expected to be with us. May God's richest blessing be on you and the ADVOCATE!

J. E. GAULT, P. C.,
Bethel Circuit.

July 28, 1904.

Batesville, Miss.

DEAR BRO. BOSWELL: It has been a year of much sickness with us, but is abating now. Our work is moving on nicely. Just closed out a meeting at this place which stirred most of the religious element in our town. We are indebted to Bro. B. P. Jaco for most of the preaching, which was timely and eminently practical. We feel that the effects for good will abide. He uses no clap-trap methods, but is my ideal of an evangelist. Oh, brother pastor, in full sympathy with the pastorate and the itinerancy, let us help each other as we used to do, or do our own preaching.

This is our fourth year at Batesville, and only a little more than four months to Conference. A new field will have to be gone into by us, and nine others of our Conference, by virtue of time limitation. We will leave some good brother a very compact and pleasant work. May the remainder of the term be crowned with success! Fraternally,

D. W. BABB.

Aug. 2, 1904.

Scotland Chapel.

Closed meeting yesterday at Scotland Chapel. Success was more than hoped for. Three accessions to the church. This gives us forty-six members in four meetings. Meeting begins here at Walnut Grove to-morrow. Bro. Hardin will help in the meeting. We are hoping for victory here. Yours, etc.,

M. L. WHITE.

Walnut Grove, Miss., Aug. 5, 1904.

Ebenezer Church, Farmersville Circuit.

DEAR BROTHER BOSWELL: Our church is spiritually alive and in shape for the big ten days' tent meeting which will start on Aug. 5, to be conducted by our beloved pastor, Rev. J. G. Sloane, who will be assisted by Brother Sanders, of Shreveport, and a choir leader whose name I can not now recall. Brother Sloane is a fine pastor and a spiritual preacher. He preaches in the Spirit and talks in the Spirit, and he preaches sanctification and holiness, but not a sinless perfection. I wish Brother Barnett Wright could be with us in the tent meeting, as he is such a power in the pulpit. Best wishes for the ADVOCATE.

J. J. FUTRELL.

Aug. 3, 1904.

Bethel, Miss.

We have just closed a meeting at Bethel with good results. The Holy Spirit was with us in the first service, and continued with us every day—six days. Many souls were blessed; twelve, or more, were converted; twelve were added to the church. To God be the glory.

R. E. RUTLEDGE.

Hamburg, Miss., Aug. 5, 1904.

Hunter's Chapel Church.

DEAR DR. BOSWELL: We are in a gracious revival at Hunter's Chapel Church. Bro. J. H. Bass, pastor of Main Street Church, Water Valley, is doing the preaching, and doing it well. Several have been converted. Glory be to God. Pray for us.

R. T. NOLEN, P. C.

Aug. 3, 1904.

HOME CIRCLE.

His Mother's Corn-Bread.

Young Mrs. Gillmore watched her husband anxiously as he cut into a smoking pan of corn-bread.

"I do hope you'll like it, dear! I made it myself."

"It looks very good," replied Gillmore, as he helped himself liberally and shoved the pan toward her. "Last time we had it I thought it was a little too short."

"I know you did, and yet I was sure that Katie put in the right quantity of shortening."

"It crumbled all to pieces when it was cut. But it was better than the one we had Friday morning. That was soggy."

"That's the reason I was so particular about having plenty of shortening in the last one."

"You should learn not to go to extremes," said Gillmore. He had often thought that if he had not been a practical business man, he might have become a philosopher.

"Why, Martha," he exclaimed, after swallowing his first bite of the corn-bread, "I do believe that you put sugar in it!"

"Of course, Byron. It was only yesterday morning that you told me that your mother put some sweetening into her famous corn-bread."

"I said that mother used just a suspicion of sugar. This is really as sweet as cake, and I think you must have left out the salt Mother often said, 'Spare the salt and spoil the food!'"

"She must have been a remarkable cook," sighed Mrs. Gillmore.

"Indeed she was."

"I sometimes wonder," continued Mrs. Gillmore, gently, "if your boyish appetite did not have something to do with your relish for your mother's cooking."

"That boyish appetite explanation is getting pretty stale, Martha. I guess I always knew palatable food when I tasted it, even in my early youth. My mother was an expert."

"I heartily wish that she had bequeathed her receipts to your wife."

"It's one thing to be funny," Gillmore retorted, "but it's another to excel in cooking. Martha, do you put any white flour with the corn-meal?"

"Yes, some."

"Well, that's the trouble. It destroys the flavor of the corn."

"But, Byron, you have told me a number of times that your mother always mixed a little spring wheat flower with the corn-meal."

"Of course, I suppose a little is necessary, but you must use discretion."

"I don't seem to have any," murmured Mrs. Gillmore, wearily.

"Well, mother often said that some women were born cooks and some weren't." Gilmore took the last piece of corn-bread in the pan.

One night, a week later, Mr. Gillmore handed her an evening paper, opened at the household department page.

She glanced at a paragraph he had marked and read aloud: "Will some one kindly tell Martha, who is troubled about many things, how her husband's mother made corn bread? M. G., 1,000 Blank St."

"So they really printed it," she said, much amused. Gillmore joined in her laugh somewhat weakly.

Every day for two weeks the postman brought Mrs. Gillmore at least one letter, and sometimes half a dozen, from other housewives who had long been struggling to reach that height of perfection in cooking which their husband's mothers were said to have attained. They wrote in a spirit of sympathy for a fellow sufferer.

"Martha," remarked Gillmore, after listening with the air of a martyr to a dozen of the communications which Mrs. Gillmore had read him gleefully, "if you'll stop reading those ridiculous notes to me, I'll never say corn-bread to you again."

"Just one more, Byron, that you must hear. It's from your sister Lucy. She says she laughed till she cried when she saw my letter in the paper."

"Why? It didn't strike me as so wonderfully amusing. Read me what she says, please."

"'Poor, dear, busy mother,'" began Mrs. Gillmore, in a tone that she tried to make impressive, "'never was much of a cook. She had too much to do to bring up her hungry brood to be very particular about the cooking. I well remember how father used to fuss about her corn-bread. She never could reach his ideal of that dish. He wanted it just as his mother had made it.'"—Youth's Companion.

Fooling a Child.

Charlie stood beside the table watching the motions of his aunt's pen. The older children had gone back to school, but he was only in the kindergarten, and came home at twelve o'clock. It was the first of April, and he had boasted many times that no one had made a "fool" of him. To tell the truth, no one had tried.

"I know what you're writin' about," he remarked, as he saw his aunt make a number of queer little dots across the middle of a page.

She laughed, but did not tell him that the dots marked a break in the poem she was copying.

"Well, guess," she said, smiling into his wise face.

"About heaven," he answered promptly. "Those," pointing to the marks, "are the stars."

She laughed again, but he was so smart that a sudden notion of "fooling" him came to her mind.

"Charlie, could you mail a letter for me?" she asked.

"Oh, yes, Aunt Ellen, sure," was the eager reply. "I could climb easily."

She knew that the mail-box, only a few yards from the house, was beyond his reach, and climbing out of the question. Still, bent on fun, she drew a stamped envelope towards her, addressed and fastened it. Charley caught it up. His aunt allowed him to go a little way along the sidewalk before calling him to return. At her summons he stopped.

"Come back! Come back!" she cried. "That's an old letter, and no good. April fool!"

He stood still for some moments; then, as grave as a judge, and without one word, he walked into the house and laid the letter on the table. His aunt put her hand on his shoulder, but he shrank a little away. He was hurt and offended, but that was not the worst. All at once she saw her power over him was gone. If she who was writing about heaven, as he thought, could be mean enough to deceive him, what was sure?

"It's the last time I'll fool a child," Aunt Ellen confided to Charlie's father that evening. "Life is so beautifully real to our children that it is no wonder they believe in fairies. Dolls are people, and their houses homes, a toy soldier is a veteran, and a five-cent horn blows a summons to battle. I have just made a fool of myself, only pretending, while the dear boy believed me true. Charlie, where are you? Aunt Ellen is a real born April fool."—New York Observer.

Queen of the Household.

I knew a beautiful and wealthy woman who as a girl had been a reigning belle. Her old friends crowded about her, but she had no time for worldly amusements. She literally never lost sight of her children. She nursed the baby and bathed it herself. She inspected every meal the older children ate, and talked and played with them constantly. Her friends protested.

"You are degenerating into a mere nursemaid! You give yourself no chance to grow?" they said.

"God just now has given me nursing to do," she said quietly, "and I can grow in that line."

I lost sight of her for for three years. Then her husband removed to the country where I lived. Her children were at school, but she still kept close to them. She took drawing lessons with Mary, studied mathematics with Joe, and taught Jim history, coloring the dull dates with vivid stories of battles and heroes. Her mother-eye was on each child, and when a teacher drove one of them too hard the child was promptly brought home and turned loose on the farm for a few months. Her friends protested that she took no part in the moden affairs of women. She belonged to no clubs.

"I must be about my own business," she said.

Her husband was a large cattle grower. She knew his affairs to the least detail.

When Joe was ordained a minister she threw herself into his parish work. When Jim became a magazine editor she plunged into the works of modern writers and poetry, and read scores of manuscripts for him.

She is still living, still keeping step with her boys and husband. They carry all their worries to her; the consult her in all their plans.

Her life has broadened in their lives. Her friends still complain that she does no public work.

But "her children rise up and call her blessed."—Andora.

An Unknown Hero.

The name of one man who did his part on the Slocum will, perhaps, never be known. He was an excursionist—those on the island who watched could see that. When the fire was at its height he climbed out on the starboard paddle box of the steamer, and encouraging them with cool and quiet commands, picked six women in turn out of the struggling mass just below him and handed them down to the men on the deck of tug No. 7, of the New York Central Railroad, which had run up alongside. In a short time the fire had spread to the place where he stood, and the men below, no longer able to face the flames that were leaping out around them, called on him to jump. The man never flinched, but as the tug steered off he picked up another woman and with all his strength swung her clear and threw her into the outstretched hands below. His own clothes were on fire by that time, but still he did not jump, and the last the tugmen saw of him was when he fell senseless into the river. They watched for him to come to the surface, but he never rose again.—Evening Post.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., Prytania and Napoleon avenue (river side).

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. H. G. Davis, pastor; residence 1430 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N. Evans, Sup., 1234 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1423 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schule, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O. City Mission, 1026 Tchoupitoulas street; Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, Rev. S. L. Riggs, McDonoughville, La.

Christian Advocate

REV. JNO. W. BOSWELL. D. D.,
Editor and Publisher.

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TERMS.

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To Preachers of all denominations, half price.

Thursday, August 11, 1904.

SINGING THE LORD'S SONG IN A STRANGE LAND.

The reformers of New York, headed by Dr. Rainsford and Bishop Potter, both of the Protestant Episcopal Church, have long been considering the social problems of the city. Especially have they been interested in the poor—how to get them to Church, and how to save them from the use of mean liquor. Dr. Rainsford at one time, if we mistake not, proposed a saloon under the auspices of the Church, but the suggestion was not generally accepted, and no attempt made to act upon it. He next opened his chapel for a social hour, with the understanding that men might come without their coats, and smoke at their leisure. It was further stipulated that the meetings would not be of an exclusively religious character. The experiment was not a brilliant success.

Now comes the news that the reformers have opened a saloon called "The Subway Tavern." The purpose "is to serve pure liquor at low prices under the best possible moral conditions." This model saloon, if the published account is correct, did not attract great attention until the day of "formal opening," the second of August. On that day the reformers gathered; among them was Bishop Potter, the head of the Protestant Episcopal Church in New York. The Bishop made the principal address, in which he wished "every success to the movement," declaring: "This is the greatest social movement New York has ever known. It is a movement every one of you must take into account if you would save the republic."

The act of Bishop Potter, in thus giving encouragement to the liquor traffic and liquor drinking, had its immediate effects: It raised a storm of protest from the ministers and temperance people of New York. This, of course, the Bishop expected. He is not in sympathy with the advanced temperance sentiment of the age. His philosophy is: "Fight the devil with fire." If the people are killing themselves and destroying the republic at a rapid rate with bad liquor, give them pure liquor at low prices, and let them do the work deliberately and decently. As for the protests of the ministry—they are nothing. The next effect of the Bishop's address—which went faster than fire in dry stubble—was to attract great crowds to the reform saloon. The beer guzzlers from the slums—even from Bowery—came rushing in "like doves to the windows." The saloon was overcrowded. Men were eager to get "pure liquors at low prices." Possibly they saw an opportunity to redeem themselves from the curse of drunkenness by drinking unadulterated whiskey and beer sold "under the best possible moral conditions." This rush for "pure liquors at low prices" by besotted men, if kept up, will soon force the reformers to lay in a supply of cheaper stuff. Men who go into the liquor business are apt to yield to temptation. Bishop Potter's scheme for saving the republic will not work. Men were never saved from the appetite for strong drink by satisfying them with pure liquor at low prices.

The published account of the formal opening of this model saloon does not say that the exercises were opened with prayer, but it does say the meeting closed "by the singing of the doxology." Verily this was "singing the Lord's song in a strange land."

THE EPWORTH LEAGUE.

Is the Epworth League a spent force? We do not think it is. The great hurrahs that characterized the movement in its early days are no more—much to the advantage of the League. They simply stimulated without adding greatly to the development and strength of the institution. Many of them were attended by hundreds of young men and women for no other reason than that they could buy a ticket and go somewhere at reduced rates. But even this fails now to bring them together in as large numbers as formerly. In this respect the League is a spent force. Those who attended for the good to be done, and to be obtained, are as numerous and as devoted and as active as ever. That a League here and there, once flourishing, has ceased to live, may be true; but this does not prove that the League is dying out. The records at the central office show that it is constantly on the increase. Charters multiply, revenues enlarge, and the list of subscribers to the Era (a financial burden heretofore) is now more than sufficient to pay expenses. These things are evidences of life. Besides, the Leagues are working forces in all Churches where their true aim is maintained under the eyes and direction of a judicious and faithful pastor. Certainly, if a pastor is merely impulsive and impatient, without power to organize and keep at work, he will witness the death of his League, no matter how promising it may have been in its beginning. But, should his League die or become useless, he is not justified in thinking that the whole thing is a spent force.

Considering the purpose for which the League was called into existence—the development of Christian life and character among our young people—we can hardly conceive of anything better adapted to that end. The old-fashioned class meeting answered one purpose for which the League stands—the development of spiritual life. But we have no old-time class meetings, and, under existing conditions, if the League can take its place, we should by all means give it our endorsement and help. And if, in addition, it can stimulate and develop the working power of the young people, we are under double obligation to sustain it. Failing to do so, we are bound to lose, unless individual pastors employ their young people in some way of their own devising. This everyone of us is not capable of doing. Even if we were, it would be better to keep step, and march in line with the Church. This let us do.

A little more thinning out of the hurrah meetings even down to cutting out the Biennial International Epworth League Conference, and a little more attention to such assemblies as gather at Seashore Camp Ground, the better it will be for the League at large. The League is a great institution, but it can not work itself.

REFORM NEEDED IN NEW ORLEANS.

To undertake the reform of any well-defined evil in New Orleans would be a hopeless task. There are many hundreds of good people in the city who would gladly see a reform, but all they hope to accomplish just now is to fix attention on existing evils, and prevent matters from getting any worse. Yet even that is more than some dare expect. One evil is appalling. We mean the curse of liquor.

The Times Democrat, which can not be counted on the prohibition side, has, to our knowledge, for a long time been active in opposition to the multiplying of saloons in the city, especially on certain prominent streets, and in residence localities. In a leading editorial, of Aug. 7, the matter is treated at some length. It shows that there has been activity in the saloon business, the number of such places having increased in four years from 1,540 to 1,900, or at the rate of 90 saloons a year.

Nineteen hundred liquor saloons in New Orleans! This means that if New Orleans has 300,000 inhabitants, there is one saloon for every one hundred and fifty people—counting men, women, and children. This means, further, that if there is an average of five persons to each family in the city, only thirty men support each saloon. This is a fearful tax upon the people. Is it any wonder that the great majority of the people are poor? Is it any wonder that the Times-Democrat opposes so strenuously the promiscuous granting of liquor licenses? The wonder is, that the Times-Democrat is not out-and-out for the absolute prohibition of the liquor traffic.

Consider this liquor evil in connection with the Sunday traffic, Sunday sports, and other forms of Sunday desecration, not to mention other evils, he must be blind, or wholly deficient in moral sense or training, who does not see the necessity for a reform movement in New Orleans. The man who can do something more than agitate will have the prayers of the living, and hundreds unborn will rise up and bless his memory.

Judgment must begin at the house of God. Professed Christians in the city must cease to give aid and comfort to the enemy. But, alas! the majority of professed Christians here—of an unevangelical type—are on the side of the enemy. Where is any ground for hope? As long as the city is so dominated, saloons will continue to multiply, and their kindred evils will flourish.

A GENEROUS DONATION.

In another column will be found announcement by Dr. S. S. Keener of the generous donation of ONE THOUSAND DOLLARS "to the Endowment Fund for the widows and orphans of Louisiana ministers." The object of this donation commends itself to Methodists everywhere, and hundreds of our well-to-do people might follow the example with profit to themselves as well as to the needy ones left by our preachers, who have worn out their lives in serving God and his Church. Our last General Conference authorized the raising of an Endowment Fund of $5,000,000, and put an agent in the field, Dr. A. F. Watkins, who is giving all his time to the work. To raise the amount will not be the work of a few years, but every dollar given counts, and whether the money given goes into the general treasury or into the hands of Conference organizations, it relieves the anxiety of preachers and their dependent ones.

We hope to chronicle many donations to this worthy cause.

PERSONAL.

Rev. G. W. Bachman will attend both the Topisaw and Crystal Springs Camp Meetings, and, in addition to his work as colporter, he will represent the CHRISTIAN ADVOCATE.

Dr. DuBose's annual visit to the Seashore Epworth League Assembly is always hailed with delight by his many friends. His lectures and sermons this year were quite equal to any in the past.

Dr. F. S. Parker, Assistant Secretary of the Epworth League, was an active and efficient worker at the recent League Assembly. His lectures were regarded by many as about the best ever delivered at the Assembly.

Rev. S. H. Whatley has just closed a good meeting at Bayou Waxia, a new Church on Melville circuit. Twenty three souls were added to the Church, with "many more to follow." We rejoice with Brother Whatley in his great success.

It was announced that Bishop Morrison would preach for the Leaguers at Seashore Camp Ground last Sunday, but for some cause he failed to meet the appointment, much to the regret of his many friends. Dr. DuBose occupied the hour.

Mrs. Charlotte Hallaran Jones, daughter of the late Prof. Edw. Hallaran, of this city, and wife of Prof. S. J. Jones, Principal of Thos. Arnold High School, Salado, Texas, died at the King's Daughters' Hospital, Temple, Texas, July 17, 7 P. M.

The venerable Rev. H. D. Howell, superannuate, and one of less than half a dozen of the "Old Guard" now remaining who were on duty when this editor joined the Memphis Conference, is still able to preach occasionally. He had an appointment at Gloster, Miss., for last Sunday, morning and evening.

Rev. N. E. Alford, writing from Magnolia, Miss., says, "Revival meetings are being held with good results in conversions and accessions." Brother Alford is one of our faithful local preachers, and, if we mistake not, father of two or three itinerant preachers. We thank Brother Alford for kind words in behalf of the ADVOCATE.

Dr. S. S. Keener, presiding elder of the Crowley district, sends us the following items of interest: "Bro. Turner has succeeded finely in the subscription list for St. Martinsville Church. Culpepper's meeting at Lake Charles very successful. Fine meeting on Bro. Isbell's charge, Abbeville circuit. Several good meetings on Prudhomme circuit."

Rev. K. W. Dodson has taken no vacation this Summer. He is busily engaged in looking after the new church building, Parker Memorial, a cut of which we present in this issue of the ADVOCATE. He is so completely occupied that he can not spare the time to leave the city. His good wife, with the two children, will leave in a short while to spend a month at the old home in Arkansas.

Rev. J. W. Moore, rector of St. George's Episcopal Church, of this city, died early Monday morning, the eighth, after an illness of only a few days. He was in the prime of life, much beloved by the members of his parish, and highly respected by his fellow-Christians of all denominations. The Protestant Ministers' Alliance took suitable action, and through a committee, consisting of Revs. W. H. LaPrade, E. E. Rennie, and Richard Wilkinson, tendered the afflicted family the sympathy and prayers of the Alliance.

The contest for the Rhodes Scholarship in Tennessee, says the Advocate, "narrowed down to Mr. J. J. Tigert, of Vanderbilt University, and Mr J. A. Hardin, of the University of Tennessee." Before the committee came to a decision Mr. Tigert, learning that Mr. Hardin would be barred after this year by the age limit, generously offered to yield to Mr. Hardin, if the place could be held for him a year hence. The proposition, for final disposition, will be submitted, says the Advocate, "to the Rhodes Trustees in London." Mr. Tigert is a son of Dr. J. J. Tigert, our Book Editor. This generous act of Mr. Tigert will not go unrewarded.

From the Colporter's Desk.

The parsonage in Winona is nearing completion. It is a handsome and commodious building, and will be a comfortable home for the preacher and his family.

Rev. J. W. Bell, P. E., reports the Grenada district in good condition, and the preachers all in health and at work.

Rev. H. M. Young says that the camp meeting at South Union "was a great success, and much good was done."

Rev. P. E. Duncan is holding a meeting in Iuka this week, assisted by Rev. J. A. Bowen. The way has been well prepared by the pastor for the "special effort," and great results are expected.

Presiding Elder Dorsey is busy on the Winona district, helping the preachers in protracted meetings, and looking after the interests of the church, generally, in his official sphere. He is diligent; "never unemployed nor triflingly employed."

The protracted meeting affords a good opportunity to fulfill the duty of "preachers-in-charge" to see "that all the people are supplied with our books and periodicals." Almost any preacher can keep on hand a few Disciplines, song books, and other staple books of the church, and have at each meeting sample copies of the CHRISTIAN ADVOCATE, Children's Visitor, Go Forward, etc. And let the people see something of what their church is providing for their mental and moral culture. No preacher should be satisfied with the mere mention, occasionally, of these publications. Let them be shown, and their value to the individual and to the home emphasized. There is nothing that will more re enforce and maintain revival work than the reading of religious literature. John Wesley recognized this fact when he continuously exhorted the preachers laboring with him to be active in dispersing the books and tracts, in order to the promoting of the great revival. Let us be as wise in our day.

I have recently spent some time at Iuka Springs and Bolivar, Tenn., with my wife, for the improvement of her health, and am glad to report that she returned home greatly benefited.

I purpose attending both the Topisaw and Crystal Springs Camp Meeting, by invitation of those having charge, to render any service I can, ministerially and officially, for the promotion of the work for which the occasions are designed. May they be meetings of great spiritual power and influence!

Brother pastors throughout Mississippi, don't neglect to order from me hymn books, or Young People's Hymnal No. 1 or 2, for your revival meetings. G. W. BACHMAN.

Winona, Miss., Aug. 5, 1904.

An Urgent Appeal.

PLEASE READ IT.

To my friends in Mississippi and elsewhere, please help. A gentleman well known in Natchez (once lived here) offers, if we will raise $1,500, he will send us $1,000 to help remove Wesley Chapel Church to the nice lot we have bought on Pearl street, and put in a good state of repairs.

We have in cash and good subscription $650. and can sell our old lot for $350, making $1,000, so, will only have to raise $500 to secure this magnificent offer. We can't afford to fail.

Brethren and sisters, please help me in this emergency. It will be a great help to our church in this part of the city.

Now, who will help me on this $500? Wish some liberal ones would come to the rescue at once, as we want to do what we can right away. Wonder if some friend will not give me $100, or more, to pull me out of this difficulty? God will bless you that helps. Send to 675 Cemetery street, Natchez, Miss.

Yours faithfully,

A. D. MILLER.

Natchez, Miss., Aug. 3, 1904.

Louisiana Conference Institute.

The undersigned were appointed a committee to provide for the holding of an Institute for the Louisiana Conference. Having carefully canvassed the matter, we have decided that it is impracticable to hold such an Institute in the midst of the year; so we have decided to hold it in connection with the Annual Conference at Lake Charles, using the afternoons, and possibly the night before Conference. The programme will consist in lectures of special value to the young preachers by some of our leading men, and studies in the first three divisions of "Stevens' New Testament Theology" for post-graduate students. In order to make these studies a success, let each of the brethren who will pursue the post-graduate study get the book at once, and study the first three parts. A fuller statement of the programme will be issued later.

(Signed) J. M. HENRY,
R. H. WYNN,
W. W. DRAKE,
Committee.

Memorial Fund.

MR. EDITOR: With gratitude we would acknowledge the gift of one thousand dollars to the Endowment Fund for the Widows and Orphans of Louisiana Ministers, this amount to be called, "The Jesse J. McLeroy Memorial Fund." It is given by Mrs. C. A. McLeroy, the mother of Brother Jesse McLeroy and Mrs. Mary B. Nabors, his sister, given by them to carry out his wish. If possible, we hope to have this fund increased. May many other Louisiana Methodists follow in this line of benevolence! S. S. KEENER,

Pres't La. Conf., M. E. Church, South

A Good Meeting.

MY DEAR DOCTOR: My meeting in Hackley resulted in nine accessions to our church and a general religious awakening. Am planning to organize a church at said place. Blessing upon you and yours.

Fraternally, H. W. MAY.

Franklinton, La., Aug. 8, 1904.

Notice.

The third Quarterly Conference for the Brooklyn circuit will be held at Hickory Springs, instead of at Brooklyn, as published in the ADVOCATE. The Conference meets Sept. 3 and 4.

Fraternally,

J. O. BENNETT, P. E.

Arcadia, La., June 28, 1904.

Sunday-School Institute.

The Conference Sunday-school Institute for the North Mississippi Conference will be held Sept. 27-29, 1904, at Tupelo, Miss.

R. P. NEBLETT,
Field Agent.

Louisiana State Epworth League Cabinet.

President, J. V. Carter, Baton Rouge, La.

First vice-president, Rev. W. W. Drake, New Orleans, La.

Second vice-president, Miss Sallie Hollinsworth, New Orleans, La.

Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans, Covington, La.

Treasurer, Miss S. E. Cline, Howell P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La., 1905.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Rev. H. H. Estes at Greenbrier.

Rev. H. H. Estes, of Greenwood, Miss., last week assisted Rev. I. N. Flynn in a meeting at Greenbrier, on the Aberdeen circuit. He reports, under date of July 30, as follows:

Interest increased from the first service; slowly at first, more rapidly at last. We had a fine children's service on Wednesday, which was much enjoyed. I preached from this text, "Even so it is not the will of my Father in heaven that one of these little ones should perish." At the close I called for all children who desired salvation to come and give me their hand. I never had such a handshaking with children; they all came. Then I said, "This being the desire of the children, if mothers and father desire the same, come and give me your hand," and another great handshaking we had. We received 6 into the church on profession of faith, 1 by letter and 1 reclaimed—all grown people. Thursday night there were 40 penitents at the altar. Friday, at 11 o'clock, 15 penitents were at the altar, and we were compelled to close at 4 o'clock on Friday evening, and the meeting had just reached the point of interest at which we had hoped to open it on the Sunday before. We closed the meeting amidst shouting and weeping, and many put into our prayer book requests for prayer: I hope a host from Greenbrier will appear among the blood-washed throng whose robes shall be white and shining.

H. H. ESTES, L. P.

Benton Circuit.

We began a protracted meeting at Fletcher's Chapel the fourth Sunday in July, and closed on Thursday night; also the fifth Sunday and Saturday before was the time of our third quarterly meeting at that place. Dr. Weems came to help me, and did some of the best preaching of his life, but took sick and left us Tuesday afternoon. Bros. C. C. Evans and R. W. Thurman, when their meeting at Eden had to be postponed on account of sickness in that vicinity, kindly fell in with us, and remained to the close. Of course, we are always glad when we get more than we ask or think, when it is in the right direction. There were three accessions altogether, and the church greatly benefited. The aisles of the church has been laid with matting, and much-needed cleaning up on the cemetery near by.

C. McDONALD.

Benton, Miss.

World's Fair Visitors.

The pavilion erected by the Frisco-Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to vivit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ------, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday-school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903-04, $2.25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly.

G. W. BACHMAN, Colporter.

Winona, Miss.

Mrs. Mary McLauren Kyle.

On Friday morning, June 17, 1904, Mrs. Mary McLauren Kyle, wife of Hon. S. A. Kyle, of Batesville, Miss., passed from the earthly house of this tabernacle to her house not made with hands, eternal in the heavens. And she, doubtless, knows now what the Lord meant when he said, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there you may be also." The last days of her mortal life were spent in the home of her mother, Mrs. Mary F. Heflin, of Sardis, Miss. There she received the tenderest and most constant ministry that could be bestowed by skillful and watchful physicians, and the devoted hands of loving mother, husband, sisters, and brother. But skill and love failed to restore that radiant vitality that had gradually yielded to the pressure of the toil religiously devoted to those whom God had associated with her in the fortunes of life. It was not toil to her, but self-forgetful, gladsome service which her deft and ready hand was always glad to take up and carry to the borders of excess. It was the generous impulse and choice of a loving heart—the loving home heart. Indeed, it was a gentle, noble, lovable, charming life she lived in whose heart clustered the radiant virtues of Christian character. These were the motives and ornament of her daily life. All who witnessed her movements could easily appreciate the influence of her gentle, modest grace, and cordial kindness.

Mrs. Kyle was born Jan. 7, 1863, in Sardis, Miss., and was the daughter of Capt. W. D. and Mrs. Mary F. Heflin. The characteristics that marked her so distinctly in her noble womanhood were nascent in her childhood, so tenderly and carefully was she reared in that Christian home. She was the loving, gentle, obedient child; the generous, genial, and kind sister; the warm, hospitable friend. What she was to parents and others in the home circle she was to the church and her Lord in the higher and holier spheres of Christian living. From the earliest years of conscious responsibility till the close of her career she maintained in the church an unimpeachable fidelity to her Lord. Her religion was cheerful, hopeful, helpful and strong. Her own home in Batesville was the chief place of her power and the circle in which she shed the beautiful light of her unfading influence. She was the constant joy and devoted help of her husband, and the guide and example of her children. To these loved ones of her home she gave the full measure of her consecrated affection and energy. This was the labor of her love—the wealth of a Christian heart poured out in streams of life that will be perpetuated in the lives of her children. So has she lived and loved and wrought with loving obedience to the will of her Father in heaven, that she might have an inheritance incorruptible, undefiled, and that fadeth not away. No doubt lingers that out of this life of trial and spiritual training she has passed to the home of the soul, where Christ sits at the right hand of God. There she has found her noble father, who preceded her many years, and her sweet boy of five years, who went only three weeks before the mother, and whose taking away was so grievous a shock to the enfeebled mother. With that sorrow she passed down into the cold flood, to be caught up with the child into the inseparable society of the saints of God. There the bereaved may find them both and others who have gone before. Let these sorrowing ones follow the beautiful example of this charming Christian life, and find her at home in the beautiful city of God.

W. T. J. SULLIVAN.

From the Work.

DEAR DR. BOSWELL: Am having great success in my work; had two great revivals with Bro. Kelly at Boyce and West End, Alexandria. The meeting at Boyce was one of great spiritual power, with twenty-seven additions. At West End, Alexandria, we had sixty-four additions up until I left. The meeting was continued by the pastor and Bro. Flynn. West End will be a station another year. The revival almost doubled its membership.

Last week we closed a great meeting with Bro. P. M. Brown at White Chapel; something near forty additions. That fine country church aims to become a station next year.

I am here at Evergreen with Bro. Brown this week. This is a Baptist community. We have a few good people here, and hope to have a good meeting.

W. D. BASS.

Aug. 1, 1904.

P. S.—Any time correspondents lose my whereabouts, and wish to write me, address me at Corinth, Miss., and it will reach me.

W. D. B.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

Whitworth College Faculty Committees.

For the benefit of our students we announce here our various Faculty Committees for 1904-1905. It would be well for each prospective student to cut this list out and keep for reference during the session. Where it is thought likely that students and patrons would wish to make inquiries, the vacation postoffice of the chairman of the committee is given. The teachers residing in the town of Brookhaven have not been assigned to these duties.

Chapel Exercises—I. W. Cooper, H. G. Hawkins, Mrs. Lipscomb, Mrs. Marks, Miss McVoy.

Mail—Miss E. Spencer; Fayette, Mo.

Walking, East Campus after Walk, Saturday Sewing—Miss Blanche Stephens, Water Valley, Miss., and Misses Felder, McVoy, and Lin.

East Campus in General, Pin Money and Jewelry—Miss Drake.

Absence from Campus, Guests of Students, Sunday Quiet, Compound—Mrs. Josie Newsom, Yazoo City, Miss.

Copying and College News—Miss Lin.

Sports—Miss Bessie Galloway, Canton, Miss., and Miss French.

Registration—I. W. Cooper, H. G. Hawkins.

Night Study (also Saturday and Sunday nights' order)—Misses Drake, Simrall, McVoy, Lin, Spencer, Stephens, Galloway, Felder, Mrs. Lipscomb, Mrs. Marks, Miss French.

To and from Trains—Mrs. Marks, Miss Simrall, and (during school hours) Mrs. Newsom.

Dentistry—Mrs. Newsom, Miss Drake.

Dress, Ushers, Marching to Meetings—Mrs. B. W. Lipscomb, Jackson, Miss.

Marching to and from Dining-hall—Miss Simrall, Miss French.

Announcements, and Lost and Found—In chapel, Miss Marshall; in dining-hall, Mrs. Lipscomb.

Literary Schedule—Mrs. Lipscomb, Miss Galloway.

Piano Practice Schedules—Miss McVoy and other piano teachers.

Library—H. G. Hawkins, Miss Spencer, Miss Lin.

Weekly Inspection of Dormitories, Dining-hall, and Institute—Miss Stephens, Mrs. Lipscomb, Miss French.

General Care of Institute—Miss Spencer.

Lights and Windows—Miss Drake, Mrs. Newsom, Mrs. Lipscomb, Mrs. Marks, Miss French.

Yours sincerely,

I. W. COOPER, President,
H. G. HAWKINS, Dean.

Brookhaven, Miss.

A Retraction.

(From July Number "Ladies' Home Journal.")

In the May number of The Ladies' Home Journal we published, in the artical entitled "The 'Patent-Medicine' Curse," an analysis of "Doctor Pierce's Favorite Prescription," in which that preparation was represented as containing, among other ingredients, tincture of digitalis, tincture of opium, and alcohol. Immediately npon publication of the number a suit for damages was instituted by The R. V. Pierce Medical Company, of Buffalo, New York, proprietors of the preparation in question, against The Curtis Publishing Company, based upon the claim that none of the three ingredients was contained in the medicine.

. . . . . .

Upon the filing of the suit, we, of course, immediately looked into the published analysis. It appears that this particular analysis had been made, if made at all, fully twenty-five years ago. We, therenpon, employed three leading chemists in different cities to make an analysis of the preparation from bottles bought in the open market. These analyses, one and all, now show to us conclusively that not a single one of the ingredients mentioned by us in the analysis quoted—that is, either digitalis, opium or alcohol—was contained in the bottles analyzed. We then—the President of this Company and the writer—personally visited The R. V. Pierce Medical Company, at Buffalo, and were there convinced that the officers of the Company were absolntely trnthful in their claim that not one of these injnrious ingredients was contained in "Doctor Pierce's Favorite Prescription." Naturally, since the analysis we printed has been proved erroneous, the deductions made in connection with this preparation were unwarranted and unfounded.

Under these circumstances it is now perfectly plain to us that this magazine was unintentionally, but nevertheless absolntely misled in making the original statement, and we hereby, of our own volition, make this unqualified acknowledgment of our mistake to The R. V. Pierce Medical Company and to our readers.

The mistake was honestly made, but it was a mistake.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 9-16
Ordinary	8 1-16
Good ordinary	9 3-8
Low middling	10
Middling	10 5-8
Good middling	10 15-16
Middling fair	11 3-16
Fair	11 7-8

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	26 1-2 c
Off refined oil, in bbls, per gal	25 1-2 c
Prime crude oil, loose, per gal	20c
Prime C. S. cake, per ton, 2240 lbs	$26.50
Prime C. S. meal, per ton, 2000 lbs	$25.50
Soap stock, per lb	9c

Cotton Seed—

In sack, delivered at N. O., per ton, 2000 lbs	$17
In bulk, delivered at N. O., per ton, 2000 lbs	$16

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the homeseeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St. Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M. daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the homeseeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response. Address,

Passenger Traffic Department,
FRISCO SYSTEM,
SAINT LOUIS.

Whitworth Ranked in Class A of the Colleges.

We are rejoiced to announce that in the classification of schools made by our General Board of Education at Nashville, July 22, 1904, Whitworth was given rank in Class A of the colleges of our church, thus making it the only college for girls given this rank in the States of Mississippi, Louisiana, Texas, Arkansas, and Tennessee. See page 8 in the Nashville Advocate, of Aug. 4, and the forthcoming Annnal Report of the General Board of Education.

We desire here and now to thank the former presidents of the college who took the initial steps in this direction, and we trust that they will feel that this is in great part their triumph. We wish to thank our teachers also, and especially Whitworth students who from time to time have had their courses of study made harder and harder, and their day of graduation postponed, in order that the college might gain the above result and achieve this literary prestige.

I. W. COOPER,
H. G. HAWKINS.

Brookhaven, Miss., Aug. 6, 1904.

Camp Meeting Notices.

The Bluff Creek Camp Meeting will begin Aug. 19, and continue ten days. Preachers will be entertained free. Hotel accommodation for visitors. Conveyances can be had from Clinton out and back. O. E. TOWNSEND, Pres.

The Rapides Camp Meeting will commence Saturday, Aug. 20, and continue nine days. All are invited to attend. Hotel accommodations at reasonable rates. Hacks will meet all trains at Boyce. For further information address W. F. TEXADA, Quadrate, La.

Bethel Camp Meeting will open Aug. 18, and continue ten days The grounds are situated twelve miles from Centreville and ten miles from Woodville, Miss. Ample accommodations. Preachers entertained by tenters free. No gate fee. Fine spring water.

W. G. FORSYTH, P. C.
T. W. ADAMS, P. E.

Topisaw Camp Meeting will begin Aug. 12, and continue until Aug. 19. All the preachers of the Brookhaven district are invited to attend, and also preachers from other districts who desire to attend. Hack accommodations from McComb City, out and back, free. Hotel accommodations for visitors. Preachers entertained free.

P. H. HOWSE, P. C., for Com.

The thirty-third annual camp meeting of the Henington Camp Meeting Association will convene on this well-known ground Thursday, Aug. 18, 1904, and continue for eight days. Rev. B. F. Jones, presiding elder of the Brookhaven district, will have charge of the services, and has arranged for special ministerial assistance.

The great improvements on the campus and buildings, with a spacious hotel and restaurant, warrant the assurance that all visitors will find ample accommodation at moderate rates Boarding can also be had in cottages owned and occupied by residents on the ground. Ministers of the gospel are especially invited, and will be provided for free of charge. Rooms or cottages can be rented cheap. The usual entrance fee of fifty cents will be required; ickets good during the meeting. Daily tickets, twenty-five cents.

The I. C. R. R. will give the usual reduction of fare between Canton and McComb, and all immediate stations.

The Henington Camp Meeting has long been known as a delightful resort for rest and social intercourse, with religious privileges helpful to all who come.

J F. SEXTON,
Chairman Ex. Com.

Mobile and Ohio Railroad. Only $42.80 New Orleans to Denver, Colorado Springs, or Pueblo, and return, returning in 21 days; every first and third Tuesday, June to December inclusive. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A., 229 St. Charles street, New Orleans, La.

Wanted.

A Christian young man, who has had experience with machinery, to run steam pump and look after boiler and waterworks plant in Meridian Male College to pay part expenses in College.

Address M A. BEESON, Pres, Meridian, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

CROWLEY DIST.—THIRD ROUND.

Franklin	July 9, 10
Lafayette	16, 17
New Iberia	17, 18
Patterson	23, 24
Morgan City	24, 25
Grand Chenier	30, 31
Abbeville	Aug. 6, 7
Crowley	13, 14
Rayne	14, 15
Gueydan	17
Prudhomme	20, 21
Lacassine	24
French Mission	27, 28
Lake Charles	Sept. 3, 4
Jeanerette	7
Sulphur	10, 11
Jennings	14
Indian Bayou	17, 18

S. S. KEENER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Felicity	July 3
Louisiana Avenue	10
Parker Memorial	a. m.. 24
New Orleans Mission	p. m.. 24
Carrollton	31
Dryades	a. m..Aug. 7
Rayne Memorial	p. m.. 7
Carondelet	14
Burgundy	17
Algiers	18
McDonoghville, at Wesley	21
Mandeville, at Talisheek	24, 25
Slidell, at Pearl River	27, 28
Covington	Sept. 4

WM. H. LAPRADE, P. E.

BATON ROUGE DIST.—THIRD ROUND.

St. Francisville, at St. F.	July 9, 10
Baker, at Blackwater	16, 17
Baton Rouge, Second Church	17, 18
Live Oak, at Denham Springs	23, 24
E. Feliciana, at Clear Creek	30
Clinton	31, Aug. 1
Port Vincent, at New River	6, 7
Wilson, at Betoville	13
Jackson, at Ethel	14, 15
Ponchatoula, at James Chapel	20, 21
Pine Grove, at Tickfaw	27, 28
Franklinton, at Pleasant Valley	Sept. 3, 4
Amite	7
St. Helena, at Day's	8, 9
Kentwood, at Pine Ridge	10, 11
Baton Rouge, First Church	18, 16
Zachary	20, 21

F. N. PARKER, P. E.

MONROE DIST.—THIRD ROUND.

Lake Providence	July 2, 3
Harrisonburg, at Pine Hill	10, 11
Rayville, at Little Creek	16, 17
Bastrop, at Pickett's	23, 24
Delhi and Tallulah, at D. (Dist. Conf.).	27-31
Bonita, at Bonidee	Aug. 6, 7
Mer Rouge, at M. R. (preaching at 8 P. M., Sunday; Quarterly Conference, 2 P. M., Monday)	7, 8
Gilbert, at ———	13, 14
Floyd, at ———	20, 21
Waterproof	27, 28
Monroe	Sept. 4, 5

J. A. PARKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria	July 2, 3
Lecompte, at Chicot	9, 10
Melville, at Rosedale	13
Simmsport, at Marksville	16, 17
Opelousas, at Bellview	23, 24
Colfax, at Colfax	30
Natchitoches	Aug. 3
Boyce, at West Alexandria	4
Bunkie, at Evergreen	6, 7
Columbia	10
Jena	13, 14
Pollock and Winfield	20, 21
Dry Creek	27, 28

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—THIRD ROUND.

Homer, at Homer	July 1
Haynesville, at Colquit	2, 3
Gibbsland, at Oak Grove	7
Lanesville, at Rocky Comfort	9, 10
Arcadia, at Arcadia	14
Ruston, at Ruston	17, 18
Ringgold, at Grand Bayou	23, 24
Vienna, at Simsboro	30, 31
Minden, at Minden	Aug. 7, 8
Downsville, at Pine Grove	13, 14
Farmersville, at Greenville	20, 21
Bienville, at Mill Creek	27, 28
Calhoun, at Indian Village	Sept. 1
Brooklyn, at Brooklyn	3, 4
Vernon, at Longstraw	10, 11
Valley, at ——	14
Jonesboro and Antioch	17, 18

J. O. BENNETT, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Grand Cane, at Stonewall	July 16, 17
Mooringsport and Greenwood, at Caddo.	23, 24
Provencal, at Shady Grove	30, 31
Shreveport, First Church	11 a. m..Aug. 7
Texas Avenue	8 p. m.. 7
South Bossier, at Alleutown	13, 14
Pleasant Hill, at Rocky Mount	20, 21
Hornbeck, at Prospect	27, 28
DeRidder, at Neome	28, 29
Pelican, at Wm.'s Chapel	Sept. 3, 4
Keatchie, at Longstreet	10, 11
DeSoto, at ———	11, 12
Leesville station	17, 18
Bon Ami station	18, 19
LaChute and Lake End, at Lake End	24, 25
Coushatta, at Coushatta	25, 26
Wesley	26, 27
Zwolle	Oct. 1, 2
Mansfield	2, 3
Gilliam, at Sunflower	8, 9
Benton, at Beutou	9, 10
North Bossier, at Concord	10, 11
Many, at Ft. Jessup	15, 16

J. R. MOORE, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

In Part.

Merigold	31, Aug. 1
Lyon	7, 8
Cleveland	14, 15
Cleveland circuit	21, 22
Duncan	28, 29
Coahoma	30

T. W. DYE, P. E.

SARDIS DIST.—THIRD ROUND.

Cockrum, at Cockrum	July 2, 3
Coldwater, at Coldwater	9, 10
Wall Hill, at Bethel	16, 17
Tyro, at Free Springs	23, 24
Longtown, at Mastodon	30, 31
Senatobia	Aug. 4
Arkabutla, at Harmony	6, 7
Courtland, at Chapel Hill	13, 14
Batesville and Wesley, at Wesley	20, 21
Eureka, at Cold Springs	27, 28

W. T J SULLIVAN P. E.

GRENADA DIST.—THIRD ROUND.

Slate Springs, at Benela	July 2, 3
Ellzey, at George's Chapel	9, 10
Water Valley circuit, at Taylor's	16, 17
Coffeeville, at Goshen	20
Grenada circuit, at Holcomb	23, 24
Toccopola, at Mayhew's Chapel	30, 31
Charleston and Oakland	Aug. 6, 7
Harrison, at Ebenezer	9
Paris, at Banner	13, 14
Minter City and Strathmore	20, 21
Water Valley, Wood Street	28

JNO. W. BELL, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona circuit, at Chesterville	July 2, 3
Amory and Nettleton, at Smithville	9, 10
Buena Vista circuit, at Ashury	13
Prairie circuit, at Paine's Chapel	17, 18
Atlanta circuit, at New Hope	23, 24
Montpelier circuit, at Friendship	30, 31
Houston and Wesley, at Houlka	Aug. 6, 7
Aberdeen circuit, at New Hope	13, 14
Okolona circuit, at Moore's Chapel	20, 21
Nettleton circuit, at New Chapel	26
Fulton circuit, at Van Bureu	27, 28

Education and report of committees will occupy prominent places in the Quarterly Conferences of this "round."

J. C. PARK, P. E.

WINONA DIST.—THIRD ROUND.

Itta Bena, at Sidou	July 9, 10
Winona station	12
Greenwood station	15
Carrollton station, at Valley Hill	16, 17
Eupora and Mabeu, at Walthall	21
Black Hawk, at Sweetwater	23, 24
Carrollton circuit, at Euon	28
Vance, at Vance	30, 31
Webb, at Cherry Hill	Aug. 6, 7
Ruleville, at Sandy Bayou	11
McNutt, at Shellmound	13, 14
Moorhead	18
Vaiden, at Kilmichael	20, 21
Mars Hill	25
Winona circuit	27, 28
Indianola, at Faisonia	Sept. 1
Tom Nolen	3, 4

THOS. H. DORSEY, P. E.

DURANT DIST.—THIRD ROUND.

Pickens, at Richland	July 2, 3
Ebenezer, at Ebenezer	3, 4
Tchula, at Tchula	9, 10
Sturges, at Bethel	16, 17
Chester, at South Union	24, 25
Ackerman, at Salem	30, 31
West, at Bowling Green	Aug. 6, 7
Lexington	7, 8
Kosciusko station	13, 14
Kosciusko circuit, at Salem	14, 15
Poplar Creek, at Salem	20, 21
McCool, at Chapel Hill	27, 28
Louisville, at Mt. Pleasant	Sept. 3, 4
Rural Hill, at White Hall	4, 5
Inverness	10, 11
Belzona	11, 12

W. S. LAGRONE, P. E.

CORINTH DIST.—THIRD ROUND.

New Albany circuit, at Bethlehem	July 2, 3
Ripley and New Hope, at Dumas	12
Jonesboro circuit, at Falkner	14
New Albany and Ingomar, at Glenfield.	16, 17
Kossuth circuit, at Wesley Chapel	23, 24
Mantachie circuit, at Mooresville	27
Blue Springs circuit, at Bethel	30, 31
Booneville circuit, at Double Springs	Aug. 6, 7
Belmont circuit, at Pattersou's Chapel.	13, 14
Guntown and Baldwyn, at Lebanon	19
Wheeler's circuit, at Gamell's School-house	20, 21
Burnt Mills circuit, at Mt. Pleasant	27, 28
Marietta circuit, at Gilmore's Chapel	30

W. C. HARRIS, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Byhalia	July 2, 3
Shawnee	9, 10
Cornersville	16, 17
Waterford	23, 24
Abbeville	30, 31
Mt. Pleasant	Aug. 6, 7
Randolph	13, 14
Pontotoc	17
Bethel	20, 21
Potts Camp	27, 28
Ashland	Sept. 3, 4

EUGENE JOHNSON, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	July 3, 4
Starkville	9, 10
Starkville circuit	10, 11
Hehron, at Memphis	16, 17
Crawford, at Trinity	23, 24
Columbus, First Church	24
Brooksville, at X-Prairie	30, 31
Macou	Aug. 6, 7
Shuqualak, at Salem	13, 14
Mayhew, at ——	20, 21
Winstonville, at ——	27, 28
Cumberland, at ——	Sept. 3, 4
Cedar Bluff, at ——	4, 5

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Meridiau, Central	11 a. m..July 10
Meridian, Seventh Aveuue	8 p. m.. 10
Meridian, South Side	17, 18
Shubuta, at Quitman	Fri.. 22
Middletou, at State Line	23, 24
Meridian, West End	Wed., 8 p. m.. 27
Enterprise, at Mayerhoff	30, 31
Matherville, at Andrews Chapel	Aug. 6, 7
Winchester, at Fedora	Fri.. 12
Waynesboro, at Chicora	13, 14
Chunkey, at Concord	Tues.. 16
Meridian, East End	Fri., 8 p. m.. 19
Poplar Springs	20, 21
Daleville, at Andrew Chapel	Wed.. 24
Pachuta, at DeSoto	27, 28
Wayne mission, at Mt. Pleasant	Tues. 30
Vimville, at Pleasant Hill	Sept. 3, 4
Porterville, at Mt. Hehrou	Wed.. 7
Biunsville, at Blair's Chapel	Fri.. 9
North Kemper, at Spring Hill	10, 11
DeKalb, at Marvin	Tues.. 13
Lauderdale	Thurs.. 15
Leaksville, at Avery	17, 18

Brethren, please see to it that Questions 17, 20 and 22 are answered as the Discipline requires.

W. M. SULLIVAN, P. E.

SEASHORE DIST.—THIRD ROUND.

Bay St. Louis	Sat. and Suu..July 9, 10
Pearlington and L., at Logtown	Mon. p. m.. 11
Gulfport: 25th Aveuue	Tues. p. m.. 12
Gulfport: 28th Street	Wed. p. m.. 13
Ocean Springs, at Mississippi City	Thurs.. 14
Pascagoula	Fri.. 15
Escatawpa, at Mary Denny Memorial	Sat. and Sun.. 16, 17
Moss Point	Sun. p. m. and Mon. a. m. 17, 18
Biloxi	Sat. and Suu.. 23, 24
Brooklyn, at Bond	Mou.. 25
Wolf River, at Cæsar	Sat. and Sun.. 30, 31
Carriere, at Nicholson	Mon..Aug. 1
P. and Purvis, at Poplarville	Tues.. 2
Lumberton	Wed.. 3
Columbia	Fri. p. m.. 5
Hub, at Paine Chapel	Sat. and Sun.. 6, 7
Eastabutchie, at Tuscanola	Sat. and Sun 13, 14
Coalville, at Poplar Head	Tues. p. m. and Wed. 16, 17
McHenry and W., at Howisou	Thurs.. 18
Vancleave, at Mt. Zion	Sat. and Sun.. 20, 21
Lucedale, at Ward	Sat. and Sun.. 27, 28
New Augusta, at Merrill	Mon. p. m. and Tues. a. m. 29, 30
Hattieshurg: Main Street	Wed. p. m.. 31
Hattiesburg: Court Street	Thurs. p. m.Sept. 1
Williamsburg, at Oak Vale	Sat. and Sun. 3, 4
Mt. Olive, at Mt. Olive	Mon. p. m.. 5
Collins, at Collins	Tues.. 6
Mt. Carmel and S. Creek, at Santee	Sat. and Sun 10, 11
Sumrall, at Advance	Tues.. 13

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

First Church, Jacksou	11 a. m..July 3, 4
Capitol Street, Jackson	8 p. m.. 3, 4
Lintonia, at Short Creek	11 a. m.. 9
Yazoo City, First Church	10, 11
Piuola, at Wethersby's	10 a. m.. 15
Braxton, at D'Lo	11 a. m.. 16
Floreuce, at Harrisville	4:30 p. m.. 16, 17
Deasouville, at New Hope	11 a. m.. 22
Madison, at Pearl River	23, 24
Tranquil	11 a. m.. 30
Beuton, at Fletcher's	30, 31
Palmetto Home, at Scarbrough's	Aug. 6, 7
Lake City	11 a. m.. 13
Flora, at Bentonia	14, 15
Sharou	11 a. m.. 20, 21
Canton	8 p. m.. 21, 22
Fannin	11 a. m.. 27, 28
Thomasville	11 a. m.. 27
Brandou	8 p. m. and 8 a. m.. 28, 29

JOHN W. LEWIS, P. E.

VICKSBURG DIST.—THIRD ROUND.

Satartia, at W. C.	July 2, 3
Rolling Fork	10, 11
Anguilla, at Bethel	16, 17
Utica, at Cayuga	23, 24
Port Gibson	30, 31
Cary, at Grace	Aug. 6, 7
Edwards, at Bovina	13, 14
Hermanville, at Sarepta	20, 21
Warren, at Red Bone	27, 28
Rocky Springs	Sept. 3, 4
Mayersville, at M.	10, 11
Bolton, at Brownsville	17, 18
Vicksburg, Crawford Street	25, 26
Vicksburg, Washington Street	25, 26

W. H. HUNTLEY, P. E.

NATCHEZ DIST.—THIRD ROUND.

Meadville, at Oak Grove	July 2, 3
Barlow, at Braudywine	16, 17
Gloster, at Camp Ground	22-30
Homo Chitto, at Rosetta	Aug. 6, 7
Percy Creek, at P. C.	13, 14
Woodville	14, 15
Wilkinson, at Mars Hill	20, 21
Centreville, at Bethel C. G.	24, 25
Liberty, at T. Chapel	Wed.. 31
Washington, at Kingston	Sept. 3, 4
Harriston, at Rodney	10, 11
Hamburg, at Roxie	17, 18
Fayette, at Martin	24, 25

T. W. ADAMS, P. E.

Gloster, Miss.

FOREST DIST.—THIRD ROUND.

Ellisville circuit, at Oak Bowery	July 2
Ellisville station	3, 4
Eucutta, at Boyle's Chapel	Tues.. 5
Vossburg and Heidelberg, at Saundersville	Thurs.. 7
Laurel, M. Street (preaching at 11 A. M., Sunday; Quar. Conf., 9 A. M., Monday)	10, 11
Laurel, Fifth Avenus and Kingston (preaching at 7:30 P. M., Sunday; Quar. Conf., Saturday)	10, 9
Rose Hill, at Pleasant Grove	Tues.. 12
Lake, at Carr's	Thurs.. 14
Walnut Grove, at Pleasant Hill	Sat. and Sun 14, 15
Harperville, at Cantrell	17, 18
Decatur, at Conehatta	Wed.. 21
Newtou and Hickory, at Hickory	31, Aug. 1
Forest, at Pulaski	2
Carthage, at Conway	6, 7
Philadelphia, at Waldo	Tues.. 9
Indian Missiou, at Coglan's School-house	Wed.. 10
Edinburg, at Liberty	Thurs.. 11
North Neshoba, at Mt. Pisgah	13, 14

J. M. MORRIS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Fernwood, at Pisgah	July 2, 3
Magnolia	3, 4
Osyka, at Steven's Mill	9, 10
Adams, at Ebenezer	16, 17
Summit, at Cold Springs	a. m.. 23, 24
Bogue Chitto	p. m.. 23, 24
McComb, Centenary	Fri. p. m.. 29
McComb, LaBranch St	30, 31
Tylertown, at Hopewell	Aug. 6, 7
Providence, at Monticello	13, 14
Topisaw, at Topisaw	Tues.. 16
Gallman, at C. S. Camp Ground	Sat.. 20
Crystal Springs	Mon.. 22
Bayou Pierre, at Pleasant Valley	27, 28
Hazlehurst	28, 29
Brookhaven	Wed.. 31
Pleasant Grove, at Tilton	Sept. 3, 4
Pearlhaven, at Bethel	Wed.. 7
Caseyville, at New Hope	Thurs. a. m.. 8
Terry, at Forest Hill	10, 11
Beauregard, at Beauregard	a. m.. 17, 18
Wesson	p. m.. 17, 18

The brethreu will kindly give special attention to Questions 17 and 20. The committees will please be prepared to promptly answer Question 22.

B. F. JONES, P. E.

Notice.

To the Pastors of the North Mississippi Annual Conference, M. E. Church, South—

BRETHREN: You will relieve your Sunday-school Board of great embarrassment if you will send at your earliest convenience your Children's Day collection to your treasurer. Send personal check, or exchange, or express money order.

J. A. LEECH, Treas.

Wednesday Excursions.

The New Orleans and Northeastern and East Louisiana railroads will, on Wednesday, April 6, inaugurate, as usual, Wednesday excursions to Covington, Abita Springs, Pearl River and intermediate points. Train will leave New Orleans, 7:40 A. M., returning, arrive New Orleans at 7:05 P. M.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. ELIBABETH WARE HARDIN GREER was born at Tompkinsville, Monroe county, Ky., March 14, 1823, and died July 4, 1904. She was buried at Holly Springs, Miss., July 5, 1904. She came to this State at eleven years of age on horseback; landed at Holly Springs when one house composed the town She professed religion at twenty years of age, and joined the Methodist Church; was married in 1848 to the Hon. R. S. Greer; was a continuous reader of the church organ for sixty years. The first mission work she ever did, a neighbor gave her a hen and chickens. She raised and sold, and gave to the cause of missions. She did mission work among the slaves before the war. Sister Greer was a devout Christian. I have been her pastor for eighteen months, and can truly say she loved her church, and cheerfully supported its institutions. She was a faithful mother to her children, always looking after their interest, and giving kind words of warning. No one will realize the sorrows and gloom caused by her death like her children. Sister Greer was a sufferer for several years before her death, though she had every attention possible at the hands of loving and devoted children. Dr. A. T. Greer (her son) stood by her bedside with that childlike love and devotion, administering to her wants, but God needed her up higher. She was converted in the old-time way—at the mourner's bench. God's Spirit came upon her in great power, and with the brightness of a noon-day splendor, and it grew brighter and brighter until death opened the gate, and admitted her in the presence of Him who gave his Son to die for her. May God bless and comfort the sorrowing ones left behind, and in the sweet by-and-by all be gathered to that bright home above! G. W. STRICKLAND.

Though not wholly unexpected, this community was painfully bereaved by the death of Mrs. ELLEN MASON (nee Eagan), June 10, 1904. While unlike Elijah, whose ascension was witnessed by human eyes, "the chariot of Israel and the horsemen thereof" came unseen by the anxious watchers, and bore her spirit to that "house not made with hands, eternal in the heavens." The church in Hazlehurst, Miss., mourns the loss of one of the most consistent and zealous members. Notwithstanding increasing feebleness through many years, until her last fatal illness (paralysis), a few months before her death, she was ever at her post of duty, a regular participant in the services each Sunday in the church of God; always at the weekly prayer meeting; abundant in good works, to the full measure of ability; holding up the hands of her pastor by her presence at every service, and by words of comfort; no greeting more cheerful, no counsel more reliable; no friendships more cordial, true, and pure. A devoted child, sister, wife, mother; what more can be said? We will sadly miss her, but the angels loved her more. She has gone to that heavenly rest, and dear ones, if only faithful, will meet her again "in the sweet by-and-by." A great shadow had fallen across her pathway in the recent death of an only daughter, but out of this darkness came light, a rainbow of promise upon the cloud, assuring her soul, and she fully realized that the shadows were only God's love in disguise. May we all meet in that home of the blessed, where sin and sorrow can never enter!

J. H. P. J.

ELLA ANN CALHOUN, daughter of the late Joseph C. and Sarah A. Calhoun, was born in Mobile, Ala., Nov. 10, 1847; reared and educated in her native city, where, on Dec. 8, 1869, she was married to Wm. Hunter Harlan, of Noxubee county, Miss.; died in Noxubee county, Miss., June 20, 1904. She professed religion in early childhood, and remained steadfast to the end of her life. Sister Harlan was very modest in her claims, but showed her loyalty and devotion to duty by a ready response to every call of her church. She visited the sick and distressed as occasion demanded, and she had opportunity, and to such, among the many laborers on her husband's plantation, she was a ministering angel. I caught the last request made of her husband, and in that request her noble life is summarized. She said, "Be good and kind to the needy and sick, and help them all you can." For many years, and up to her death, she was organist of her church, and was always at her post of duty when not providentially hindered. She awaits the resurrection in the Odd Fellows' Cemetery, Macon, Miss. She was a sister of W. J. Calhoun, of Purvis, Miss.; J. B. and Miss Amanda Calhoun, of Mobile, Ala.; Mrs. R. H. McDougall, of Atlanta, Ga.; and Mrs. Jno A. McLeod, of Hattiesburg, Miss., who, with her husband, five children and four grandchildren, survive to suffer the pangs of a sore bereavement. May the God of all grace solace their aching hearts, and sustain them in this affliction! We expect to meet her in the "happy beyond."

Her pastor, E. E. LANGFORD.

Bro. ASA A. ADAMS was born in St. Helena parish, Feb. 27, 1847, and has spent his life here. He was married to Miss Roddy, Jan. 25, 1865, by whom he had several children. She died, and he was married to Miss Jane E. Newsom, daughter of the beloved Henry Newsom, one of the useful laymen of Louisiana Methodism, Aug. 28, 1878, by whom he had nine children, eight of whom are living. He joined the M. E. Church, South, in early life, and has been a very useful and consistent member until his death, filling the offices of steward, Sunday-school superintendent and trustee efficiently. He was a leader in the church in protrated meetings, and at all times, being of great help to the pastor. I would that we had many Asa Adams. Bro. Adams was a devoted, kind and tender husband and father, and a good and generous neighbor, helping when it was needed, and useful in all enterprises of the community. He died triumphantly Jan. 6, 1904, at Liverpool, La. He had been in very low health for five or six months, and was improving, as we supposed, but from exposure took pneumonia, and after a few days of severe suffering sank to rest. May the blessings of the Master support the wife and children! ROBERT RANDLE, P. C.

Died at Orange, Vernon parish, La., July 13, 1904, WILLIE FRANKLIN, age twenty-seven years eight months and five days. Willie left his father's home when about nineteen years of age, and traveled over a large territory of country in Texas, Oklahoma, and the Indian Territory, after which he enlisted as a soldier, in the Philippine war, and served three years, and, after being discharged, he returned to his father's home in the town of Leesville, La. During all this time Willie never contracted any bad habits. He was indeed a model young man. He never learned to gamble, drink, smoke, chew, nor drink coffee. On the twenty-first of September, 1902, he was happily married to one among the best young ladies of the county, Miss Elleuer, the daughter of Rev. H. C. Murphy, who is now serving the Pine Grove work, Baton Rouge district. Indeed, they were a happy young couple, and were moving on so nicely in the world, but on the evening of the thirteenth of July, while working at a saw-mill, his arm was caught in the belting, and torn from his body. In a few minutes he was carried to his own home; the physician was soon at his bedside, but with all this, and surrounded by his many friends, and his weeping and heart-broken companion, he passed away in about one hour. Willie belonged to no church, but he was a noble, Christian-hearted young man. May the Lord sustain the weeping ones in their sad bereavement!

JOHN FRANKLIN, P. C.

Mrs. A. E. WRAY POWERS was born Aug. 20, 1856. Jan. 26, 1884, she was happily united in matrimony to W. J. Powers, and in May, 1884, she and her husband professed faith in Christ, and joined the M. E. Church, South, in which she remained a faithful Christian until her death, which occurred June 16, 1904, in the city of Greenville, Miss. The writer had the pleasure of being her pastor for four years, and can say of a truth she was bright, industrious, energetic, full of vigor, life, and joy. Her home was always open for her pastor, and, in fact, all good people, and she always made a special effort to make her friends happy who came to her home. Her remains were carried to Panola county, Miss., for burial, where a large multitude of relatives and friends joined in paying the last sad tribute of respect to her body; and while her death is a loss to her husband and friends, it is heaven's gain. So we would say to her sorrow-stricken husband and other relatives: Do not weep, but strive to meet her again. "All things work together for good to them that love God."

Her true friend and ex-pastor,
LUTHER A. MCKEOWN.

MARTHA, daughter of J. M. and E. M. Rutledge, was born March 9, 1890; was happily converted and joined the church, August, 1901, under Bro. S. L. Riggs, and loved her church and Sunday-school until she fell peacefully asleep the twentieth of June, 1904, to awake on the golden shore. Mattie, as we called her, was a twin sister to Mary, they being named for Lazarus' sisters, though she never seemed to be encumbered about much as Martha of old, but ready to perform her domestic duties at any time. She leaves father, mother, five brothers, five sisters, and a host of friends, to mourn her death. Being the first link severed in the family of thirteen, heaven heard the wailing of the family, but God plants and cultivates to pluck here and there a lovely flower of youth, and as the angel reached for this one, she looked up and said, "Up yonder is mine; up yonder is mine." Oh, may we all meet up there, to part no more!

Her uncle, J S. RUTLEDGE.

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. A. S. J. NEILL, Treas.

Mobile and Ohio Railroad. Only $15 St. Louis, Mo., and back. Limit, 10 days. Two coach excursions every Tuesday and Thursday in June. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A., 229 St. Charles Street, New Orleans, La.

For low rates to the World's Fair via the Texas and Pacific railway, ask any ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, AUGUST 18. 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2504. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 33.

GLANCES AT THE WORLD.

One of the most notable moral victories of the day has just been achieved in Missouri. It was the triumph of right over corruption in politics. For years past the City Council of St. Louis has been dominated by a set of men called "boodlers," who sold themselves to any man or corporation who sought any kind of franchise at the hands of the Council. These men were nineteen in number. They would fix the price of the job, and divide the boodle among themselves. The bigger the job, the bigger the price. In more than one instance they fixed the price of their votes (combined) at more than $50 000. Two years ago, or more, Mr. Joseph W. Folk was made District Attorney, and soon began a war on the boodlers, and did not stop until he had all of them indicted, and the majority of them convicted. Mr. Folk's work brought him into prominence, and almost literally forced him into a race for governor. In the race he had the entire political machine of the State against him His name stood for a pure administration, and the good citizenship of the Commonwealth rallied to his support, and he won in the primary against the combined opposition. The State Convention of the Democratic party ratified the nomination, and he will be the next governor of Missouri. Just now Mr. Folk is attracting more attention than any young man in politics. His career as governor will be watched with much interest.

Great dissatisfaction has recently been manifested in Louisiana over the use of the "Natural System of Music Readers" in the public schools of the State. This system was selected by the State Board of Education because of its excellence in musical instruction. Its contents, however, were not critically examined. It remained for the Confederate veterans to discover "the fly in the ointment." A spurious verse was detected in the familiar poem, "The Star-Spangled Banner," and possibly in one other song of a patriotic nature. In the spurious stanza there is an attempt to glorify the Federal soldiers of the Civil War at the expense of the Confederates—the one being patriots and lovers of freedom, while the others are held as traitors and despoilers of their race. This was too much for the "Veterans." They promptly and properly demurred. They did not think it right to sing such heresies into the minds and hearts of their children and grandchildren. Their demurrer was sustained by the Board of Education, and this school music reader from Boston has been "thrown out" of the public schools of Louisiana. That is good. Our children had better depend on private instruction or the Sunday-schools for patriotic music than take what comes from Boston without investigation Those who select text-books should pass not only on the excellency of the system and the literary character of the books, but also on the sentiments they inculcate.

Do the people of the United States understand the full significance of the vast expense of a national campaign? One who seems to be well informed on the subject writes at great length, giving a detailed statement of the matter, beginning as far back as 1860 In that year the contest of Mr. Lincoln cost only about $700. What it cost each of the two wings of the Democratic party of that year is not stated. From $700 the cost of campaigns has rapidly increased until now it is estimated that the present contest will tax the two parties about $5 000,000. The expense will probably be evenly divided by the contestants. The greater part of this large sum, it is said, will be spent in a legitimate way—for literature, for campaign speeches, secretaries and stenographers, the traveling and other expenses of national committeemen, and many other things, all of which is paid for at the highest figures. Rich men contribute largely, but not grudgingly. They do it for the sake of the party, and possibly, in some instances, with the hope of gain, in case their party is successful. Office holders are not required to contribute, but they are expected to do so—always in proportion to the worth of the office they hold. From a dollar up to $250,000 is a long jump, and serves to give the general reader an idea of the great host of contributors.

A story comes from England well adapted to create surprise among Americans. The story is to the effect that many ministers in the United Kingdom are stockholders in the liquor trade. The registers show that 1,154 clergymen hold such stock. Of the number the Church of England (Episcopal) furnishes 940; the Church of Scotland, 16 Nonconformists, 9; Roman Catholic, 104, and others, church not named, 85. "In addition to these, there are 516 who are trustees of liquor establishments," making 1670 "reverend gentlemen" who are personally interested in the liquor business. Their holdings in the aggregate amount to $8 000,000 This is a shameful record for men who are set by the Master "to feed the flock of Christ." But this is not a whit worse than engaging in dedicating a whisky saloon, closing the exercises with the long-meter Doxology. The fact that ministers of the gospel, in this day of saloon dominance and lawlessness, holding stock in liquor distilleries and beer vats, and lending their presence and voice at the formal opening of the dram-shops, indicates the holding of strange notions in regard to ministerial duty and consistency.

A strike of gigantic proportions is now on in the large packing houses of the Northwest. More than 30,000 men are out because the employers decline to raise the wages of a certain class of unskilled laborers. The strike has been attended with some disorder, but not so great as sometimes develops under such circumstances. At this writing the strikers and employers are not as near a settlement as they were at the end of the week the strike began. How it will end can not be foretold. As we read the dispatches of the morning, the employers have the advantage. They are employing non union men, and hundreds of strikers have given up and asked for employment. Many have been taken back, and at a few of the stock yards business is going on as usual. Many of the strikers and their families will suffer unless an early agreement can be reached. Some will suffer anyway, because they will not be taken back by the employers. Thousands of these men are out, not because they were dissatisfied, but in sympathy with those who have grievances. For the sake of all concerned, including the public at large, we hope the differences will soon be adjusted.

New Orleans Christian Advocate Behind the Times.

Dear Dr. Boswell: Why do you not move up, and use language in the Advocate that many of your readers do not know anything about? Head some of your editorials, "Facilis Descensus Averno," as Dr. Winton did in the Nashville Christian Advocate, of July 28. Does Dr. Winton not know that a majority of his readers know nothing of the meaning of such language? Better for them if he had headed his article with, "Peter's Wife's Mother Lay Sick of a Fever," for they could have read this, but the other they could neither read nor understand.

Now, Doctor, we want our Conference organ up with the times, and you must put in something the people do not understand, and they will think you are well posted. I remember that at the General Conference of 1886 Dr. Haygood closed one of his speeches by quoting some Latin. Dr. Winfield, in his reply, said it reminded him of the report made by some officers sent to arrest a man whom they ran into a swamp and into a hollow log. They were at a loss to know how to make their report. They could not say he could not be found, for he was there in the log. Finally, one of them said: "I have been studying Latin, and I will report in Latin;" so he sent the following: "Swampabus logabus ungitatabus."

Now, I insist that you print this; so we can have some Latin in our Conference organ. J. W. Honnoll.

Memphis, Tenn., Aug. 12, 1904.

The Editor Endorsed.

Dear Dr. Boswell: I write to commend your editorial in the Advocate, of this week, bearing this date, on "The Epworth League," in which you answer the question so illy raised and poorly answered in some quarters: "Is the Epworth League a spent force?" Your answer is strong, clear, apposite, and so logical as to be unanswerable. Thousands of true, consecrated and purposeful young Methodists will join heartily with me in commending your words and in thanking you most heartily for writing them.

The Methodist preacher who will persist in declaring "the Epworth League a spent force" would do well to shut himself in his prayer-closet, and ponder profoundly for himself this question: "Am I not a spent force?"

Your brother,

H. W. Featherston.

Aug. 11, 1904

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward a ter two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

The Apostle to the Americans—No. 5.

By Rev. W. G. Harbin.

The Manakintown Compromise was the turning point in the development of American Methodism. The Manakintown struggle deserves a place among the decisive battles of the world's history. The victory enlarged the responsibilities of Asbury, and made increased demands upon his strength. From that hour he was the superintendent of American Methodism. He did not understand what the outcome was to be; the next step was not plain to him. He knew that the compromise was but a temporary provision, a bond that could hold the American societies together for awhile, but that would in a short time give way. He does not seem to have busied himself with plans for the future; that had been referred to Wesley. His duty was to bring the societies into harmony with the Manakintown Compromise.

Like the man that he was, he rose to meet his responsibilities; to spend his force upon the duties that lay at hand. Drawn out of his retirement by the exigency of necessity, he enters with characteristic thorough going ingness upon the larger work. He canvassed all that portion of the field in which the sentiments of the sacramental party had prevailed—preaching, praying, writing letters, holding conversations, and seeking interviews—with the one definite aim of bringing the connection to accept the decision of the Manakintown Conference.

He passed through Virginia into North Carolina. A young preacher was his traveling companion, and the labors and perils of the journey were almost too much for the novice. "But," says Asbury, "when he saw how I could push it, and sometimes force my way through a thicket, and make the young saplings bend before me, and twist and turn out of the way or path (for there was no proper road), he took courage." Asbury was never so indifferent to difficulties as when they overwhelmed the spirits of another. His spirits rose as the spirits of his companions went down. Once in after years, along the rough and difficult roads in the backwoods of New York State, he was "ready to complain," when he saw a poor Irishwoman with a heavy child on her shoulders. She had no covering for her head; her feet were unprotected from the stony paths. He stopped and spoke to her. She was from Canada, and had begged her way thus far. Like Peter, he might have said, "Silver or gold have I none." He gave her what he had, and pity for her stilled all murmur of complaint for himself. His most vexatious traveling mishap was missing his way. When he was lost, he always "began to feel like fretting against persons and things." But these frettings were always followed by seasons of deep humiliation, penitent confession, and earnest pleadings to his Heavenly Master for forgiveness, with child-like promises of amendment.

Immediately after the Manakintown Conference his spirit soared into high realms of joy in its reaction from the strain and burden that had held it down. The pages of his journal ring with "Glory's" "I have traveled from North to South," he writes, "to keep peace and union; and, oh, if a rent or separation had taken place, what work, what hurt, to thousands of souls! It is now stopped, and if it had not been, it might have been my fault. It may have been my fault that it took place; but I felt a timidity that I could not get over. Preachers and people were for making the trial; they see the consequences, and I hope will do so no more. They have suffered for their forwardness. May we all be more prudent." "This was a high day," he rapturously exclaims when God owns the labors of the mind and heart freed from the awful load of care and dread; "was led out to speak to saints and sinners; the people spoke in society; God was with us; some expressed their joy in the union. I am kept in peace and love, and have great consolation in public and private."

As the fervor of the reaction passed, and his mind fell into its accustomed grooves, he saw that the union was to be secured only after long and arduous labor. His keen nose scented danger on every hand, in everything. The people were drawn to him. He feared their praises might lift him up, and cause him to fall into pride, so that he would lose all that he had gained. When his spirits rise too high he turns upon them with unsparing rebuke, and scourges them back into their accustomed submissiveness. In the lightness of his heart he indulged himself in a humorous anecdote. This was going too far. His conscience checked him, whether from guilt, or because he feared that he might make a bad impression, he was not sure; but he gave his rebellious nature to understand that such liberties would not be further tolerated.

The idea of the union of Methodism was continually his only thought. Almost every day he wrote to some of the preachers about it. By the end of the year he had brought every traveling preacher except one to sign an agreement to abide by the old plan. Only the local preachers were rebellious, and they were soon brought into line by the falling away of their adherents.

Though the Southern trip was blessed of God, it was fraught with privation and hardship. He had to sleep on floors deep in filth, and swarming with fleas and worser vermin. His carriage was overturned, and a shaft was broken. He could not find time for his retirements to meditation and prayer. The houses were small and crowded with occupants; usually there were five or six children, "one of whom was all motion." Chigoes and ticks debarred him from the woods. At one place he found a little chapel in which he could pray in peace and comfort. Here he raised again his Ebenezer; here once more he found a Bethel for his homeless soul.

He picked up a negro. "Black Harry," who accompanied him until Bishop Coke came over in 1784 "Harry" was a good traveler, but followed Boardman and Pilmoor in the ease with which he took root in the towns. As they came back from North Carolina through the Virginia mountains, Asbury was riding hard to make his appointments. "Black Harry" and an itinerant preacher were his companions. The sun shone hot on the rugged steeps, and beat fierce upon the barren mountain trail. Out of some by-path that connected her cabin with the thoroughfare, came a poor woman on a little horse without a saddle. She "out-went" them all the way to the preaching-place, and received a blessing to her soul.

Asbury closed his canvass of the connection in triumph. Union was assured. Wesley had been communicated with, and hints of a settlement were abroad in the land. Asbury had traveled four thousand miles. The societies reported a membership of eleven thousand seven hundred and eighty-five. During the years of war and struggle they had achieved a gain of more than eight thousand. Towards the end of the year 1782 Asbury heard the solemn news that Great Britain had recognized the independence of the American colonies. He disposes of these mighty tidings in characteristic style. "May it be so. The Lord does what seemeth good to him."

A Juvenile Prodigy.

Dear Dr. Boswell: Believing that it would interest some of the readers of the Advocate for me to tell about little Ernest Crowson, son of Rev. F. L. Crowson, of the Mississippi Conference, I take the liberty of doing so at the risk of a "protest" from Brother Crowson.

Ernest is just five years old, but he is a wonderful child, and can put to shame many boys and girls in their teens. If he lives, I predict great things for his future. In company with his father, he attended recently my Bethel meeting, and joined the church. I was wonderfully impressed with his intelligence in hearing him read aloud, one morning after breakfast, the entire second chapter of 1 John. He scarcely made a mistake, pronouncing with surpassing enunciation and correctness words of four and five syllables. When the hour for service at the church arrived, I stood him upon a table near the pulpit, and had him to read an entire chapter from the Bible to the congregation. He read without a single error, pausing properly at commas and periods. I had him to read for the moral effect it would have on the young people, and I think it had its effect. There was clear intonation of voice, and his words went like rifle-balls to a perfectly still congregation. We are told that "out of the mouth of babes and sucklings thou hast perfected praise;" also, that "a little child shall lead them." In Paul's second letter to Timothy he said, "From a child thou hast known the Holy Scriptures." This passage used to bother me some, but it will not do so any longer. Timothy, as a small child, was taught by Eunice and Lois to read, and having been taught by pious parentage, he read. So with Ernest Crowson. He has not only read the New Testament nearly through this year, but he has read twenty good books besides. He was taught the alphabet at the age of three years. His father and mother, of course, are exercising watchful care that he does not overtax himself. Ernest says, when he gets grown, he intends being a Methodist preacher. If the Lord should call him, I dare say the world will hear from him.

Now, Mr. Editor, it is frequently said that children are too young to join the church; that they do not know what they are doing, etc. Not only does this instance disprove the dogmatism, but even granting that children do not understand many things, religion is more of the heart than of the head. Little children can trust when they don't understand. Where they are too young either to understand or to trust, they are entitled to baptism, for Christ says they are members of his kingdom. The words of Christ, together with the absence of any repeal of their recognized church membership, the fact that the apostles baptized whole households, and the practice of the fathers of the primitive church in baptizing them, should settle the irrelevant controversy.

Yours fraternally,

Jno. D. Ellis.

An Urgent Appeal.

Please Read It.

To my friends in Mississippi and elsewhere, please help. A gentleman well known in Natchez (once lived here) offers, if we will raise $1,500, he will send us $1,000 to help remove Wesley Chapel Church to the nice lot we have bought on Pearl street, and put in a good state of repairs.

We have in cash and good subscription $650, and can sell our old lot for $350, making $1,000, so, will only have to raise $500 to secure this magnificent offer. We can't afford to fail.

Brethren and sisters, please help me in this emergency. It will be a great help to our church in this part of the city.

Now, who will help me on this $500? Wish some liberal ones would come to the rescue at once, as we want to do what we can right away. Wonder if some friend will not give me $100, or more, to pull me out of this difficulty? God will bless you that helps. Send to 675 Cemetery street, Natchez, Miss.

Yours faithfully,

A. D. Miller.

Natchez, Miss., Aug. 1, 1901

Letter from Dr. Steel.

MR. EDITOR: I heard the other day of an ingenious and usefnl machine—a kicking machine. A drnmmer had it, and was making good use of it. When the train stopped at a station he jnmped out, set his little machine, and it went to work kicking him like a mule in dead earnest, while the placard on his back explained the show, "Because I didn't use" a certain kind of tobacco. If I had my way, I would fix that machine so it wonld kick him for using any kind of tobacco. What a useless and harmful habit that is!

When I read your editorial on me I thonght of that machine. My, what a larruping you gave me! It reminded me of old times, when, for some juvenile impertinence, I found myself horizontal across maternal knees, and strokes to which the blows of that kicking machine were as baby play impressed upon me the necessity of being more "prndent." You take my jokes too seriously. I'm not half as bad as you made me out, though I may be—perhaps am—utterly without the bump of reverence for Bishops and Cardinals, and dignitaries in general. Those letters you prodnced on me were very sad. Do assure the writers, or let me do it, that there is some hope left yet. Sour! Not a bit of it. Am too happy for that; have too mnch laughter and sunshine around me to get "sour," and, I trust, enough religion to prevent that distressing malady Saucy I may be; indeed, I am told on good authority that I am, and that is nanghty enongh. Do, pray, don't call it sour.

Yes, I am a Methodist; have been one now for forty years, and will be one to the end. Aren't you ashamed to put me in the same class with O'Kelly? When have I endeavored to subvert the episcopacy? Am I a rival of the imperial Galloway, our Mississippi Asbnry? My sin, if it be sin, is that I don't give the Bishops taffy every time I refer to them; but that is a widely different thing from O'Kelly's programme. Then you say that "as far back as 1885 I resolved to knock the bottom out of our General Rules." If you can prove that, I'll take it back. I am afraid, however, that what you say I threatened to do has been done very effectually by the devil. The General Rules are a dead letter. Do yon deny it?

As to being independent, that is right. Are you an imperialist? Didn't Wesley say, "We think and let think"? Doesn't the very genius of Methodism encourage individnality? Is not the government of Methodism a government of laws, not of men? Where is the sin of being independent, of thinking for oneself, of speaking what one thinks?

In short, Mr. Editor, why don't you try to save a sinner like me by pointing out the error of his way, instead of lambasting me, and thundering against my crimes in the organ? You can lead me heavenward with a cotton string, but the moment I hear the crack of a whip-cord, there is a constitutional impulse to "reflex action." I remember a laughable scene in the lecture-room of the University of Virginia. When Prof. F. H Smith, a noble scholar, who combines the devout faith of Gladstone with the scientific knowledge and the eloquence of Tyndall, reached the subject of "Electricity" in his course of lectures, he invited in the little folks to see some experiments. He had a large circle of them formed around the room, and all stood at attention. When the little fellow next the machine took hold of the handle, and the current ran through the crowd as sudden as the lightning itself, Dr. Gildersleeve's little boy hauled away and knocked the boy next to him sprawling on the floor. He was up in a j ffy, and on to his assailant, and the professor had to stop his experiment to prevent a riot. When the electric current leaped from the little boy next to Gildersleeve's little boy, he thought the other had hit him, and his blood was up in an instant, and his fists flew like a mallet. Now, like that little boy, I sometimes hit the wrong fellow, and hit him when he don't deserve it; but, after all, I am not so bad as you make me out. I know it, because my wife says so. She knows me better than you do. Get in a good humor with me, Mr. Editor. Don't view me with a critic's eye, but pass my naughty humor by. I wouldn't hnrt a hair of your head. I must shoot, but, dear me, you ought not to care for paper bullets.

S. A. STEEL.

Lumberton, Miss.

NOTE BY THE EDITOR.

We cheerfully give place to the above communication from Dr. Steel, and, as he seems willing to drop the matters involved, and to be at peace, we second his motion. We have no desire to go over the troubles of the past. We had much rather do what we can to hush them up than to rehearse them before the public. And if Dr. Steel really desires silence on the painful subject, he should set the example.

Alexandria District Conference.

MR. EDITOR:—The Alexandria District Conference convened at Colfax, La., at 9 A. M, July 26, 1904. Rev. J L. P. Sheppard, P. E., was in the chair, and showed himself the master-hand of yore in dispatching the business of a District Conference. The attendance of preachers was better than usual, there being only one absentee. Rev. S. H. Whatley was kept at home on account of sickness. The reports of the preachers indicated a state of healthy progress all over the district. Revival fires had been burning since early Spring, and over six hundred persons had been added to the church since the Annual Conference. Nearly every preacher reported prospects to be bright for full reports at Conference.

The members of the Conference were very much impressed with the whitening harvest fields within the bounds of the Alexandria district. The calls for more laborers were loud and urgent.

The preaching services were marked by great spiritual unction Good old-fashioned shouting was frequently indulged in by preachers and laymen. The following brethren dispensed the Word: Revs. B. T. Crews, W. H. Benton, R. A. Davis, D E. Kelly, W. H. Jordan, Glenn Flinn, and P. M. Brown.

Joseph Wesley Honeycutt and John Carlton Monroe were licensed to preach.

George Wes'ey Hively, Aladdin Rufus Hoffpauir, Walter Lee Hunter and Howard Green Roberts were recommended to the Annual Conference for admission on trial.

P. K. Abel, Dr. Gordon Morgan, R H. McGimsey and W. R. Whatley were elected delegates to the Annual Conference, with W. M. W. Morrow and John I. McCain as alternates.

The Conference reached its climax Sunday morning in a missionary rally led by Rev. Glenn Flinn, which resulted in a collection of $800 for missions.

Colfax is a thriving town on Red river, and its people dispensed a delightful hospitality.

Rev. J. L. P. Sheppard, P. E., was voted a month's rest by his brethren.

The Conference goes next year to Pineville, and the Bishop is hereby notified to leave Rev. W. T. Woodward there, to make good his promise of lavish hospitality. If Woodward must move, we will be glad to have Rev. N. J. Roberts, the Colfax pastor, as host.

PAUL M. BROWN, Sec.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Circuit Riding in Louisiana—No. 5.

At our session of Conference in December, 1890, Bishop Haygood appointed me to Bastrop, Morehouse parish. It was a substantial old town of twelve or fifteen hundred people, who were noted for their intelligence and refinement. There were three churches there: the Methodist, Baptist, and Protestant Episcopal. The Methodist was by far the most capacious, costly, and beautiful. It was built during the pastorate of Rev. J T. Sawyer, who has long been known as a hustler. When he began to discuss the advisability of building an elegant brick church in Bastrop, he was regarded generally by his parishioners as very extravagant and unreasonable in his calculations. But by a resolution and perseverance which said, "It shall be done," in a reasonable length of time such a church was completed and paid for at a cost of about seven thousand dollars. By this enterprise a liberal vein was reached, purse-strings were loosened, and they paid their preacher more than they had ever done before. The parsonage was a good, substantial building, situated two blocks from the church, in a nice oak grove, and there was a servant's house and a good garden-place on the parsonage grounds. I was well supported, and filled all of my appointments, but my health was so poor that I feel that very little was accomplished. By request Bishop Haygood sent me a transfer back to Arkansas; but I was promised an appointment in South Louisiana if I would remain where I was told "it was so healthy that I would become strong aud well."

Our Conference met in Alexandria, Dec 16, 1891, Bishop John C Keener presiding. The weather was extremely cold for Louisiana and for December, but it was dry and very enjoyable. I heard R S Isbell and Drs. C. W. Carter and W. H. LaPrade preach. I was appointed to Lafayette—that stronghold of Roman Catholics. What route to go was a question. The road was not finished from Monroe to Alexandria, and instead of going via Shreveport and Alexandria, we started by train from Mer Rouge due north, passing through a corner of Arkansas and through Arkansas City; theuce across the river into Mississippi, and thence by the Valley road to New Orleans; thence by the Southern Pacific to Lafayette, which is one hundred and forty-four miles west from the Crescent City; total distance from Bastrop to Lafayette, five hundred and fifty miles. We were met at the station by Rev. John A Miller, presiding elder of the Opelousas district, and who resided in Lafayette. We enjoyed his hospitality until we got moved into the parsonage. District stewards' meeting was in session the day of our arrival, and Brother Miller preceded me to the church, giving me directions by which I might find it. I entered the street as directed, and kept going until, thinking there must be something wrong, I enquired for the Methodist Church, and was told that I had passed it. I retraced my steps, walked slowly, hunting, and at last ventured into a little storehouse-looking building, about 20x36 feet, and found Brother Miller and his stewards in it. The parsonage corresponded in size and appearance with the church, yet it was "Lafayette station." Rome had more thau a thousand members, aud occupied a church which covered a square, and laughed to scorn the little band of heretics up the street. I was told that when the little Methodist chapel was built with difficulty years before, that the Catholics would cross the street before reaching it, and pass on the opposite side. Nine out of every ten, black and white, spoke French, and I felt as I imagine one does when first landed on a foreign shore. The membership was small, but it was a "heroic band." Such fidelity to God and the church, such unity among themselves, and such love for the pastor, I have seldom known.

My next number will be, I think, an interesting one.

H. ARMSTRONG.

H. M. S.

BY MRS A. C. YEAGER,
Corresponding Secretary of the North Mississippi Conference.

ORGANIZE.

The district secretary of one of the districts of the North Mississippi Conference Society is organizing new auxiliaries at the rate of one each week. She has formed the plan of visiting the country churches on the circuits during the time the preacher is holding his protracted meetings. He talks up the cause of home missions early in the week; then makes an appointment for her to address the audience previous to his morning service toward the latter part of the week. She has been very favorably received so far, and has still other appointments. These country churches are a very promising field for home mission work. Perhaps other district secretaries may avail themselves of this suggestion.

There are many noble mothers in Israel to whom these monthly society meetings will be veritable oases in the desert of their daily lives. There are many excellent young ladies only awaiting an opportunity for the development of their talent. Shall we not offer them this opportunity? The men, too, are brought into the work as honorary members.

When these new auxiliaries get into good working order, the Baby Roll and McEachern Mite-Box Brigade will be introduced, and this will take them in from the cradle to the grave.

THE HANDWRITING ON THE WALL.

In the H M. column of one of our Advocates there recently appeared the announcement that the banner auxiliary of a certain Conference deserved the standard in point of numbers and in amount of money raised, yet were they lacking in one thing: "I was sick, and ye visited me not." There are 116 women belonging to this society, yet they reported only 179 visits—less than an average of two visits a year for each member. This speaks well for the health of the community, or—but we do not wish to criticise. A word to the wise is sufficient.

The Mississippi Methodist Historical Society.

The second annual meeting of the Mississippi Methodist Historical Society was held in Jackson, Miss., June 6, 1904. In the absence of the president and vice-presidents, Rev. G. W. Bachman was called to the chair. The most important item of business transacted was the adoption of the Constitution, which, for the benefit of those interested, is presented herewith:

CONSTITUTION.

Article I. This association shall be called "The Historical Society of the Mississippi Annual Conferences of the Methodist Episcopal Church, South."

Article II. Its object shall be to collect and preserve relics and information concerning the rise and progress of Methodism within the bounds of the two Mississippi Annual Conferences, and elsewhere; such as manuscripts, books, pamphlets, medals, pictures, and anything calculated to shed light upon or illustrate the subject.

Article III. The property of the society shall be deposited in some safe and convenient place, to be selected by the Board of Curators, or designated by the society at an annual meeting. It shall be kept in the care of a custodian to be appointed by the Board of Curators, and shall at all times be open to the inspection of the members of the society; but in no case shall any article be removed from the museum or depository. The custodian shall number and label each article legibly, with the name of the author or donor, and the date of its presentation, and a register of the same shall be kept, with brief historical notes thereon, in a substantial book provided for the purpose.

Article IV. The officers of the society shall consist of a president, two vice-presidents (one from each of the Annual Conferences in the State), a secretary, a treasurer, and four other curators—all to be elected annually by the society, all of whom together shall constitute the Board of Curators. At least five of said curators shall be traveling preachers and members of one of the Conferences. The five officers first named shall perform the duties usual to such officers in similar organizations. The Board of Curators shall have all the powers of the society when the latter is not in session, except as the same may be limited in the Constitution, By-laws, or resolutions of the society. It shall be the duty of the Board of Curators to devise and carry out plans for accomplishing the objects of the society, but it shall have no power to incur debt.

Article V. The membership of the society shall consist of all the clerical members of the two Mississippi Annual Conferences and such lay members of the Methodist Episcopal Church, South, as may be elected by the society or the Board of Curators. The Board of Curators shall have power to elect not more than five honorary members annually. There shall be no fees or dues, but a collection shall be taken up annually, or oftener, as the necessities of the society may require and the curators direct.

Article VI. The society shall hold a meeting annually in the city of Jackson in the month of June, during or about the time of the commencement exercises of Millsaps College. The Board of Curators shall meet at sessions of the Annual Conferences, and at other times at the call of the president, or of four members.

Article VII. This Constitution may be amended at any annual meeting of the society by a vote of two-thirds of the members present.

The secretary called attention to the action of the Mississippi Conference relative to the society, indicating the endorsement by that body of the purposes of the organization, and inviting the use of Tuesday evening before each session of the Conference as a mass meeting in the interest of the society. The invitation was accepted, and Bishop Galloway and Rev. T. L. Mellen were selected to deliver addresses at a meeting to be held on Tuesday evening, Dec. 6, 1904, at Gulfport

The following officers were elected for the ensuing year, viz: Bishop Charles B Galloway, president; Rev. W. T. J. Sullivan, vice-president; Rev. Jno A. B Jones, vice-president; Rev A F Watkins, Secretary; Prof R. S. Ricketts, Treasurer; Rev. T. B. Holloman, curator; Rev T. W. Lewis, curator; R W Millsaps, curator; J R Bingham, curator.

In this connection it might be well to state that Millsaps College has been selected as the depository of the society, and any article of historic interest that may be presented to the society will be carefully preserved in the library of that institution.

There are, doubtless, hundreds of Methodist people in the State who possess family relics, such as books, papers, manuscripts, pictures, medals, and other articles that would prove of priceless value in throwing light upon the history of our church in Mississippi and elsewhere, and as memorials of our heroic dead.

These things, if kept within the precincts of the home, will be seen and cherished by a few persons; but, if deposited in the archives of the Historical Society, will be viewed by hundreds of people every year, and prove an inspiration to the choicest Methodist youths of the State.

Moreover, scattered, as they are, among the homes of our people, they are liable to damage and loss, while, placed in the keeping of the Society, they can be preserved for the instruction and pleasure of generations to come.

Doubtless, some of these valuable relics have passed into the hands of persons who care but little for them, and others are liable to become the property of those who set but little value upon them; but, if presented to this society, they will be cherished by those who are the spiritual children of the Methodist pioneers, and loved for the interest they add to the story of the labors and triumphs of Methodism in our State.

Let these things be sent to Jackson, Miss., to Prof. R. S. Ricketts, the treasurer of the society, and they will be appreciated and carefully preserved. A. F. WATKINS, Sec.

Jackson, Miss., July 19, 1904.

A Pentecost.

A Pentecost took place at this church (New Hope) last week. The meeting began on July 26 under Bro J. R Roy, P. C. We expected to run it ten days, but only ran five days. We were disappointed because Bro Finley did not get here as was expected. Bro Roy had to close the meeting on Sunday on account of his health. He did some of the best preaching the people say they ever heard He certainly preached repentance to sinners, reclamation to backsliders, and holiness to Christians. Who can say but this man is of the Lord? As a result of the meeting, we had twenty-two conversions and ten additions, and others to come in. Glory to God for such a meeting! The Lord was with us from the first day to the last. The crowds increased so fast until the last day that the house would not hold the people. We had dinner on the ground (not a picnic dinner). Services began at 10 and 11 A. M., and 2:30 and 3 P. M.

Brethren, try this plan; it is a good one. All the other churches are falling in line up here, and like it. The people all stay on the ground, and talk about religion, and get it, too, and then shout, "Glory to God for full salvation!"

Brethren, tell us about your good meeting. It is a feast to my soul to read about some good meeting, and how the Lord saved precious souls from hell's darkness.

Pray for us, and that we may have our same dear preacher another year. He is certainly doing some good work up here.

We praise God for full and free salvation, and Holy-Ghost men to preach and proclaim it to a dying world. Glory! A SUBSCRIBER.

Tyro Circuit.

DEAR DR. BOSWELL: We have recently been blessed with good revivals at two churches on this charge—Free Springs and Mt. Vernon. Congregations were large, sinners were converted, and many Christians testified to the presence and power of the Holy Spirit, and humbly vowed a closer walk with God. Rev. O. L. Savage, of Amory, did nearly all of the preaching. His sermons were well delivered, and clear expositions of New Testament truths. He has the spirit of power. Our hearts were strangely warmed as we listened to his searching messages. He will be remembered and loved by these people.

On Saturday and Sunday of our meeting at Free Springs, Dr. W. T. J. Sullivan was with us in a quarterly meeting occasion. The business was dispatched in good style. The Doctor was in his best preaching mood As he talked the truth seemed to rush and sparkle like living waters, refreshing our souls and making us glad.

Prof. J. M. Sullivan, of Millsaps College, was with us also. He delivered an interesting address in favor of that great institution of learning. We welcome his coming, and promise to send one young man, if possible. Several girls will go from my charge to Grenada this time.

W. L. GRAVES.

Tyro, Miss.

Benton Circuit.

Prof. Huddleston came up to begin our Benton protracted meeting on the first Sunday in this month, but it rained nearly all day, and we had no preaching. The professor was taken sick, and returned home on Monday morning, and the pastor preached that day. Tuesday morning Dr. Weems came and preached three fine sermons. We closed Wednesday at 11 A. M. The showers of rain and the muddy roads were against us. There were five accessions of promising young people. I think it was one of the best meetings I ever held, considering the time and unfavorable circumstances. I think of having another meeting here. We think the circuit looking up. Three-fourths of the quarterage was paid up to the thirtieth of July. Zeiglerville Church has had a new coat of paint put on it recently. Besides, we are all in peace. I think I never had any trouble in getting along well with people that had good sense and good religion. C. MCDONALD.

HOME CIRCLE.

A New Found Sense.

If the eyes of one who had never seen were suddenly opened the world would be a strange sight. We see not only by means of the physical powers of the eye, but by experience. A blind man whose sight is restored can not recognize his own wife until he touches her face or hears her voice. A man who had never seen until he was thirty years old has sent to the Problem, a magazine for the blind, a remarkable account of his experience when the bandage was drawn from his eyes in the hospital and he was, as it were, born again into the world:

What I saw frightened me; it was so big and made such strange motions. I called out in terror and put out my hand. My fingers touched my nurse's face. I knew she was there, for she had just taken the bandage from my eyes and I knew what I was touching; but I did not know what it was I saw.

"For mercy's sake, what is it?" I asked.

The nurse answered me soothingly, taking my fingers in her hand and moving them from her mouth to her eyes, to her nose, chin and forehead.

"It is my face that you see. Look! You know this is my mouth—my chin—and these are my eyes."

So I knew that I was seeing what was familiar to the touch of my fingers—a human face. But the sensation was still one of terror. I seemed so small beside that expanse of human features which was so familiar to my fingers, so unnatural to my new sense.

When the nurse moved away from my cot, I felt a new sensation, which was so agreeable that I laughed aloud. The nurse came back, but not so close as before.

"What is that?" I asked.

"You are looking at the blanket which lies across your feet," she said.

"Blankets must be very beautiful things," I said.

"It is a red blanket," she explained.

Then I thought I knew why people spoke of the beauty of the red rose. This was my first knowledge of colors.

I saw, and yet did not know what I saw. How could I know at first that those new and wonderful sensations meant birth of a sense of which I knew nothing except in theory? Of course, I was expecting to see, but was this sight this jumble of extraordinary sensations?

The dazzling light first convinced me, for I had always been able to distinguish between night and day. But I could not recognize objects with my new found sense until I had translated into its speech the language of the other senses.

One lesson of the blanket was sufficient to teach me the color, red. Yellow was a different matter. The nurse brought me a cool drink. I could recognize her by sight now. The thing I saw in her hands I knew to be a tray after I had felt it. Suddenly I felt a thrill of disgust.

"What is that thing on the tray?" I asked. "It makes me sick."

"It is a lemon. You said you liked lemonade."

"Then it is yellow. It is the color that nauseates me."

Any object close to me looked tremendously large. I had often romped with children, yet, when I first set eyes on a baby, it looked gigantic.

The first day I sat by the window I put my hand out to feel the pavement.

"That must be the pavement," I said. "I am going to feel of it to make sure."

"My goodness!" laughed the nurse. "The pavement is two stories below."

The first meal I ate was an odd experience. When I saw that great hand with a huge fork approaching my mouth, the inclination to dodge was almost irresistible.—Youth's Companion.

An Afternoon Amusement.

How slowly the hours passed! Only 3 o'clock, and it seemed days to Harry since morning!

Poor Harry had been sick; and now, although he was much better, he had to lie in bed from morning till night. Mama had read to him and told him stories and he had looked at pictures; but now there seemed nothing left to do.

Two big tears slowly found their way out from under the eyelids which were shut tight to keep them back; for Harry was not a very little boy, and would have scorned to cry had he been strong and well. Now he felt so weak and tired!

Just then mama came up to the bed, and somehow her bright smile cheered Harry up wonderfully. She had both hands behind her and Harry wondered what she had for him.

"You can never guess," said mama. "It is round and lighter than air and is a bright red."

"It is—no, it can't be; but I can never guess it, I know!" exclaimed Harry.

Just then above mama's shoulder Harry saw it—a bright red toy balloon. "Why, what am I to do with it?" he asked.

Mama held the balloon by a string about a yard long, which was fastened to it. "You hold on to the string," she told Harry, "while I get some paper."

Harry watched her. She tore quite a good sized piece out of a newspaper, and then she took the balloon and tied the paper to the end of the string and let go. Harry thought, of course, it would go up to the ceiling; but no, down it came, until the paper rested on the floor.

Then mama tore off some of the paper to make it lighter and let it go again. It was going up this time, surely; no, down it came and again rested on the floor. Some more paper was torn off, and this time it did not go to the floor, but sailed about the room as the little currents of air moved it.

Harry watched it. It hovered over the bed, and then moved away again. It would be so quiet for several minutes, and Harry would wonder if it would again come toward the bed; and soon back it would come.

Before Harry knew it, mama brought him his supper, and the lights were lit and the long afternoon had passed.—Exchange.

A Mother's Reading.

What must a mother's purpose be? Of course, to make herself the most inspiring, wise, helpful wife, mother and citizen that she can be. Her reading, therefore, must all tend directly or indirectly toward that end. She may read on a dozen subjects in one forenoon, but her reading will not be desultory if she selects it according to that purpose. The five minutes with St. John or St. Paul before the day begins may help to give the poise and uplift that will carry her through the fracas in the nursery and the news that coal has risen and the cake is burned. The ten minutes over the cook book and as many more over an article in the health journal may contribute directly to her family's welfare. The "Southern Workman" on the Charities Review which the mail brings may claim a little time, if she tries to cull from them just the story that she wants to tell the children or the facts that can be utilized in some way. Is the death-rate increasing or diminishing? Have the proposed baths been built? Can we get a tenement house commission in our city. What has such a committee accomplished in New York? Fifteen minutes may suffice to get an answer to these questions and the one hundred and fifty pages of matter irrelevant to this woman's particular purposes may be laid aside unread. It may be of importance for another woman to search for certain other matters in this report, but each who reads with a purpose reads few things completely from cover to cover, except when reading the great masters. Especially is this true of magazines. The florist's wife will read the article on rhododendrons and omit those on Karnak and the French chateaux which an architect's wife reads first. Mrs. Judson, whose brother is a missionary, reads the article on Mohammedanism, and Mrs. Anthony, who is a woman suffragist, reads "Suffrage in Australia." Out of a dozen magazines, each with a dozen articles, the good reader selects only those few that meet her needs, that will nourish her, and resolutely shuts her eyes to the others, which, however alluring, would dissipate her time to do better things.—Pilgrim.

Be Slow to Take Offense.

No one admires sensitive people. We live in constant dread of offending them. Yet are not most of us a trifle weak in that direction? We admit that the thing is foolish in others, still we are often guilty of unreasonable and unaccountable sensitiveness ourselves.

If some one makes an unkind insinuation, hold your self-possession as a shield before it. It may cut. If so, conceal the wound. Do not go off in a fit of petulance or anger. When others step on your toes, act as though you had no corns. Be slow to take offense. To manifest indignation, and to parade your injured feelings, is to put yourself on the level of the offender. Nor will it make you feel better. It will rather add fuel to the flame. Learn to bear and forbear. This is the Christian spirit. When some of the disciples became indignant, and wanted to call down fire from heaven, the Master rebuked them. His doctrine was to turn the other cheek. When he was reviled, he reviled not again. When men spat upon him and slapped him with their hand, he held himself high above resenting their insults. He could pray for his enemies. He could do good to those who despitefully used him. This is the Christ-spirit, which should dwell in our hearts. With soft words we turn away wrath. It was Confucius who taught the doctrine: "Get even with your foes." But Jesus has taught us to pity and pray for those who despitefully use us. Which is the better advice?—Epworth Herald.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., Prytania and Napoleon avenue (river side)

New Orleans District. Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. H. G. Davis, pastor; residence 1414 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5[illegible] Pitt street; E. N. Evans, Sup., 1234 Eighth street

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1422 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schnile, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O. City Mission, 1026 Tchoupitoulas street; Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, Rev. S. L. Riggs, McDonoughville, La.

Mobile and Ohio Railroad. Only $17.55 New Orleans to Hot Springs, Ark., and return, returning in 60 days; every Wednesday and Saturday in June, July, August and September. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A., 229 St. Charles street, New Orleans, La.

Christian Advocate

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MISSISSIPPI CONFERENCE.—Rev. T. W. Adams Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, August 18, 1904.

PURE RELIGION.

Religion, which is man's tie of unity to God, is an indwelling principle. No religion is genuine that is not seated in the soul. But it must have expression. There must be something visible to men by which they may judge.

The inward work is by the power of God, first, in conviction—not intellectual conviction of the truth of the gospel. Ordinarily, that order of conviction comes by early training, or a process of reason. Not many people in this enlightened age and country are destitute of faith in the truth. But there are multitudes who have clear perceptions of the gospel, and faith in its power to save, who are not under conviction for sin. They have no overpowering sense of their guilt and distance from God, or if they have, they stifle their conviction and bid defiance to the Almighty. It is the special province of the Holy Ghost to work conviction. It is with the individual to submit, or to throw off conviction and continue in sin. Second, the power of God is manifest in regeneration—that mysterious work of the Spirit by which men are born into the kingdom of God, and become members of his holy family. The regenerated soul is a child of God—a partaker of the divine nature. A regenerated soul is as much akin in its spiritual nature as a natural child is akin to a natural father. A human being can sustain no closer relation to another human being than that of a son. And a son, being born in the father's family and nature, is entitled to all that the father can bestow. So a child of God, born into God's family, and being God's heir, is entitled to all that God proposes to give. And God begins in the very infancy of his children to give them what they need. This the Lord could not do if his children were not in his likeness and nature. It can not enter into the heart of man the things that God hath prepared for them that love him. St. Paul says that the spiritual things are foolishness to the natural man; he can not know them, for they are spiritually discerned, but God hath revealed them unto his children by his Spirit that dwelleth in them.

The man thus brought into the enjoyment of pure religion must give expression to that which he professes. This everyone does. He worships God, not only in spirit, and in the quiet of his closet with closed door, but he joins with the congregation in public acknowledgment of his allegiance to the Divine Being. This is all right, for Christians are exhorted "not to forsake the assembling of themselves together." A man's worship may be in spirit if he confines his devotions to the secret place, but it can not be "in truth"—that is, "in a knowing way"—if he repudiates the public worship of God, and denies to the world the benefit of his example.

But there are other expressions of pure religion just as important as public worship. One who enters into partnership with God must also take his fellow-man into partnership with him. Our Lord identifies himself with all men, and binds all who unite with him to do likewise. Men who fail to minister to their suffering fellow-men will be charged with failure to minister to Christ. "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me," will be brought as a serious charge against thousands at the day of judgment.

One of the first lessons our Lord impressed upon his disciples was the necessity of impressing other men with the genuineness of their religion. This he did by charging them to "let their light so shine before men"—not upon men—that they might be led to glorify their Father in heaven. In other ways did Jesus teach his disciples to be practical Christians. "If ye love me, keep my commandments." The lesson is amplified in that famous chapter which teaches that if we fail to feed the hungry, to clothe the naked, to minister to the afflicted, or to visit them that are sick and in prison, we shall be separated from the good as a shepherd divideth his goats from the sheep. St. James says "pure religion before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

An unsympathetic Christian is destitute of brotherly feeling. A Christian without benevolence can not love his fellow-man. A Christian without charity can not love God, for if one "does not love his brother whom he hath seen, how can he love God whom he hath not seen?" It is well to enter into the experience of religion—nay, it is essential; but Christian experience can not last without practicing the Christian virtues. Our Lord went about doing good: He said, "My Father worketh hitherto, and I work." He is a slothful and faithless servant who does not imbibe the Master's spirit, and follow the Master's example. A man who professes religion, but does nothing, may be sincere, but his reward will be small.

SUSTAINING THE CHURCH PAPER

How to sustain the Church paper has been a serious question for a long time. It is a serious one still. We concluded long since that there is but one dependence, viz: on the fidelity of the preachers who promise to support it as one of the institutions of the Church. This they can readily do. Some can do much; all can do a little. The preachers in Philadelphia, numbering seventy two, resolved on a systematic canvass for their Church paper. A few days' work added SEVENTEEN HUNDRED AND FIFTY-FOUR full-year subscribers to the Advocate list—an average of little more than twenty-four subscribers to the pastor.

In the patronizing Conferences of the NEW ORLEANS CHRISTIAN ADVOCATE there are 446 pastors, including the presiding elders, and one Conference colporter. If each one of these should add an average of twelve subscribers to our list, we would be able to report such an increase to our Conferences as would gladden the heart of every preacher who is interested in the success of the Church.

If the preachers do not sustain the Church paper, who will? How can it be sustained without their help? We think we risk nothing in saying that there is not a paper in our Church, or any other, that is wholly sustained on its merits. That there are papers of merit—very great merit—is freely admitted; but if they relied on their merits for circulation, instead of looking to the preachers as canvassers, the very best of them could not survive twelve months. In the very beginning of Methodism the circulation of its literature depended on the preachers. It is so dependent to this day, especially as regards its periodicals.

We make no secret of the fact that the NEW ORLEANS CHRISTIAN ADVOCATE looks to its friends, the preachers, for extension of its circulation. And now is the time to help!

Just as we closed the above article, our eyes caught this sentence from Dr. Winton, of the Christian Advocate, Nashville: "If the Christian Advocate is to have a larger subscription list, if its field of usefulness and influence is to be enlarged, if it is to do its full duty to the Church, it must have the full, sincere, and hearty co-operation of every pastor in the Church. This is absolutely essential." In the light of this statement, what we said above will not be regarded as reckless.

CHURCH UNION.

The following paragraph we copy from the Southwestern Presbyterian, of New Orleans, communicated to that paper by an intelligent layman of the Southern Presbyterian Church:

"Our Church is prospering in the work the Master has given her to do; * * * and there would seem to be no sufficient reason for her to risk the harmony that prevails throughout her borders by again entering into organic union with a body, a considerable element, at least, of which holds views upon important social questions entirely at variance with those of her own people. Living in the spirit of unity and working together fraternally in all Christian effort, at home and abroad, but avoiding the possibility of antagonisms by maintaining distinct organizations, seems to me to be our true policy."

We adopt the sentiments thus expressed as our own, and commend them most heartily to that class of Southern Methodists who think it would be a good thing for us to unite with the Church having its headquarters north of Mason and Dixon's line. Southern Methodists are doing well. Why should they desire to "break up housekeeping," and commit their interests into the hands of others? Why?

IS THIS TRUE?

In the Wesleyan Christian Advocate, Atlanta, Ga., "Gilderoy" says: "An evangelist who belittles the Church, and holds the ministry up to ridicule, always attracts a multitude. He says the very things of the Church and ministry they believe to be true; hence they throng the place to hear the apostle of their faith. When he goes, they come no more." If this is true (and who can prove that it is not?), should not every pastor who loves the Church, and respects himself and his office, exclude such evangelists from his pulpit? The race of such preachers has nearly run out. We are happy to think that but few remain who have the endorsement of our Conferences and people.

A CORRECTION.

The Christian Advocate (New York) speaks of Bishop Duncan as the "Senior General Superintendent of the Methodist Episcopal Church, South." Calling attention to this slip of the pen, Dr. Lovett, of the Wesleyan Christian Advocate, says:

"It is not often that we have the opportunity to correct a statement of fact in the Christian (New York) Advocate. For is not that paper edited by that 'omniscient man,' Dr. Buckley? But Bishop A. W. Wilson, and not Bishop Duncan, is the 'senior General Superintendent of the Methodist Episcopal Church, South.'"

Is Brother Lovett correct? Is not Bishop Wilson the Acting Senior General Superintendent? Bishop John C. Keener is still alive, and in fairly good health. And he is not an ex Bishop; Zion's Herald, of Boston, to the contrary, notwithstanding.

PERSONAL.

Rev. William Schuhle is helping Rev. S. H. Whatley this week in a meeting on the Melville circuit.

Miss Janie Watkins will leave Jackson for China, Friday, Sept 2, and sail from San Francisco, in company with other missionaries, Sept. 10 She goes from the Mississippi Conference Society, and the prayers of all are asked for her on her journey and in her work.

Rev. H. G. Davis, pastor of Carondelet Street Church, New Orleans, was married, Aug. 11, at the home of the bride, near Napoleonville, La., to Miss Margaret Beasley, Bishop Morrison officiating. We congratulate Brother Davis, who has married a most excellent Christian lady.

Miss Viola Blackburn, one of our most faithful and efficient missionaries to Mexico, after a three months' rest spent at the home of her parents, near Holly Springs, Miss., is back at San Luis Potosi, and has resumed charge of her work, and says she is "enjoying it more than ever." The worth of such consecrated women will not be revealed this side of heaven.

We announce with pain the death of Rev. W. R. Peebles, one of the strong men of the Tennessee Conference. He has been in ill health for several years, and his death was not wholly unexpected. He was a man of strong convictions, and thoroughly consecrated to the work of the Master. He had great influence in his Conference. A truly good man has gone home to rest.

Bishop Morrison preached Sunday morning last, at Carondelet Street Church, a sermon on giving. The discourse produced a fine effect. He left on Monday for Montana, where he will begin his round of Conferences on the twenty fifth. A reporter on the staff of one of our daily papers speaks of the Bishop as "the Right-Rev. H. C. Morrison, D. D., Auxiliary Bishop for Louisiana of the Methodist Episcopal Church, South." That is quite equal to the Twentieth Century New Testament in Modern English, which speaks of "elders" as "Senators."

A personal note to the editor from Dr. I. W. Cooper, president of Whitworth College, says: "We are greatly encouraged by the action of the General Board of Education placing Whitworth College in Class 'A' The building of the May Butterfield Home is postponed until next Spring The opening day, Sept 21, will be a great day in the history of Whitworth. We do not doubt that every room will be taken."

Dr. T. F. Pierce, the last son of Dr. Lovick Pierce, and brother of Bishop Pierce, died a few days since at his home in Georgia. He was a consecrated and useful itinerant preacher for near a half century. The Pierce family have been noted in the annals of Methodism for almost one hundred years. Dr. T. R Pierce, of the North Texas Conference, a former editor of the Texas Christian Advocate, is a grandson of Dr. Lovick Pierce.

Rev. D E. Kelly, of Boyce, La, has done much hard work in his charge this year. He has been resting a few days at his father's, near Gloster, Miss, preparatory to another campaign. He has been greatly blessed in his work, having added 206 members to the Church since last Conference. He takes special pains to introduce this ADVOCATE to his new converts. He has, we believe, the largest list of subscribers in any circuit of the Louisiana Conference.

Louisiana Conference Institute.

The undersigned were appointed a committee to provide for the holding of an Institute for the Louisiana Conference. Having carefully canvassed the matter, we have decided that it is impracticable to hold such an Institute in the midst of the year; so we have decided to hold it in connection with the Annual Conference at Lake Charles, using the afternoons, and possibly the night before Conference. The programme will consist in lectures of special value to the young preachers by some of our leading men, and studies in the first three divisions of "Stevens' New Testament Theology" for post-graduate students. In order to make these studies a success, let each of the brethren who will pursue the post-graduate study get the book at once, and study the first three parts. A fuller statement of the programme will be issued later.

(Signed) J. M. HENRY,
R. H. WYNN,
W. W. DRAKE,
Committee.

Monroe District Conference.

MR. EDITOR: The following licensing committee was appointed to serve until the meeting of the Annual Conference, viz.:

Revs. J. T. Sawyer, C. T. Munholland, J. E. Denson and A. S. J. Neill.

A. S. J. NEILL.

Dr. Benjamin D. Watkins.

Dr. Benjamin D. Watkins, youngest son of Rev. W. H. Watkins, D. D., long time prominent in Mississippi Methodism, and brother of our Brother A. F. Watkins, died in Natchez, Friday, Aug. 12, result of blow from a telephone pole which a runaway horse caused. He was returning from a professional call when the fatal accident occurred.

He was born in Natchez, where his boyhood life was spent, and where he has practiced medicine ever since his graduation. He was one of the foremost physicians of the State, and was deservedly popular in his city. Few receive such expressions of appreciation as was shown him by all classes on the occasion of his funeral. The orphans from the Home literally sat down before him, and the merchant prince bowed his head in sorrow. All felt the loss of a friend indeed. He was only forty-two years of age. His aged mother and one brother and a sister, also a wife and three children, survive him.

He might literally have been buried beneath the beautiful floral offerings which came from every source as expressions of love and esteem.

T. B. HOLLOMAN.

A Generous Offer.

The Gulfport Land and Improvement Co. have donated to the Mississippi Orphans' Home one block of ground, situated in North Gulfport; the lots, thirty two in number, to be sold for $75 each. Anyone sending the president, Hon. T. M. Evans, a receipt for the amount from the financial agent, will receive a title, executed by the company for the lot designated.

There is a saw-mill and brick plant right near this block, and the company is working on a street-car line, which, when finished, will run within one block of the block donated.

Send the agent $75. Send his receipt to the president, and get your lot, and help yourself and the Orphans' Home.

W. T. GRIFFIN,
Financial Agent.

Summit, Miss.

Henington Camp Meeting.

Dr. Boswell—

MY DEAR SIR AND BROTHER: The Henington Camp Meeting was pretermitted on yesterday by the Executive Committee, and I am instructed to notify you of their action.

Very respectfully yours,
J. F. SEXTON, Sec.

Crystal Springs, Miss., Aug. 10, 1904.

Memorial Fund.

MR. EDITOR: With gratitude we would acknowledge the gift of one thousand dollars to the Endowment Fund for the Widows and Orphans of Louisiana Ministers, this amount to be called, "The Jesse J. McLeroy Memorial Fund." It is given by Mrs. C. A. McLeroy, the mother of Brother Jesse McLeroy and Mrs. Mary B. Nabors, his sister, given by them to carry out his wish. If possible, we hope to have this fund increased. May many other Louisiana Methodists follow in this line of benevolence!

S. S. KEENER,
Pres't La. Conf., M. E. Church, South.

Walnut Grove, Miss.

I closed my meeting here at Walnut Grove last night. The church was greatly revived; congregations were large in spite of the rain. Fourteen accessions to the church. This makes sixty-one accessions in five meetings. I have five more meetings to hold. Bro. P. D. Hardin did fine work here. This is the home of his boyhood days. We go to-night to Pine Grove, where we expect to have a great victory.

M. L. WHITE.

Aug. 14, 1904.

Alexandria District.

The Alexandria district is coming to the front if earnest, faithful work on the part of preachers and presiding elder can accomplish that end.

We had a glorious District Conference at Colfax. The divine presence was manifest from beginning to end. It was really good to be there.

J. L. P. SHEPPARD.

Aug. 12, 1904.

McNutt Circuit.

This charge pays its assessments for missions this year—the first time in several years. We move forward slowly We have splendid people, fine crops, and expect to report well at Conference. Success to the ADVOCATE.

W. D. MCCULLOUGH, P. C.

Notice.

The third Quarterly Conference for the Brooklyn circuit will be held at Hickory Springs, instead of at Brooklyn, as published in the ADVOCATE. The Conference meets Sept. 3 and 4.

Fraternally,
J. O. BENNETT, P. E.

Arcadia, La., June 28, 1904.

Sunday-School Institute.

The Conference Sunday school Institute for the North Mississippi Conference will be held Sept. 27-29, 1904, at Tupelo, Miss.

R. P. NEBLETT,
Field Agent.

Louisiana State Epworth League Cabinet.

President, J. V. Carter, Baton Rouge, La.

First vice-president, Rev. W. W. Drake, New Orleans, La.

Second vice-president, Miss Sallie Hollinsworth, New Orleans, La.

Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans, Covington, La.

Treasurer, Miss S. E. Cline, Howell P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La., 1905.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

SUNDAY-SCHOOL DEPARTMENT

Conducted by N. A. MOTT, Yazoo City, Miss.

To Whom All Communications for This Department Must Be Sent.

The Institute at Tupelo.

SEPT. 27 29, 1904.

Before the people spend all their money going to St. Louis and Summer resorts, I hope arrangement will be made to provide for a representative from your Sunday-school to be present at our annual Institute at Tupelo, Sept. 27-29. Dr. and Mrs. Hamill, of Nashville, are master workers in their line (teacher-trainers and pastor helpers), and we suggest that no Sunday-school could do better than make up a purse and send their pastor.

It will be worth the while of every pastor, superintendent and teacher, who possibly can, to cross the Conference, if need be, to get to Tupelo, and sit under the inspiring teaching of Dr. Hamill. Ask anyone who has ever been in touch with him and his work. I am sure their statement will be abundant proof of the worth of a trip to the Institute.

Yes, it will cost time and money, but we can not expect to have anything worth much without cost to some one. You will be abundantly repaid, personally, and your Sunday-school and church work will be more cheerfully and intelligently done.

Every person who reads this is earnestly requested to join our "Prayer Circle." 1. For the presence and power of the Holy Spirit. 2. For Dr. and Mrs. Hamill, that they may be led to say the needed and helpful things. 3. For each one who attends, that they may get the very best for use in their home-schools. 4. For those planning for and directing the Institute, that no mistakes be made in plans or execution.

"Ye also helping together by prayer."

Notice.

To the Pastors of the North Mississippi Annual Conference, M. E. Church, South—

BRETHREN: You will relieve your Sunday-school Board of great embarrassment if you will send at your earliest convenience your Children's Day collection to your treasurer. Send personal check, or exchange, or express money order.

J. A. LEECH, Treas.

World's Fair Visitors.

The pavilion erected by the Frisco-Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to vivit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ------, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903-04, $2.25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly.

G. W. BACHMAN, Colporter.

Winona, Miss.

Tourist Rates.

The Frisco System will issue, during the Summer months, Tourist round-trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address Passenger Traffic Department SAINT LOUIS.

Monroe District Conference.

The Monroe District Conference convened at 9 A. M., July 28, in the pretty new church in the progressive and hospitable town of Delhi, for which the district was formerly named, on the V., S. and P. railway, about midway between Monroe, La., and Vicksburg, Miss., in the Macon Hills.

Rev. Jas. A. Parker, D. D., the presiding elder, presided at all the sessions, and it is needless to say he is a wise counselor and judicious officer, and that his presidency gave eminent satisfaction, for all who know him know what to expect of him.

The Conference was a harmonious one throughout, nothing occurring to cause unpleasantness at any time. All the pastors were present some of the time during the Conference except one, who was kept at home by the serious illness and death of one of his members. There are four ordained local preachers in the bonnds of the district, none of whom attended, and only one of whom sent a report. The Conference passed a resolution instructing the secretary to inform the local preachers that hereafter their characters will not be passed without the required report. As usual, the attendance of the lay delegates was small, but some of those who were present took active part in the Conference deliberations.

The opening sermon was preached by Rev. W. R. Harvell, Wednesday night, the twenty-seventh, who, as usual, was in a revival mood, and pitched the gospel tune in the revival key, and all the brethren who preached caught the spirit, and, as a consequence, there was more of the revival spirit in the services than in any Conference the writer has attended in several years. Besides Bro. Harvell, Revs. C. C. Miller, J. H. Williams, R. R. Jones, Jno. T. Sawyer, D. D., Barnett Wright, and J. A. Parker, D. D., the presiding elder, preached strong gospel sermons.

Rev. R. C. Grace conducted the love-feast at 9:30 A. M, Sunday, which was a spiritual feast.

The sermon by the presiding elder was at the 11 o'clock service Sunday, after which he solemnly dedicated the new church to the worship and service of God.

By previous appointment of the presiding elder, Rev. A. S. J. Neill delivered an address Thursday, at 11 A. M., on Sunday-schools, and Saturday, at 11 A. M., Dr. Sawyer preached on missions.

The reports of the preachers showed that there have been revivals in several charges, with a goodly number of conversions and accessions, and that good revivals are being held in nearly all the churches. The finances are, as usual this time of the year, considerably behind.

Rev. Chas. A. Bly, who had been a local preacher in the Methodist Protestant Church, and who, through no fault of his, had lost his membership in said church, was received into the church at Delhi at the 11 A. M. service Friday, recommended by the Quarterly Conference, which met at 2 P. M., for license to preach, and before 4:30 P. M. was licensed by the District Conference and recommended to the Annual Conference for admission on trial.

Rev. C. C. Miller addressed the Conference in behalf of Centenary College, and Mrs. T. S. Sligh in behalf of Mansfield Female College.

Mrs. M. E. Carr, district secretary, made a report of the Woman's Home Mission work, and organized an auxiliary society at Delhi, Sunday afternoon, with 11 members.

The following were elected delegates to the Annual Conference, viz.: J. B. Riley, Judge A. L. Slack, J. J. Johnson, and Steve Wailes; alternates: S. T. Jackson, and D. T. Chatman.

The following committee, with the presiding elder as chairman—viz.: J. J. Johnson, C M. Noble, and D. S. Travis—was appointed to sell the district parsonage property at Delhi, and select a more convenient location, and purchase, or build, a new parsonage; the funds necessary, in addition to that realized by the sale of the said property, to be raised by assessments levied on the various charges.

The next session will be held at Bonita.

New churches were reported at Delhi and Bonita, and prospects for building at Winnsboro, Mangham, and Lake Providence.

A. S J. NEILL, Sec.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and spendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

FRISCO SYSTEM

AT VERY LOW RATES.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

"I write to say what your valuable Chillifuge has done for me. I had a chill every other day last month.

"Since I commenced taking Chillifuge, I have not had another chill. I can sincerely recommend it, and advise those who suffer from this trouble to try Dicks Chillifuge. The cure is certain."

B. V BURSHEW,
Covington, Tenn.

Our testimonials are not bought. They are the voluntary expressions from grateful people at the efforts put forth by us to relieve the greatest of all curses that the human family is heir to. There is no better remedy than Chillifuge. The price is within the reach of all, and it does not matter what variety of Malaria is troubling you, Chillifuge will cure it. It does it pleasantly, mildly, but none the less thoroughly and safely. If you want relief, do not put it off, get a bottle at once. If you are unable to procure it from your druggist write Finlay, Dicks & Co., Ltd., New Orleans.

Do not take a substitute, for it is not "just as good."

Whitworth College Faculty Committees.

For the benefit of our students we announce here our various Faculty Committees for 1904-1905. It would be well for each prospective student to cut this list out and keep for reference during the session. Where it is thought likely that students and patrons would wish to make inquiries, the vacation postoffice of the chairman of the committee is given. The teachers residing in the town of Brookhaven have not been assigned to these duties.

Chapel Exercises—I. W. Cooper, H. G. Hawkins, Mrs. Lipscomb, Mrs. Marks, Miss McVoy.

Mail—Miss E. Spencer, Fayette, Mo.

Walking, East Campus after Walk, Saturday Sewing—Miss Blanche Stephens, Water Valley, Miss., and Misses Felder, McVoy, and Lin.

East Campus in General, Pin Money and Jewelry—Miss Drake.

Absence from Campus, Guests of Students, Sunday Quiet, Compound—Mrs. Josie Newsom, Yazoo City, Miss.

Copying and College News—Miss Lin.

Sports—Miss Bessie Galloway, Canton, Miss., and Miss French.

Registration—I. W. Cooper, H. G. Hawkins.

Night Study (also Saturday and Sunday nights' order)—Misses Drake, Simrall, McVoy, Lin, Spencer, Stephens, Galloway, Felder, Mrs. Lipscomb, Mrs. Marks, Miss French.

To and from Trains—Mrs. Marks, Miss Simrall, and (during school hours) Mrs. Newsom.

Dentistry—Mrs. Newsom, Miss Drake.

Dress, Ushers, Marching to Meetings—Mrs. B. W. Lipscomb, Jackson, Miss.

Marching to and from Dining-hall—Miss Simrall, Miss French.

Announcements, and Lost and Found—In chapel, Miss Marshall; in dining-hall, Mrs. Lipscomb.

Literary Societies—Mrs. Lipscomb, Miss Galloway.

Piano Practice Schedules—Miss McVoy and other piano teachers.

Library—H. G. Hawkins, Miss Spencer, Miss Lin.

Weekly Inspection of Dormitories, Dining-hall, and Institute—Miss Stephens, Mrs. Lipscomb, Miss French.

General Care of Institute—Miss Spencer.

Lights and Windows—Miss Drake, Mrs. Newsom, Mrs. Lipscomb, Mrs. Marks, Miss French.

Yours sincerely,

I. W. COOPER, President,
H. G. HAWKINS, Dean.

Brookhaven, Miss.

Booneville Circuit.

DEAR DR. BOSWELL: As we have been silent nearly all the year, will let you hear from us. This is our third year on Booneville circuit, and the people still treat us kindly. We have a good and appreciative people, with great possibilities. We believe that this will be the leading circuit, with all the work in the country, of the Corinth district.

In many respects this is the best year of the three. There has been more paid on salary to date than any year before.

Our circuit has in two years been reduced from eight to four churches, and yet these four churches are doing more than the eight did. This speaks well for my good people. I love my people; they treat me so kindly.

We have just closed a very successful meeting, which was my first this year, at Double Springs Church. Bro. W. C. Harris, our worthy presiding elder, preached for me until Wednesday. His preaching was of a high character, and full of the Spirit and power. Results: Twenty conversions, and nineteen joined the church.

When we went to Double Springs, two and a half years ago, we found a school-house to preach in, and thirty-two members; now we have a good church-house worth seven hundred dollars, and one hundred and twenty-two members.

We have received forty-five members in all this year. We have three more meetings to hold. I hope to be able to make the best report ever made from Booneville circuit this year.

With many good wishes to the success of the ADVOCATE and its editor, we beg to remain,

Your brother in the work,

W C. CARLISLE.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 3-16
Ordinary	7 11-16
Good ordinary	9
Low middling	9 5-8
Middling	10 1-4
Good middling	10 9-16
Middling fair	10 13-16
Fair	11 1-2

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	26 1-2 c
Off refined oil, in bbls, per gal	25 1-2 c
Prime crude oil, loose, per gal	20c
Prime C. S. cake, per ton, 2240 lbs	$26.50
Prime C. S. meal, per ton, 2000 lbs	$25.50
Soap stock, per lb	9c

Cotton Seed—

In sack delivered at N. O., per ton, 2000 lbs	$17
In bulk, delivered at N. O., per ton, 2000 lbs	$16

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the home seeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St. Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M. daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the homeseeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response.

Address,

Passenger Traffic Department,
FRISCO SYSTEM,
SAINT LOUIS.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—THIRD ROUND.

Pickens, at Richland	July 2, 3
Ebenezer, at Ebenezer	3, 4
Tchula, at Tchula	9, 10
Sturges, at Bethel	16, 17
Chester, at South Union	24, 25
Ackerman, at Salem	30, 31
West, at Bowling Green	Aug. 6, 7
Lexington	7, 8
Kosciusko station	13, 14
Kosciusko circuit, at Salem	14, 15
Poplar Creek, at Salem	20, 21
McCool, at Chapel Hill	27, 28
Louisville, at Mt. Pleasant	Sept. 3, 4
Rural Hill, at White Hall	4, 5
Inverness	10, 11
Belzona	11, 12

W. S. LAGRONE, P. E.

CORINTH DIST.—THIRD ROUND.

New Albany circuit, at Bethlehem	July 2, 3
Ripley and New Hope, at Dumas	12
Jonesboro circuit, at Falkner	14
New Albany and Ingomar, at Glenfield	16, 17
Kossuth circuit, at Wesley Chapel	23, 24
Mantachie circuit, at Mooresville	27
Blue Springs circuit, at Bethel	30, 31
Booneville circuit, at Double Springs	Aug. 6, 7
Belmont circuit, at Patterson's Chapel	13, 14
Guntown and Baldwyn, at Lebanon	19
Wheeler's circuit, at Gamell's School-house	20, 21
Burnt Mills circuit, at Mt. Pleasant	27, 28
Marietta circuit, at Gilmore's Chapel	30

W. C. HARRIS, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Byhalia	July 2, 3
Shawnee	9, 10
Cornersville	16, 17
Waterford	23, 24
Abbeville	30, 31
Mt. Pleasant	Aug. 6, 7
Randolph	13, 14
Pontotoc	17
Bethel	20, 21
Potts Camp	27, 28
Ashland	Sept. 3, 4

EUGENE JOHNSON, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona circuit, at Chesterville	July 2, 3
Amory and Nettleton, at Smithville	9, 10
Buena Vista circuit, at Asbury	13
Prairie circuit, at Paine's Chapel	17, 18
Atlanta circuit, at New Hope	23, 24
Montpelier circuit, at Friendship	30, 31
Houston and Wesley, at Houlka	Aug. 6, 7
Aberdeen circuit, at New Hope	13, 14
Okolona circuit, at Moore's Chapel	20, 21
Nettleton circuit, at New Chapel	26
Fulton circuit, at Van Buren	27, 28

Education and report of committees will occupy prominent places in the Quarterly Conferences of this "round."

J. C. PARK, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	July 3, 4
Starkville	9, 10
Starkville circuit	10, 11
Hebron, at Memphis	16, 17
Crawford, at Trinity	23, 24
Columbus, First Church	24
Brooksville, at X-Prairie	30, 31
Macon	Aug. 6, 7
Shuqualak, at Salem	13, 14
Mayhew, at ——	20, 21
Winstonville, at ——	27, 28
Cumberland, at ——	Sept. 3, 4
Cedar Bluff, at ——	4, 5

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Meridian, Central	11 a. m. July 10
Meridian, Seventh Avenue	8 p. m. 10
Meridian, South Side	17, 18
Shubuta, at Quitman	Fri. 22
Middleton, at State Line	23, 24
Meridian, West End	Wed., 8 p. m. 27
Enterprise, at Mayerhoff	30, 31
Matherville, at Andrews Chapel	Aug. 6, 7
Winchester, at Fedora	Fri. 12
Waynesboro, at Chicora	13, 14
Chunkey, at Concord	Tues. 16
Meridian, East End	Fri., 8 p. m. 19
Poplar Springs	20, 21
Daleville, at Andrew Chapel	Wed. 24
Pachuta, at DeSoto	27, 28
Wayne mission, at Mt. Pleasant	Tues. 30
Vimville, at Pleasant Hill	Sept. 3, 4
Porterville, at Mt. Hebron	Wed. 7
Binnsville, at Blair's Chapel	Fri. 9
North Kemper, at Spring Hill	10, 11
DeKalb, at Marvin	Tues. 13
Lauderdale	Thurs. 15
Leaksville, at Avery	17, 18

Brethren, please see to it that Questions 17, 20 and 22 are answered as the Discipline requires.

W. M. SULLIVAN, P. E.

JACKSON DIST.—THIRD ROUND.

First Church, Jackson	11 a. m. July 3, 4
Capitol Street, Jackson	8 p. m. 3, 4
Lintonia, at Short Creek	11 a. m. 9
Yazoo City, First Church	10, 11
Pinola, at Wethersby's	10 a. m. 15
Braxton, at D'Lo	11 a. m. 16
Florence, at Harrisville	4:30 p. m. 15, 17
Deasonville, at New Hope	11 a. m. 22
Madison, at Pearl River	23, 24
Tranquil	11 a. m. 30
Benton, at Fletcher's	30, 31
Palmetto Home, at Scarbrough's	Aug. 6, 7
Lake City	11 a. m. 13
Flora, at Bentonia	14, 15
Sharon	11 a. m. 20, 21
Canton	8 p. m. 21, 22
Fannin	11 a. m. 27, 28
Thomasville	11 a. m. 27
Brandon	8 p. m. and 8 a. m. 28, 29

JOHN W. LEWIS, P. E.

SEASHORE DIST.—THIRD ROUND.

Bay St. Louis	Sat. and Sun. July 9, 10
Pearlington and L., at Logtown	Mon. p. m.
Gulfport: 25th Avenue	Tues. p. m. 11
Gulfport: 28th Street	Wed. p. m. 12
Ocean Springs, at Mississippi City	Thurs. 13
Pascagoula	Fri. 14
Escatawpa, at Mary Denny Memorial	Sat. and Sun. 15
Moss Point	Sun. p. m. and Mon. a. m. 16, 17
Biloxi	Sat. and Sun. 17, 18
Brooklyn, at Bond	Mon. 23, 24
Wolf River, at Cæsar	Sat. and Sun. 25
Carriere, at Nicholson	Mon. Aug. 30, 31
P. and Purvis, at Poplarville	Tues. 1
Lumberton	Wed. 2
Columbia	Fri. p. m. 3
Hub, at Paine Chapel	Sat. and Sun. 5
Eastabutchie, at Tuscanola	Sat. and Sun. 6, 7
Coalville, at Poplar Head	Tues. p. m. and Wed. 13, 14
McHenry and W., at Howison	Thurs. 16, 17
Vancleave, at Mt. Zion	Sat. and Sun. 18
Lucedale, at Ward	Sat. and Sun. 20, 21
New Augusta, at Merrill	Mon. p. m. and Tues. a. m. 27, 28
Hattiesburg: Main Street	Wed. p. m. 29, 30
Hattiesburg: Court Street	Thurs. p. m. Sept. 31
Williamsburg, at Oak Vale	Sat. and Sun. 1
Mt. Olive, at Mt. Olive	Mon. p. m. 3, 4
Collins, at Collins	Tues. 5
Mt. Carmel and S. Creek, at Santee	Sat. and Sun. 6
Sumrall, at Advance	Tues. 10, 11

T. L. MELLEN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Satartia, at W. C.	July 2, 3
Rolling Fork	10, 11
Anguilla, at Bethel	16, 17
Utica, at Cayuga	23, 24
Port Gibson	30, 31
Cary, at Grace	Aug. 6, 7
Edwards, at Bovina	13, 14
Hermanville, at Sarepta	20, 21
Warren, at Red Bone	27, 28
Rocky Springs	Sept. 3, 4
Mayersville, at M.	10, 11
Bolton, at Brownsville	17, 18
Vicksburg, Crawford Street	25, 26
Vicksburg, Washington Street	25, 26

W. H. HUNTLEY, P. E.

NATCHEZ DIST.—THIRD ROUND.

Meadville, at Oak Grove	July 2, 3
Barlow, at Brandywine	16, 17
Gloster, at Camp Ground	22-30
Homo Chitto, at Rosetta	Aug. 6, 7
Percy Creek, at P. C.	13, 14
Woodville	14, 15
Wilkinson, at Mars Hill	20, 21
Centreville, at Bethel C. G.	24, 25
Liberty, at T. Chapel	Wed. 31
Washington, at Kingston	Sept. 3, 4
Harriston, at Rodney	10, 11
Hamburg, at Roxie	17, 18
Fayette, at Martin	24, 25

T. W. ADAMS, P. E.

Gloster, Miss.

FOREST DIST.—THIRD ROUND.

Ellisville circuit, at Oak Bowery	July 2
Ellisville station	3, 4
Enentta, at Boyle's Chapel	Tues. 5
Vossburg and Heidelberg, at Sanndersville	Thurs. 7
Laurel, M. Street (preaching at 11 A. M., Sunday; Quar. Conf., 9 A. M., Monday)	10, 11
Laurel, Fifth Avenue and Kingston (preaching at 7:30 P. M., Sunday; Quar. Conf., Saturday)	10, 9
Rose Hill, at Pleasant Grove	Tues. 12
Lake, at Carr's	Thurs. 14
Walnut Grove, at Pleasant Hill	Sat. and Sun. 16, 17
Harperville, at Cantrell	23, 24
Decatur, at Conebatta	Wed. 27
Newton and Hickory, at Hickory	31, Aug. 1
Forest, at Pulaski	2
Carthage, at Conway	6, 7
Philadelphia, at Waldo	Tues. 9
Indian Mission, at Coglan's School-house	Wed. 10
Edinburg, at Liberty	Thurs. 11
North Neshoba, at Mt. Pisgah	13, 14

J. M. MORSE, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Fernwood, at Pisgah	July 2, 3
Magnolia	3, 4
Osyka, at Steven's Mill	9, 10
Adams, at Ebenezer	16, 17
Summit, at Cold Springs	a. m. 23, 24
Bogue Chitto	p. m. 23, 24
McComb, Centenary	Fri. p. m. 29
McComb, LaBranch St.	30, 31
Tylertown, at Hopewell	Aug. 6, 7
Providence, at Monticello	13, 14
Topisaw, at Topisaw	Tues. 16
Gallman, at C. S. Camp Ground	Sat. 20
Crystal Springs	Mon. 22
Bayou Pierre, at Pleasant Valley	27, 28
Hazlehurst	28, 29
Brookhaven	Wed. 31
Pleasant Grove, at Tilton	Sept. 3, 4
Pearlhaven, at Bethel	Wed. 7
Caseyville, at New Hope	Thurs. a. m. 8
Terry, at Forest Hill	10, 11
Beauregard, at Beauregard	a. m. 17, 18
Wesson	p. m. 17, 18

The brethren will kindly give special attention to Questions 17 and 20. The committees will please be prepared to promptly answer Question 22.

B. F. JONES, P. E.

Wanted.

An earnest young man in each community to help pay expenses in college by canvassing for students. Apply at once.

M. A. BEESON,
Meridian Male College,
Meridian, Miss.

Wanted.

A Christian young man, who has had experience with machinery, to run steam pump and look after boiler and waterworks plant in Meridian Male College to pay part expenses in College.

Address M. A. Beeson, Pres., Meridian, Miss.

Camp Meeting Notices.

The Bluff Creek Camp Meeting will begin Aug. 19, and continue ten days. Preachers will be entertained free. Hotel accommodation for visitors. Conveyances can be had from Clinton out and back. O. E. Townsend, Pres.

The Rapides Camp Meeting will commence Saturday, Aug. 20, and continue nine days. All are invited to attend. Hotel accommodations at reasonable rates. Hacks will meet all trains at Boyce. For further information address W. F. Texada, Quadrate, La.

Bethel Camp Meeting will open Aug. 18, and continue ten days The grounds are situated twelve miles from Centreville and ten miles from Woodville, Miss. Ample accommodations. Preachers entertained by tenters free. No gate fee. Fine spring water.

W. G. Forsyth, P. C.
T. W. Adams, P. E.

GENERAL NEWS.

The Japanese reports say that in the fight with the Vladivostok squadron only one Japanese ship was hit and two men killed.

The Japanese have captured positions within three miles of Port Arthur and are closing in. Both sides lost heavily in the fighting

Port Arthur may fall at any moment. General Stoessel and family have gone to Che-Foo.

Although details as to the recent naval battles between the Japanese and Russian fleets are too fragmentary and disjointed to permit of any very accurate estimate of the full extent of the Russian disaster, sufficient is known to make it certain that the Russian strength at sea in the Far East has been shattered beyond repair.

The Grand Army Encampment opened at Boston on Monday. A reception was given by the Governor to visiting ex-Confederates.

The University of Wisconsin has established an innovation for the Summer months. A series of lectures will be given on trade unionism, the union label, the open shop, the boycott and kindred topics.

From Hot to Cold.

Dysentery is prevalent everywhere in Summer, and is due to miasmatic poisons, and begins abruptly with inflammation of the mucous lining of the large bowel. In America the disease is common, but, properly treated, does not result as seriously as in the tropics. Perry Davis' Painkiller is the best known remedy and the most efficacious in the treatment of dysentery.

Important Announcement.

Mr. Jno. M. Beall has been appointed General Passenger Agent of the Mobile and Ohio railroad, vice Mr. C. N. Shepard, resigned.

Mr. Beall was with the Southern Railway, in the Passenger Department, for a long time, and is very well known throughout this section. Mr. Beall, who is a North Carolinian by birth, is in the prime of life, having just attained his thirty-fifth year, and is thoroughly acquainted with all branches of the passenger business; has risen from the bottom rung of the ladder. He was educated in the University of North Carolina, and was destined for the legal profession, but, upon leaving college, determined to enter the railroad service. He started as freight brakeman, and worked his way through the various branches of the Transportation Department to the position of train master. The fifth year, 1892, found him in the Traffic Department. As Traveling Passenger Agent, his headquarters were, first, at Knoxville Tenn.; then Lynchburg, Va.; Washington, D. C., and then to Richmond. In 1895 he was made District Passenger Agent of the Southern Railway at Philadelphia, and in 1899 was appointed Pacific Coast Agent of the Piedmont Air Line at San Francisco, which position he resigned in September, 1901, and accepted the position of Assistant General Passenger Agent of the Mobile and Ohio railroad, with headquarters at St Louis. His untiring energy and close attention to business is now rewarded with the above promotion.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

CROWLEY DIST.—THIRD ROUND.

Franklin	July	9, 10
Lafayette		16, 17
New Iberia		17, 18
Patterson		23, 24
Morgan City		24, 25
Grand Chenier		30, 31
Abbeville	Aug.	6, 7
Crowley		13, 14
Rayne		14, 15
Gueydan		17
Prudhomme		20, 21
Lacasine		24
French Mission		27, 28
Lake Charles	Sept.	3, 4
Jeanerette		7
Sulphur		10, 11
Jennings		14
Indian Bayou		17, 18

S. S. KEENER, P. E.

MONROE DIST.—THIRD ROUND.

Lake Providence	July	2, 3
Harrisonburg, at Pine Hill		10, 11
Rayville, at Little Creek		16, 17
Bastrop, at Pickett's		23, 24
Delhi and Tallulah, at D. (Dist. Conf.)		27-31
Bonita, at Bonidee	Aug.	6, 7
Mer Rouge, at M. R. (preaching at 8 P. M., Sunday; Quarterly Conference, 2 P. M., Monday)		7, 8
Gilbert, at ——		13, 14
Floyd, at ——		20, 21
Waterproof		27, 28
Monroe	Sept.	4, 5

J. A. PARKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria	July	2, 3
Lecompte, at Chicot		9, 10
Melville, at Rosedale		13
Simmsport, at Marksville		16, 17
Opelousas, at Bellview		23, 24
Colfax, at Colfax		30
Natchitoches	Aug.	3
Boyce, at West Alexandria		4
Bunkie, at Evergreen		6, 7
Columbia		10
Jena		13, 14
Pollock and Winfield		20, 21
Dry Creek		27, 28

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Felicity	July	3
Louisiana Avenue		10
Parker Memorial	a. m.	24
New Orleans Mission	p. m.	24
Carrollton		31
Dryades	a. m.	Aug. 7
Rayne Memorial	p. m.	7
Carondelet		14
Burgundy		17
Algiers		18
McDonoghville, at Wesley		21
Manderville, at Talisheek		24, 25
Slidell, at Pearl River		27, 28
Covington	Sept.	4

WM. H. LAPRADE, P. E.

BATON ROUGE DIST.—THIRD ROUND.

St. Francisville, at St. F	July	9, 10
Baker, at Blackwater		16, 17
Baton Rouge, Second Church		17, 18
Live Oak, at Denham Springs		23, 24
E. Feliciana, at Clear Creek		30
Clinton	31, Aug.	1
Port Vincent, at New River		6, 7
Wilson, at Betoville		13
Jackson, at Ethel		14, 15
Ponchatoula, at James Chapel		20, 21
Pine Grove, at Tickfaw		27, 28
Franklinton, at Pleasant Valley	Sept.	3, 4
Amite		7
St. Helena, at Day's		8, 9
Kentwood, at Pine Ridge		10, 11
Baton Rouge, First Church		14, 15
Zachary		20, 21

F. N. PARKER, P. E.

ARCADIA DIST.—THIRD ROUND.

Homer, at Homer	July	1
Haynesville, at Colquit		2, 3
Gibbsland, at Oak Grove		7
Lanesville, at Rocky Comfort		9, 10
Arcadia, at Arcadia		14
Ruston, at Ruston		17, 18
Ringgold, at Grand Bayou		23, 24
Vienna, at Simsboro		30, 31
Minden, at Minden	Aug.	7, 8
Downsville, at Pine Grove		13, 14
Farmersville, at Greenville		20, 21
Bienville, at Mill Creek		27, 28
Calhoun, at Indian Village	Sept.	1
Brooklyn, at Brooklyn		3, 4
Vernon, at Longstraw		10, 11
Valley, at ——		14
Jonesboro and Antioch		17, 18

J. O. BENNETT, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Grand Cane, at Stonewall	July	16, 17
Mooringsport and Greenwood, at Caddo		23, 24
Provencal, at Shady Grove		30, 31
Shreveport, First Church, 11 a. m.	Aug.	7
Texas Avenue, 8 p. m.		7
South Bossier, at Allentown		13, 14
Pleasant Hill, at Rocky Mount		20, 21
Hornbeck, at Prospect		27, 28
DeRidder, at Neome		28, 29
Pelican, at Wm.'s Chapel	Sept.	3, 4
Keatchie, at Longstreet		10, 11
DeSoto, at ——		11, 12
Leesville station		17, 18
Bon Ami station		18, 19
LaChute and Lake End, at Lake End		24, 25
Coushatta, at Coushatta		25, 26
Wesley		26, 27
Zwolle	Oct.	1, 2
Mansfield		2, 3
Gilliam, at Sunflower		8, 9
Benton, at Benton		9, 10
North Bossier, at Concord		10, 11
Many, at Ft. Jessup		15, 16

J. R. MOORE, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

In Part.

Merigold	31, Aug.	1
Lyon		7, 8
Cleveland		14, 15
Cleveland circuit		21, 22
Duncan		28, 29
Coahoma		30

T. W. DYE, P. E.

SARDIS DIST.—THIRD ROUND.

Cockrum, at Cockrum	July	2, 3
Coldwater, at Coldwater		9, 10
Wall Hill, at Bethel		16, 17
Tyro, at Free Springs		23, 24
Longtown, at Mastodon		30, 31
Senatobia	Aug.	4
Arkabutla, at Harmony		6, 7
Courtland, at Chapel Hill		13, 14
Batesville and Wesley, at Wesley		20, 21
Eureka, at Cold Springs		27, 28

W. T. J. SULLIVAN, P. E.

GRENADA DIST.—THIRD ROUND.

Slate Springs, at Benela	July	2, 3
Ellzey, at George's Chapel		9, 10
Water Valley circuit, at Taylor's		16, 17
Coffeeville, at Goshen		20
Grenada circuit, at Holcomb		23, 24
Toccopola, at Mayhew's Chapel		30, 31
Charleston and Oakland	Aug.	6, 7
Harrison, at Ebenezer		9
Paris, at Banner		13, 14
Minter City and Strathmore		20, 21
Water Valley, Wood Street		28

JNO. W. BELL, P. E.

WINONA DIST.—THIRD ROUND.

Itta Bena, at Sidon	July	9, 10
Winona station		12
Greenwood station		15
Carrollton station, at Valley Hill		16, 17
Eupora and Maben, at Walthall		21
Black Hawk, at Sweetwater		23, 24
Carrollton circuit, at Enon		28
Vance, at Vance		30, 31
Webb, at Cherry Hill	Aug.	6, 7
Ruleville, at Sandy Bayou		11
McNutt, at Shellmound		13, 14
Moorhead		18
Vaiden, at Kilmichael		20, 21
Mars Hill		25
Winona circuit		27, 28
Indianola, at Faisonia	Sept.	1
Tom Nolen		3, 4

THOS. H. DORSEY, P. E.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Bro. W. T. CARRUTH, son of Jesse L. and Elizabeth Carruth, was born in St. Helena parish, Dec. 9, 1848, and was brought up and has lived in this parish all of his life. He was married to Miss Darian Pearson, Jan. 26, 1871. They had eight children, most of whom are living, and married, and settled near the old homestead. He joined the M. E. Church, South, during 1872, and has continued a member until his death, which occurred May 29, 1904. Bro. Carruth was not demonstrative during his Christian life, but during his last illness he gave great assurance of his rest in Christ, and talked earnestly to every member of his family, exhorting them to be religious, and meet him in heaven. He was a devoted husband and father, and a very kind and charitable neighbor. He did what he could to meet the wants of the needy, black or white, and will be greatly missed in the community where he has lived. He was a useful man in the neighborhood. His wife survives him, and has our sympathy and prayers.

ROBERT RANDLE, Pastor.

WILLIAM ARCHIBALD HEDRICK died at his home in Floyd, La., June 14, 1904, after an illness of five days. Bro. Hedrick was born near Columbia, Caldwell parish, Nov. 18, 1836, and came to West Carroll parish just before the Civil War. He left home at the beginning of the war, and joined the Third Louisiana Regiment. He made a good, faithful soldier, and after an honorable discharge came to Floyd. He married Miss Mary E. Parker, Nov. 28, 1865. She died July 31, 1884. He was elected clerk of court in 1873, which position he held twenty-three years. He was steward and recording steward of the M. E. Church, South, for many years. To know him was to love him; always cheerful, genial, and pleasant to everyone. He is greatly missed in this town and community. He leaves six children, one devoted sister, and five grandchildren, also a host of friends, to mourn their loss. I pray God's blessings upon the sorrowing ones, and hope we all will meet him in heaven.

His pastor, R. C. GRACE.

Mrs. SARAH MARTHA NOBLIN was born in Mecklinburg county, Va., Jan 25, 1818; was converted and joined the M. E. Church in early life; was married to Robert Noblin, Dec. 24, 1837. Thirteen children were born unto them, eight of whom preceded her to the grave. One son and four daughters remain to mourn her departure. She, with her husband and family, came to Mississippi in the year 1837, where she spent the remainder of her life, which terminated at her residence in Homewood, Scott county, Miss., Nov. 16, 1903, in her eighty-fifth year. Her husband preceded her to the eternal world several years. She was a kind and affectionate wife, mother, and neighbor. The writer was pastor of the family in her husband's lifetime. Their home was the pastor's home when convenient to rest there. She was kind to everyone who came into her home; kind especially to the poor and suffering. Rest in peace safely at home until we meet again.

R. A. SIBLEY, Sr.,
Ex-Pastor

TRIBUTE OF RESPECT.

At a meeting of the Ladies' Aid Society of the First Methodist Church of Covington, La., the following preamble and resolutions were passed by a unanimous vote:

Whereas, For years Mrs. ELIZABETH WARREN has been an active member of this church and society, always faithful in the discharge of her duties, patient and loving in her bearing toward all, ready at all times to help the needy, and in other ways manifest those Christian graces that made her life attractive and beautiful; And, whereas, We have been sadly made acquainted with the fact of her death; therefore, be it

Resolved, That we in this way record our sorrow at her departure, and express to her loved ones our deep sympathy for them in this great bereavement.

Resolved, That a copy of these resolutions be sent to each of the local papers and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

(Signed) Mrs. R. A. Ford, Miss Nannie Pharis, Miss Lizzie Mortee.

ROBERT MINER WHITTEN, son of John and Martha Whitten, was born June 1, 1867; was happily married to Miss Ella H. Johnson, Feb. 13, 1890; joined the M. E. Church, South, in 1892, and died, after a protracted sickness, July 9, 1904, at his home near Chapeltown, Panola county, Miss. Robert had just gotten to where he could live easily, but in the prime of life he was taken from his good wife and eight little children. He had made a fair start as organist for us at Wesley Chapel, where his membership was. He loved music, and played much with his children at home; but he will lead for us no more. His voice is silent in death, but we trust he is playing on harps of gold, and singing the anthems of heaven above. He leaves a faithful companion and eight children, a mother and three brothers, and an only sister, to mourn their loss. May they all get to the good world!

D. W. BABB.

SISTER RACHEL ROBERSON was born Dec. 10, 1847; was raised in Panola county, Miss., where she professed religion and joined the M. E. Church, South, in 1865, at Wesley Chapel, near which church she lived, continuing her membership until it was transferred to the church triumphant on the fifteenth of May, 1904. Hers was a beautiful Christian life; hence her last on earth was peace. She was married to S. S. Haynes, Nov. 15, 1865, who still survives her with two children. She leaves seven brothers and one sister to mourn their loss, one of whom is the Rev. J. R. Roberson, of the North Mississippi Conference; also many other relatives and a host of friends. We miss Sister Haynes at old Wesley Chapel so much. Her seat is conspicuously vacant: but we hope to overtake her in the good world.

D. W. BABB.

Miss LOULER ARLINY COWART was born Oct. 27, 1870, and died of measles June 30, 1904. She was the daughter of D. H. and Louisa J. Cowart. She was a member of the Methodist Church for a number of years. Her greatest aim in life was to please mother. She had a pleasant smile for all whom she came in contact with. She loved her church and Sunday-school, and all that pertained to religion. She was the oldest of eleven children, and was a great favorite with the family. Good-by, precious one, for the present. We will meet by and by where parting is no more.

LOUIS FAVARD, L. P.

A dear old mother in Israel has gone. Sister JANE C. HARMON (nee Lester) was born in Newbery district, S. C., Dec. 17, 1825; came to Mississippi with her parents about 1841; was married to Jacob W. Harmon, Sept. 1, 1847, who was taken away from her by death, Sept. 18, 1878, from which time until the day of her death she lived a widow, which was the second day of June, 1904. She joined the M. E. Church at or near Tirzah, in Panola county, Miss., in 1852, where her membership remained until the last. Grandma Harmon was a great woman. Many a Methodist preacher will recall her hospitalities with pleasure. She was the mother of thirteen children, seven of whom are still living to miss their mother. Let them follow on to the great family reunion above.

D. W. BABB.

Mrs. MARY HOWELL died at her home near Crystal Springs, Copiah county, Miss., in the ninetieth year of her age. Her maiden name was Coor. She was married to Raleigh P. Howell in 1838. She was a woman of great energy and industry, and devoted to her family. For many years she had been a loyal member of the M. E. Church, South. For eight weeks she suffered intensely, but murmured not. She talked about death calmly, and said she was ready and willing to die. She now rests from her labors, and may her children trust in their mother's Savior, so that when they are called they may be ready, and meet those who have gone before.

H. D. HOWELL.

MARY LEE GOODELOCK was born Aug. 5, 1902, and died June 2, 1904. For two years this angel babe was the sunshine of a happy Christian home. She suffered untold agony for two weeks. The dark-winged angel of death has come and plucked this tender flower that bloomed in the home only a short time. He who doeth all things well saw fit to take this precious jewel in her innocence ere her little life had known any sorrow or trouble. We know that she is safe in the arms of Jesus. May this thought comfort the stricken parents, and may they, with their children, enjoy a happy reunion in heaven!

MRS. S. C. GOAD.

Paris Circuit.

DEAR DR. BOSWELL: I have just returned from Hunter's Chapel, on the Paris charge, where I assisted Bro. R. T. Nolen in a meeting. We had a great meeting. About thirty conversions in and out of the church, and eleven additions to our church, with more to follow.

Bro. Nolen is in great favor with his people, and is doing a fine work. I did not hear a criticism of him during the entire week I was with his people. They all love him. J. H. BASS.

Water Valley, Miss., Aug. 5, 1904.

Wednesday Excursions.

The New Orleans and Northeastern and East Louisiana railroads will, on Wednesday, April 6, inaugurate, as usual, Wednesday excursions to Covington, Abita Springs, Pearl River and intermediate points. Train will leave New Orleans, 7:40 A. M., returning, arrive New Orleans at 7:05 P. M.

Mobile and Ohio Railroad. Only $12 80 New Orleans to Denver, Colorado Springs, or Pueblo, and return, returning in 21 days; every first and third Tuesday, June to December inclusive. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A., 229 St. Charles street, New Orleans, La.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The ADVOCATE one year and Magic Soap for $2 50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

JNO. W. BOSWELL.

SPECIAL ANNOUNCEMENT.

We have arranged with Dr. W. O. Black to send his latest book,

"IS MAN IMMORTAL?"

in connection with the CHRISTIAN ADVOCATE. The price of the book is

SIXTY CENTS.

We will send a copy of the book and the ADVOCATE one year to new subscribers for

TWO DOLLARS IN ADVANCE.

This offer is also good to all old subscribers who will pay up and renew for another year.

We can allow no commission on this proposition.

Dr. Black has many friends in Louisiana and Mississippi who will be glad to read his latest book. It has received highest commendations.

Address orders to

JNO. W. BOSWELL,
New Orleans, La.

Press Notices.

"IS MAN IMMORTAL?" BY DR. W. C. BLACK.

"Worth its weight in gold."—St. Helena Echo (Greensburg, La.).

"Much good will be accomplished by a wide circulation of this popular presentation of these two most interesting subjects."—Central Methodist (Louisville, Ky.).

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. A. S. J. NEILL, Treas.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, AUGUST 25, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2505. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 34.

GLANCES AT THE WORLD.

The public school is day by day becoming more strongly entrenched in the confidence and affection of our people. But it is still the object of hatred and attack on the part of the Roman Catholic hierarchy. That body is not to be satisfied with anything short of the breakdown of the system, which means the surrender of State taxes for schools to sectarian institutions. The Roman Catholics are perfectly willing for Protestants to have the public school as it is, provided the State will give the amount of taxes paid by the Romanists into the hands of the authorities of the Church for parochial school purposes. But that amount would be so small in many States as to amount to nothing. They would not long be satisfied with that, but demand a pro rata share. Of course, other Churches would be equally entitled to their share, and when all have been accommodated, nothing would be left. It is perfect folly to talk about such a thing. How inconsistent the Roman Catholics are! If the Bible is read in the schools, and any kind of religious exercises are held, they say the schools are sectarian, and demand the exclusion of the Bible. When they have succeeded in banishing the Book, they say the schools are godless, and demand their share of the money for their own schools, that they may give their children religious instruction. If all the teachers were Romanists, and allowed to teach the Bible and catechism, we would hear no complaint of godless schools, or sectarian teaching. Shall we turn over the public schools to the Roman Catholics?

The "sanctified saloon," so called because it was dedicated to "reform," is now a by-word. This is the saloon graced and blessed by the presence and opening address of a Bishop in the Church of God. The Bishop is the victim of many and severe criticisms—not only by persons who belong to the sects, but by members of his own Church. It has come to light since the dedication that the saloon—for such it is, notwithstanding it is called the "Subway Tavern"—had been open about one month previous to the dedication, and had been poorly patronized. It was likely to prove a losing venture, and something had to be done. It must be advertised! What better advertisement than to get "the Bishop" and his sort together and sing the long meter Doxology. This was done, and, lo! the next day the saloon was flooded with thirsty customers. It is said that Bishop Potter's action was one of great moral courage. Moral courage indeed! He thought he was setting an example to the Church of God—a thing he was in duty bound to do. To-day the Bishop's name is on the tongue of more than one hundred thousand saloon-keepers for glory, and on the tongue of millions of Christians for shame. This is no time for Christian men to dally with the liquor issue. One has strange conceptions of human nature who believes that drunkards can be reformed by giving them free access to liquor.

The candidates for the Presidency and Vice-Presidency, of all parties, have been officially notified of their nomination. It really looks like a farce, a month or six weeks after a nomination known by every reading man in the United States, for a committee to travel hundreds of miles to tell nominees in person that they have been put forward as party leaders. When John Sharp Williams was preparing to go from Mississippi to West Virginia to notify Mr. Davis that he had been nominated for the Vice Presidency, one of his little grandchildren said: "He must be a mighty big goose if he does not already know it." That was a child's idea. But hundreds of grown people have asked why The only justification for the delay, and the formality attending the ceremonies, lies in the fact that the party interested, and the people at large, desire the well-matured opinions of the nominees expressed deliberately and formally. These opinions serve as key-notes in the campaign, and are to be used for all they are worth in pushing the claims of the party. The campaign is being prosecuted with vigor, and is likely to be a clean one from start to finish. Both of the leading parties are claiming everything in sight and a little more. The smaller parties are simply letting it be known that they are in the fight, and standing for their principles.

The burning of a couple of negroes down in Georgia was not only a deplorable, but a horrible affair. The negroes had committed an awful crime. They maliciously murdered a man and his wife, and two or three children, and burned the house and the bodies of their victims to cover up their crime. But they had been arrested, tried, found guilty, and duly sentenced to be hanged on Sept. 9. A mob was organized, and efforts made to get at the prisoners. Officers of the law were on hand, and also soldiers of the National Guard. All were overpowered, and the negroes were chained alive to stumps and burned to death. There seems to have been no earthly excuse for this barbarous deed, and if accounts be true, the officers and soldiers could have defeated the mob. The soldiers were on guard, and under oath to do their duty. They had guns, but they were not loaded, and suffered themselves to be easily overcome. Thus another shameful chapter is added to the history of our Southland. More fuel is added to keep up the animosity that has so long existed in the Northern heart. We can not too severely condemn the outrage. The leaders in this infamous business should be punished to the full extent of the law.

For years past great dissatisfaction has existed in Russia because of the four or five children born to the Czar and his wife, all are girls. For this reason there was talk at one time of the Czar putting away his wife, notwithstanding they are devoted lovers of each other. Now it is said there is great rejoicing throughout the land—the Czarina has given birth to a son, who is heir to the throne. Official proclamation has been made of this great event, and the Czar, in honor thereof, it is said, has abolished capital punishment throughout his dominions. But the anarchists affirm that the Czarina really gave birth to another daughter, and that a boy child of some other mother was substituted for the royal girl. Some people believe the story, for, they say, the anarchists have constant and reliable communication with head quarters. We hardly think the Czar would knowingly make public proclamation of a falsehood.

Mt. Carmel and Silver Creek.

Dear Doctor: I hope a few words from the pine hills will not be out of order just now. I arrived at the parsonage in Mt. Carmel in March, a sick preacher, with a sick wife and four sick children, just having survived a scourge of four cases of pneumonia and six cases of measles—myself included in the number. We have all recovered, and are ourselves again.

My first round of the circuit, which was in March, was rained out, so the first quarter counted for naught. The real work of the second quarter was hampered somewhat by the reflex action of the change of preachers—and—well—and some other influences that were not Christ-like. We have in part overcome all these hindrances, and are doing some real work for the Master.

We now have five Sunday-schools, whereas we had none when we came to the work—all missionary schools, and doing fairly well. We have sent in fourteen new subscriptions to the Advocate, and have added fifty six members to the enrollment of the charge, and the end is not yet.

We are now in the midst of our revival meetings, and the Lord is with us, and blessing our labors. We have just closed our meeting at old Santee Church, where the Lord was with us in pentecostal power. The Holy Ghost fell on us, and the old-time fire kindled, and the shouts of new-born souls were heard until five o'clock in the afternoon, at which hour we closed with a score of souls at the altar shouting the praises of God. Glory to God for such a meeting! During our short pastorate twenty-two have been added to this old church. Praise God, from whom all blessings flow, and to him be all the praise. We begin at Bethel tomorrow. More anon.

W. W. Graves.

Mt. Carmel, Miss., Aug 19, 1904.

To become a Japanese citizen it suffices to marry a Japanese woman. —Exchange.

Christian Advocate.

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DIRECTIONS.

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The Apostle to the Americans—No. 6.

BY REV. W. G. HARBIN.

Four years intervened between the close of the Manakintown Conference and the establishment of Episcopal Methodi-m They were years of triumph for all that Asbury held dear; yet his inward struggles against doubt and discouragement told on him, and tinged all the rest of his life. He knew that the settlement was only postponed. He was continually in a strain of suspense as to the final outcome. Every morning he prayed for all the preachers and circuits in America, and sometimes, when the burning desire for their union in heart and practice melted his soul, he was drawn out to plead before the throne for hours. So busy was he with riding, and preaching, and praying, and writing letters about union to the preachers during those years, that he lacked the time for reading. He never seems to have thought of shortening his hours of devotion and intercession. Each approaching Conference filled him with terrors that increased as the time for holding it drew nearer. He scented trouble in every new field he entered. As he pressed on he cast backward over his shoulder fearful glances, expecting, yet dreading, to behold the dark shadow of division rising on his track. Then did he look to heaven and find his comfort there. "I am sick and weary," he writes. "Ah! how few there are who would not choose strangling rather than life and the labors we undergo, and the hardships and privations we are compelled to submit to. Blessed be God, we have hope beyond the grave."

On the fifth of April, 1783, while passing through North Carolina, he heard the good news that peace was confirmed between America and the mother country. This was one of the very few occasions when he took notice in his pulpit of a political event His text was, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all)." He realized the stupendous importance of the event; yet he was dubious of the result "It may cause great changes to take place among us; some for the better, and some for the worse. It may make against the work of God. Our preachers will be far more likely to settle in the world, and our people, by getting into trade and acquiring wealth, may drink into its spirit".

Asbury was the "Bachelor Bishop." Men and women were alike to him. He knew but two classes: "dear saints," or "poor sinners." Wealth, poverty, prominence, meanness, personal unkindness—all failed to effect or change his attitude towards the lost. He loved and pitied them all. "The poor rich sinners all came out to night," he writes. In one of his wide tours he tells how the "poor ferryman sinner" cursed him because he had not a silver coin to offer for ferriage, instead of the almost worthless continental money. He never thought of marriage for himself except to discover its impracticability. He deprecated it for his preachers. Drumgoole became "entangled with a wife and family." It looked as though there would be "soon no Methodist preachers but young ones." "They would marry and stop." Asbury thought it over, and met the difficulty with a "plan for building houses in every circuit for the preachers' wives." The societies were to furnish bread and meat while the preacher continued to travel.

Asbury had both genius and taste for planning. He writes with relish when he has a plan to tell. Small or great, if it accomplished the purpose, he tells it with a chuckle. In the Virginia mountains his horse lost a shoe. There was no blacksmith near. The rocky roads would soon lame the poor beast. Something must be done. He shall let him tell in his own way how the trouble was overcome. "We went on through devious roads, and arrived at Guess'. Here I set on a scheme to prevent my horse from falling lame, which had yesterday lost a shoe. It was to bind round his foot a piece of the neck of a bull's hide." With marked satisfaction he concludes, "and my contrivance answered the purpose well."

Every escape from danger, small or great, was a deliverance due to the overwatching mercies of an unremitting Providence. He left his horse once to rest, and rode away on a borrowed steed. While he was gone the "sons of Belial" practiced his horse on a race-ground in the smooth, straight road. When Asbury came to the racing place at a later day, the beast, finding himself on running-ground, and taking no thought of the freight he bore, ran away. "I lifted my heart to God," says Asbury, "and by the mercy of the Lord he stopped near a point of woods which, had he entered, I might have lost my life. My heart was deeply humbled before the Lord, who preserved me from such imminent danger." At another time he borrowed a spirited young mare, and as the road was bleak, and he had no gloves, he rode with his hands thrust into the deep pockets of his cloak. The mare stumbled, and was like to have fallen. Once he thought of throwing himself off, but kept his saddle. The mare recovered herself, and once more the pioneer praised God for deliverance from perils of the way. Again, as he road over icy ways, his ill-shod horse slipped and fell upon him. The ice was hard and jagged. A crust of bread in his pocket (his cheerless dinner for that toilsome day) hurt him sorely; yet he rose to praise God that no bones were broken, and that he had strength left to press on to preach to a little handful somewhere hungry for the truth he bore to them in his heart.

He was never visionary. When the Manakintown Conference closed, and he had been chosen by the preachers to act as superintendent of the work until Mr. Wesley could be heard from, he was in doubt about going into Virginia again when Winter came, "in order, if possible, to prevent the spreading of the fires of division." "I do not," he declares, "look for impulses or revelations; the voice of my brethren and concurrent circumstances will determine me in this matter." Yet he strongly believed in premonitions. A poor drunken sinner came in and disturbed one of his meetings. "I felt as though there would be trouble," he wrote in describing the event. When he neared Fluvanna county in his round of pacification his heart failed under the gloomy forebodings that weighed upon it. Edward Bailey, his traveling companion, died—partly from the hardships and exposures of the journey. Asbury weeps over him, and cries: "I said I should have trouble before I went into Fluvanna; yet I little thought my friend would die there."

Asbury's mind was remarkably clear, and its keenness and precision has rarely been excelled. He looked into the clearest and fairest error, and saw the speck of rottonness at its core. His grasp of truth enabled him to compress gospels into terse and lucid aphorisms. Reading the words of a "reformed Calvinist," who, in his reformatory processes, had swung too far to the opposite extreme, he expresses both extremes of the truth: "General redemption, and conditional salvation, is the plan."

As a preacher, he was collected and sane; never wild; rarely enthusiastic; always intensely in earnest. His criticisms of his own work in the pulpit are extreme in their impersonality. They might have been leveled at the preaching of another man. "I was animated, and spoke long and loud;" or, "I preached on the lame and the blind. The sermon was lame, and I suppose I left the congregation as blind as I found them." "Dull town; dull people; dull preacher." This was when he failed, or did not rise as high as former experiences taught him that he might. When he succeeded, and the Word went home, and men cried out, or fell prostrate under conviction, it was of the Holy Spirit. He had "liberty, and spoke with the power of the Holy Ghost," or, "great power was upon the hearers." A single entry in his journal reveals all the secret of Asbury's preaching, and much that lay unseen beneath the wonder of his life.

"I preached at Capt. Smith's; the matter was odd, but I had not much liberty in speaking. I feel that talking about anything but things of God is improper for me, and out of my line. I am not so full and flaming with the love of God as I was some time ago: I feel resolved through grace to keep near to God at all times. Oh, how many things are lawful in themselves that yet are not expedient, and damp the pure life of God within the soul."

During this interval Mr. Wesley wrote to him, directing him to act as general assistant in America, and to receive no preacher from England unless accredited by Wesley himself. American preachers who would not be directed by Asbury were to be set aside. There is no record that he made use of this authority. The greater part of the preachers and the people valued him too highly to make it necessary. And, besides, the Manakintown Conference had elected him to the position to which Mr. Wesley subsequently appointed him. While Asbury, perhaps, was narrow in that he saw little outside of Methodism that was good, yet, among his own people he was the last man to seek the overthrow of one who opposed him, unless he had a reason far stronger than his opposition.

This appointment did not last long, for the great settlement that had been labored after for years was near at hand. The year 1784 has been called, and rightly so, the "Grand Climacteric." On the fourteenth of November, 1784, Asbury rode to Barratt's Chapel, in Delaware, and found that Dr. Coke and Richard Whatcoat were there before him. Dr. Coke administered the sacrament. To this there was no objection, for the Doctor, before he became a Methodist, had been ordained to clerical orders in the Church of England. But when Whatcoat took the sacred element in his hands, and assisted the Doctor in the administration of the ordinance, Asbury was shocked indeed, and his heart oscillated between hope and fear. At the close of the service he hurried into the pulpit to embrace Dr. Coke. He learned the object of their coming. Wesley had ordained Coke superintendent, and together they had ordained Watcoat and Thomas Vasey, elders. They had brought the orders to America. Asbury was to be ordained joint superintendent with Dr. Coke. Other American preachers were to be set apart as deacons and elders. The sacramental controversy was settled. American Methodism was to have the orders and the sacraments. It was to be erected into an independent Episcopal Church.

Asbury was sorely troubled. He thought it might be of God. He was not sure. His answer to Coke's query, "Would he serve?" was peculiarly diffident and negative. "If the preachers unanimously choose me, I shall not act in the capacity I have hitherto done by Mr. Wesley's appointment."

Once more Asbury's keen nose scents trouble. "I am not tickled with the honor to be gained; I see danger in the way." So he meditates At Bohemia, in Maryland, he met Vasey. They went over the whole plan. "My soul is deeply engaged with God to know his will in this new business," is the heart-cry of Asbury.

The next evening he is preaching to a "solemn congregation" in Balti-

more from the text, "O wicked man, thou shalt surely die." Towards the close of the sermon the floor fell in, injuring no one, but coming near to furnishing practical illustrations of the text.

At Calvert quarterly meeting he met Poythress, and had much talk about the new plan. The following Friday he observed as a day of fasting and prayer, that he might know the will of God. Preachers and people were pleased. He was led to believe that it might be of God. He was still uncertain. "My soul waits upon the Lord," he cries. "Oh, that he may lead us in the way that we should go."

Meanwhile Freeborn Garrettson had been sent off like an arrow from North to South to warn the preachers to the Conference that had been decided upon, while Coke and Asbury, at Perry Hall, waited and planned for it with much fasting and prayer.

On the twenty fourth of December, 1784, the "Christmas Conference" met. The great business of that meeting was the adoption of the plan of Wesley and Coke. Next to that was the selection of the superintendents of American Methodism, for Asbury refused to accept that office by Wesley's appointment, and Coke followed his example in submitting to the election of the American preachers in Conference assembled. When the Christmas Conference elected Asbury and Coke as the superintendents of American Methodism, the American societies in deed and in truth became an independent "Episcopal Church." The fact that the first superintendents were elected, and not simply appointed, cast all the future development of the church in the mold of democracy. That the superintendents were elected was due to the influence of Asbury. The independent democratic form of the government of Episcopal Methodism is largely to be attributed the broad and liberal statesmanship of Francis Asbury.

It was a long time before the germ of church government matured into anything like its present shape and comeliness. But the germ was there; in it lay all the possibilities and the promise of the future. The handful of corn upon the top of the mountain was moving towards its larger growth. It had been watered with tears and prayers; it had been hardened in the storms of revolution; persecution had beat upon it but to toughen its fibres. More than once days of dread and darkness had come. The retreat into the peninsula to fight it out in the last ditch had actually begun. Out of the heart-broken praying, the misery, and the soul agonizings of that hour, Methodism had come forth stronger, and fuller of the fire of love divine. It had been strong enough to be patient; brave enough to wait. The inshore storms and the breakers now are passed. A great church, equipped and manned to breast the seas, stands forth for the outer deeps. Some things are yet to be done in the rigging, but every plank has been seasoned with patience, and laid with care. The seas are before her; the experiences of the past are calling to her, "All thy conflicts end in everlasting rest."

Ingenious and Irrelevant Braggardism.

By A Circuit Rider.

In the issue of The Baptist, of July 7, Brother Bailey, the editor, struts in four different columns settling (in his own mind) the whole controversy on baptism. He "makes a noise" as follows: "For more than ten years the Western Recorder, Louisville, Ky., has been offering $1,000 in gold to anybody who will produce one case, in either the New Testament or classic Greek, where 'baptizo' means anything else than to immerse, to dip, to plunge. The Recorder a few weeks ago reiterated the statement that the offer was still open. The terms are, that as soon as a word is found that does mean something else, it is to be submitted to a committee of three Greek scholars—one to be chosen by the Recorder, one by the party furnishing the word, and the other by these two—whose decision is to be final. This is a fair proposition, and yet, while a number of preachers—none of them renowned for their scholarship—have claimed in the prints that they have found numerous instances, not one of them will produce the word, or submit it to the committee for their decision."

If the above is an exact representation of the Recorder's proposition, it could be made to hand over the money, as there are many passages where "baptizo" has other meanings than "immerse, dip, or plunge." There are numerous instances in the Scriptures and classic Greek where the word means wash, cleanse, purify, depress, overwhelm, bathe, sink, etc. Indeed, various lexicographers give the word thirty-four different meanings beside dip, plunge, immerse—many proof passages of which could be given. Either one of these meanings would win the money, if Brother Bailey has correctly stated the proposition. But the writer is persuaded that in his zeal he has carelessly stated the offer. The original offer of the Recorder (which was proved some time ago by Rev. H. S. Johns to be "brag and bluff") was that it would give $1,000 for a passage of Scripture or classic Greek where "baptizo" means sprinkle or pour.

Now, if a committee should render an extruding decision without considering the historical connection, and modifying words of the various passages, a pedo-Baptist might not win the money, for it is well known even to those "not renowned for scholarship" that "baptizo," or its root, "bapto," generally expresses a condition or effect, such as wash, stain, etc., without respect to mode, or, at best, only incidentally. Take, for instance, one of many passages illustrating each word.

Hippocrates, B. C. 430: "When it drops upon garments they are stained."

The Greek is "bapto," and means to stain, and by affusion, but a committee might not admit the modifying words.

Mark vii, 4: "And when they come from the market, except they wash, they eat not."

The Greek is "baptizo," and means to wash or cleanse. The mode is not mentioned, and the committee might decide that the word, as it stands alone, does not mean to sprinkle; yet it is well known that the Jews lawfully and ceremonially purified themselves by sprinkling. (Num. xix, 13. 20; Heb. ix, 13, 14; John ii, 6) There are many places where both words incidentally imply affusion, and where immersion is out of the question.

The best that can be said of the Recorder's offer is that it is a sly and maneuvering piece of sophistical braggardism. An ingenious and artful pedo Baptist could make a similar offer. For instance: "One thousand dollars in gold for a passage in classic Greek where 'bapto' or 'baptizo' describes what Baptists do when they baptize (?) a candidate."

Under this proposition the spiritual significance of the passage would have to be shown, the implication of water the element, the presence of a frog pond or stagnant pool, rocks and lead for sinkers, wading in waist deep by the parties, the discourse on the "liquid grave," and the abuse of pedo-Baptists by the administrator, the plunging of the upper part of the body after the candidate has wet the lower half, and the escape of the subject from disastrous consequences (for 'tis a fact that "whenever 'baptizo' does completely immerse a living object, it perishes"). Under the proposition there is scarcely more than one thing a Baptist could show to be analogous, viz: the stained clothing of the candidate, for "bapto" means "to stain."

Now, if the Western Recorder or the committee would admit the modifying words in many passages which can be produced, the money can be won, and no one is more conscious of this than a well-informed Baptist.

If the Recorder would agree to give $1,000 for passages produced from the Scriptures where "baptizo" means to wash or purify, the mode of which is sprinkling, established by parallel references, the money could be won. The same is true of "bapto," to stain.

Or, if the Recorder would agree to pay $1,000 for proof by any method from the Scriptures that affusion is a mode of baptism, the money could be won before the cheque could be written. But such offers will never be made. The editor of the Recorder would choose rather to sit on the tripod squirting the "liquid grave" through its columns, and making ambiguous and crafty propositions which fool nobody but ignorant and incorrigible plebians. He would prefer rather to befool the unlettered with ostentatious balderdash and chicaning duplicity. But if he will admit the inseparable modifying words, or accept either one of the fair and reasonable propositions above mentioned, "Circuit Rider" will contend for and bear away the tempting prize which is so recklessly flaunted before an intelligent public.

Moreover, I will, in return, make either one of the sagacious editors, or any Baptist in America, the following offer. It is large enough to be at least stimulating. I will give $25 in gold when this generally accepted historical fact is disproved, viz.: the ancient or primitive Christians, when they were baptized by (trine) immersion, were baptized naked, whether men, women, or children.

THE BEST SCHEME FOR SEEING THE WORLD'S FAIR.

The Hon. M. A. Dees, late floater representative for Jackson and Harrison counties in the Mississippi Legislature, having for the last four years lived near the World's Fair grounds in St. Louis, is well posted as to hotels, rooms, etc. He is well known to almost all the people of Mississippi, and we have no hesitation in commending him and his plan to our readers His charges for the services to be rendered are but a small per cent of what he can save to any visitor, besides the saving of valuable time, by way of seeing the Fair to advantage.

Among Mr. Dees' assistants are two of his daughters, grown son and wife, who are well posted as to the Fair and city, and will have special charge of his lady patrons who wish to visit St. Louis and the Fair without male escorts.

Cut out the following agreement, fill out, sign and mail it to Mr. Dees. For further information, should it be desired, let him hear from you.

AGREEMENT.

In signing this agreement I understand that Mr. M. A. Dees, of 3002 Clark avenue, St Louis, Mo., is to secure for me room and meals at hotel, rooming house, private house, or restaurant, the kind and quality to be designated by me and at the very best rate possible. It being understood that said rates vary from one dollar per day, for room and meals, up to ten dollars. Comfortable rooms and good meals being available at $1 25 to $2.50 per day. And gate entrance to Fair being fifty cents per day.

Mr. Dees or reliable assistant is to meet me at Union Station in St. Louis at train and time made known to him by me; look out for my baggage; guide me to my room previously secured by him; conduct me through the Fair to the best advantage for seeing and saving time; show me about the city to churches, places of amusements, etc., and finally see me and my baggage safely on train for home; it being understood that I am to pay my own expenses and the street-car fare and other small expenses of the attendant furnished me by Mr. Dees, but I am not to pay for the board or salary of such attendant, as these are provided for as follows:

On my arrival in St. Louis, I am to pay Mr. Dees.

If by myself, $5 in full for the whole time of my stay .

If accompanied by my wife, $7.50 for us both.

For each child, $1.25.

Time I expect to reach St. Louis, about .....

Rate of accommodations desired, about .....

About the number of persons in my party .....

Sign here .....

OUR SCHOOL NOTICED.

Dr. Johnson, of the University of Mississippi, after a tour of inspection of different schools of the State, writes very interestingly of some of them in the Picayune last Sunday The following is what he had to say of the Poplarville High School:

"The Poparville High School, W. I. Thames, principal, is in many respects a prodigy and a wonder, a private enterprise, with large, new and comfortable buildings, all furnished, with steam heat, electric lights, water supply and sewerage, all modern and up-to-date; a nice infirmary of five rooms, with the services when needed of a regular trained nurse. Many of our great schools, belonging to wealthy corporation, are not so well equipped. He has more than 100 boarders and some 300 local pupils. His light furnishes light for the town, so that he is considered a great business manager as well as a great teacher. The University receives every year many of its best students from this school."—Free Press, Dec 31, 1903.

Millsaps College Notes.

The students who come to our college next session will find many attractive improvements to add to their comfort. Our faithful superintendent of the grounds, Mr. Ackland, is touching things up generally in the way of smoothing off roads and walks, and in making needed repairs on the cottages. The gymnasium will soon present a more sightly appearance, and workmen are now busy establishing an admirable system of bathing facilities in Founder's Hall. Prof. Walmsley is readjusting the library, and when he calls, as he will do soon, for our friends to help him in supplying missing numbers in files of magazines, I trust he will get a prompt and generous response.

It gives me very great pleasure to announce that the Chair of the English Language and Literature will be filled by Prof. A. A. Kern, of Nashville, Tenn. We are peculiarly fortunate in being able to secure this accomplished gentleman. He is the son of our Dr Kern of the Vanderbilt faculty, and has spent his whole life in the atmosphere of the highest Christian culture. He was graduated by Randolph Macon College, Virginia, to the degrees of B A. and M. A., and has just completed four years of post-graduate work in the Johns Hopkins University, Baltimore, with English as his major subject of study. Prof. Kern, though yet a young man, has had considerable and successful experience in teaching.

Mr. Dzung, of whose arrival from China you made notice in the ADVOCATE some time ago, is adjusting himself to our American ways with commendable tact. Mrs Galloway, with characteristic thoughtfulness, had him as a guest in her home for ten days, and as she is familiar with the habits and customs of his own people, the transition from Oriental to Occidental ways of doing things was greatly facilitated. He is ambitious and capable, and promises to achieve a very successful career.

W. B. MURRAH.

Jackson, Miss., Aug. 16, 1904.

An Earnest Appeal.

DEAR DR. BOSWELL: Will you please allow me some space in the columns of the ADVOCATE to make an appeal in behalf of our Methodist people of Haynesville, La? Our church at that place was completed last year at a cost of $1 300, and was dedicated by Doctor Sawyer, of Monroe, La., June 28, 1903, and on June 29, 1904, it was blown down by a storm, and is a total wreck. The house was insured in our own company for $1,200, but through a mere technicality we have lost the whole amount of our insurance; the house, therefore, is a total loss. It was a great financial strain upon our people to build, in the first instance, and now that this is all lost, they are much discouraged. They realize that they must build again, but are unable to do so without help. We have no truer people than our people at Haynesville, and a more self-sacrificing people I have never known. They need help, and ought to have it. The field is an important one to Methodism, and we can not afford to lose any part of the ground, and yet we must suffer great loss if we do not rebuild at once. Hence I make this very earnest appeal for help, that we may be able to rebuild and to hold this field for Methodism. Are there not many Methodists in Louisiana who will read these lines, that have been more fortunate, and upon whom God has bestowed his bounty, who can and will give something to this worthy cause? If enough will give just a little, we will be able to rebuild our church, and no one will be hurt. I am sure that few, if any of us, give as much as we ought to God's cause, and fewer still give to the point of self denial. Let all those who read these lines, and who feel that they want to contribute something to help in this worthy cause, send their contributions to Rev. B. H. Steppard, at Haynesville, La. The amount will be placed to your credit, and will be duly appreciated by both the pastor and his people.

Very truly, J. O. BENNETT.

Arcadia, La., Aug. 3, 1904.

Iuka, Miss.

DEAR DR BOSWELL: We have just closed one of the most gracious revivals Iuka has enjoyed for many years. Rev. J. A. Bowen did most of the preaching, and he was at his best The old-time power accompanied the Word, and sinners were convicted and converted. There were twenty-four additions to our church. Valuable aid was rendered by Revs. J. B and O. B. Culpepper, and L. A. McKeown. Every department of church life has received a new impetus.

Iuka, spiritually and materially, is progressing. These justly famous waters have been frequented this year by an excellent class of visitors that have left a benediction upon the town.

The prospects are good for a Summer Chautauqua for next Summer, which will add much to the pleasure and profit of our visitors.

The school under the auspices of Rev. J. B. Culpepper gives promise of a good opening for the coming session.

I hope soon to send you some new subscriptions to the ADVOCATE.

Yours fraternally,

P. E. DUNCAN.

Aug. 16, 1904.

Marietta Charge.

DEAR DR. BOSWELL: We have just closed a fine meeting in the Marietta charge, with good results: eighteen or twenty conversions, and thirteen additions to our church. We were assisted in the meeting by Bro. J. H. Rodgers, of Boyle, who did us some fine work. Bro. Rodgers depends on true gospel preaching to move to repentance and to lead to conversion, and the Lord blesses his labors in the saving of souls. May he be long spared to bless the church! The Lord is doing great things for us, for which we are glad

Your brother in the work,

JNO. D. SIMPSON.

Aug. 14, 1904.

A Pleasant Reunion.

Among the many delightful occasions at Seashore Camp Ground for 1904 was the sixty fifth birthday anniversary dinner of twin sisters—Mrs. Annette E. Barnes, of Columbia, Miss., and Mrs. Jane H. Downer, of Mt. Olive, Miss. They, with their venerable mother, Mrs. S. S. Hoover, aged eighty-five years, were the guests of Mr. and Mrs. Gus. Cooley, of Mt. Olive. Mrs. Hoover is the mother of twelve children, thirty-seven grandchildren, and sixty great grandchildren. Mrs. Barnes and Downer were born in Baltimore, Md., in 1839. They were reared in the city of New Orleans, and married in Mississippi—the former to Mr. Harris Barnes, a prosperous cotton planter, who died several years ago; the latter to Rev. Robt. B. Downer, a Methodist minister. They each have had seven children, sons and daughters, to bless their old age.

Around the table on this memorable birthday occasion were represented four generations, beside many friends. The table was beautifully decorated with roses and ferns and trailing vines. Everything to delight the eye, and everything to satisfy the most fastidious appetite, was provided by Mr. and Mrs. Cooley, who also used every effort to make the occasion bright in the memory of the two honored guests. Mrs. F. A. Lyons, a sister of these twins, was also one of the party. The dear old mother returned thanks for all God's mercies to her family. "Praise God, from whom all blessings flow," was sung by representatives of four generations, and the happy gathering separated to meet no more, perhaps, until they gather around the Father's throne in heaven. A FRIEND.

Aug. 16, 1904.

Coalville Circuit.

DEAR DR. BOSWELL: We have held five protracted meetings to date; have had about twenty conversions and fifty-seven added to the church. We have two more meetings to hold yet. All of our meetings have been seasons of refreshing from the presence of the Lord, and in his name we have claimed and secured the victory. The devil has been trying to tear down and destroy, and we have had some very unpleasant things to come up recently, but God is with us, and we expect to stand true to the church and to the cause of our Lord if we have to stand alone. The worst enemy to the church is an enemy within the church, and my constant prayer to God is to purify and sanctify the members of the church, that there be no confusion among them, but that they may be a peculiar people, zealous of good works. Our Conference assessments are pretty well paid to date, and notwithstanding the fact that I was unable to attend to any of my pastoral duties for at least a month during the year from sickness, the assessments as paid to date are in excess of last year.

May God bless you, Mr. Editor! You are giving us a good paper. As far back as I can remember the CHRISTIAN ADVOCATE has been a welcome visitor to my father's home. I learned to read partly by reading the ADVOCATE when I was a boy. Since leaving the parental roof it has been a weekly visitor to my home. It has been a blessing to me and to my household. Yours in Christ,

R. A. SIBLEY, JR.

Woolmarket, Miss., Aug. 18, 1904.

Franklinton Charge.

MY DEAR DOCTOR: The revival influences in my charge are broadening and deepening as the days go by. Eight persons applied for membership in the church at Franklinton at the regular services last Sunday. We have had twenty accessions to the church in this charge to date, and I have three meetings yet to hold.

I received a letter yesterday concerning an obligation from our friends (the Banner Lumber Co.) to donate a lot upon which to build a church in Warnerton, on K. and E. railroad. The said company of Christian gentlemen and Methodists gave me also a lot, upon which we will build in Hackley.

My work is provoking the Baptists to other things than "love and good works." They are altering some of our most important and time-honored doctrines, and in thus doing are forced to unearth some old Calvinistic and Antinomian doctrine. These oppositions and agitations are furnishing me a very fine opportunity to expose and explode error, and present the eternal and immutable truth of our God honored doctrine.

I shall be glad to have you come to see me some time, and preach a few sermons on the doctrine and history of Methodism. Blessing upon you and yours.

Your brother in Christ,

H. W. MAY.

Franklinton, La., Aug. 16, 1904.

Abbeville Circuit.

DEAR DR. BOSWELL: I have just closed two glorious meetings on this charge—one at Prairie Gregg, of ten days' duration; result, twenty-six conversions and accessions, and other candidates to join later; the other at Abbeville, of twelve days' duration; result, fourteen conversions and accessions, and other candidates to be received. During the entire campaign we had to contend with sickness, mosquitoes, and incessant rains; yet the good Lord was with us in great power, and gave us a great victory. Rev. T. M. Finley, from Jennings, did all the preaching, which was well received, and produced gracious results. We can recommend him to brethren needing good help without any sensational clap-trap.

I hope to take a much-needed rest, the first in thirty years, in a visit to my relatives in Virginia. A brother will fill my pulpit during my absence. On my return I will renew the battle. R. S. ISBELL, P. C.

Abbeville, La., Aug. 18, 1904.

Palmer Camp Meeting.

The Palmer Camp Meeting will begin Friday, Sept. 30, 1904, at 7:30 P. M., and continue ten days. Palmer is located two and a half miles east of Wortham, which is the nearest station to the camp ground, on the G. and S. I. R. R.; is fifty seven miles south of Hattiesburg, and fourteen miles north of Gulfport; is near enough to the coast to get the benefit of the sea breeze, which, together with the pure water, the beautiful shade, and the excellent accommodations, make it a most healthful as well as pleasant Summer resort. Board and lodging may be secured for less than one dollar per day. Ample conveyance will be furnished by the camp ground from and to the railroad for seventy cents per round trip. All trains will be met except the night and Sunday trains. Ministers who attend will be provided for free of charge. The preaching will be done by eminent ministers. Let every lady come. We are expecting a great meeting. Dear Mr. Editor, you have a special invitation to come and help us.

R. A. SIBLEY, JR., P.C.

Woolmarket, Miss., Aug. 18, 1904.

HOME CIRCLE.

A Child Voyager.

Children furnish more than one half of the world's purest joys, their beautiful deeds breaking in upon us oftentimes as delightful surprises; and stupid would we be if we failed to be roused from life's torpor by their presence, their needs, and their expression of them. As we stepped upon the platform of the cars on our way west in the middle of the night, we heard a man say: "Here's a little girl all alone. Will not somebody take care of her?"

Somebody responded, and we thought no more of it until next day when we had dropped our "sleeper," and entering one of the other cars we saw the sweetest little child-form we ever looked upon, fast asleep, so soundly sleeping as not to even be heard in breathing. Such a head of dark brown hair, lying all loose over shoulders, back and face, we never beheld, features as if the choice of an artist from a thousand beauties; her long, dark eye lashes lay across the openings into a world of beauty, and her form was in beautiful adaptation to the ideal of her face.

We could hardly wait for her to wake, for we felt sure she was the lonely child of whom we had heard the night before, and were impatient for the history of this interesting, but solitary voyager across the earth. After a while the conductor stood over her, as if drawn by her beauty and innocence. He seemed to be shrinking from waking her, as if she was an angel, whose repose it would have been irreverent to disturb. Said he, "Whose child is this?" No one could tell. He turned away and went on gathering up his tickets. When he had finished he came back, and she was awake. He stooped and said:

"Whose little girl are you?"

"Mama's," she said, looking up trustfully in his face.

"Where is your mama? Show me where she is."

She said gently, "Mama is not on the cars, she is in heaven."

The gentlemanly conductor grew more intently anxious, and said:

"But you have a father aboard?"

"No, sir; my father is in heaven a long time ago. When I was a little baby he was in the army. Mama used to tell me about him. She called him her poor soldier boy."

"And where did your papa and mama live?"

"In Ireland, sir," speaking more gently, as if not right sure it was best to tell him.

"Where did you come from, my little darling?"

"From the same place."

"Not from Ireland?"

"Yes, sir."

"Who came with you?"

"Nobody, sir, but God. He kept me on the sea when it was awful stormy, and I was so sick I thought I would die."

The conductor, in surprise, said, "You did not come all the way from Ireland by yourself?"

"Yes, sir; God was with me; my auntie prayed for me, and told God to take care of me on the forecastle of the ship, and she kissed me and said, 'Precious pet, don't be afraid, for God has told me that he is going with you all the way,' and some people on the deck took me and made me sleep by them until I got to New York, and then they took me to the rail road station, and a nice old gentleman with white beard got my ticket. Here it is, sir"—opening a queer old-fashioned Irish carpet-sack, and pulling out a woolen petticoat and putting her little hand into the pocket, took out a little pocketbook, tied with a soiled piece of linen tape—"here it is; he gave it to me, and told me not to be afraid, because the people would all be kind to a little stranger orphan girl. And he said when I wanted anything to ask the man with the band on his hat. Are you the man?"

"Yes; what do you want, my little pet?"

"I want you to take care of me, if you please."

"I will, indeed. I had a little girl about as large as you, but she died."

"She is in heaven, ain't she? She will see my papa and mama; won't she?"

He said, "I hope so," and turned away.

By this time a half-dozen men had gathered about the child, no woman happening to be in the car.

The men were all rough, good hearted souls, and all seemed to be fidgety to do something for this strange, beautiful child. One turned up a tag which was fastened to a ribbon round her neck, and on it was written:

"Effie Mc——, of Ireland; aged seven years; is on her way to her aunt, Mrs. Mc——, Fort Kearney, United States, of America. Kind friends, be good to this child. She was her mother's darling, who died the 11th day of December, 1878. This poor child is all that is left of the family, and her friends are sending her to her aunt's at Fort Kearney."

One rough-looking man asked her if she had anything to eat, to which she replied by showing him some little sweet cakes, and said, "Do you think these will be enough until I get to auntie's?"

He replied, "Give me your reticule," and opening it, commenced filling it out of his well-filled basket. Others brought in their supplies, until they gave more than the child could carry. An old gentleman, about eighty years of age, said he would take care of her as far as Kansas City. She became more and more a theme of interest for hundreds of miles until we seemed to have forgotten the space, when the cry, "East St. Louis!" startled us, and revealed the fact that to some of us at least the journey had ended. We parted from this dear child in tenderness and with prayers, for she was fast asleep, with her little Testament, which she could read, in her pale hand. All were the better for her presence; all regretted that she could not journey on with them along the way of life.—Wesleyan Christian Advocate.

Ten Days.

Christine Lenox had been ill a fortnight.

"I can't see that there's much the matter," she told the doctor. "I believe you are keeping me abed just to make me rest," and she laughed up at him.

The physician was the cheeriest of men, but now he had no smile of response. He had been the girl's friend since her babyhood, and he looked at her tenderly.

"Christine," he said, "I have never lied to you, and I am going to tell you the truth. You are not as well as you think."

Her startled eyes searched his own.

"Do you mean"—she began.

"I mean, my dear child, that all I can do is to make you comfortable for a little while." His eyes were wet.

"How long?" she asked, softly.

"Probably about ten days."

She drew a quick breath. "Do the rest know?"

The physician nodded.

"Poor mother!" she murmured. Then she looked up with a smile. "I thank you for telling me."

Her father sat with her at the noon hour. Her slender fingers nestled in his big, warm hand.

"Will you ask Uncle Norman to come up to see me?" she said. "This evening will be a good time."

The man's face darkened. He and his brother had not spoken for five years.

"You'd better send a note."

"I'd rather you'd take the message—please."

"All right. I'll tell him," and the girl felt a tear on her cheek as he stooped to kiss her.

"If only I could see them friends before I go!" she whispered to herself.

Her longing was granted. At her bedside the barrier of years was broken down, and the two were brothers again.

Christine's favorite cousin was in college. He was not making the best of himself, and friends were anxious. A note from her brought him home for a parting visit.

"Theodoric, do you know the meaning of your name?" she asked.

"No. Something I'm not, I presume."

"Something you can be," the gentle voice replied. "It is 'powerful among the people,' and I think it is beautiful. Only one can not be that, you know, unless one is master of himself, and it is true to the best, to the highest. I wish you'd think about it when I'm away."

The boy did think, and he became a power for good among his fellows.

So full were those ten days! Through the influence of the dying girl two estranged lovers were united, a home was provided for a destitute cripple, a church contention was resolved into harmony, and a despairing woman found peace and joy. Besides this, there were uncounted deeds of love that lived in many hearts long after the doer of them had passed from sight.

Ten days! They are waiting just ahead. One by one they will come into the grasp of all of us. Shall they be filled with frivolities or blessed by deeds of love and Christian service? Shall those days which are to be dedicated to God be only the last ten days of life, or shall they be the next ten days, and every ten that follow them?—Youth's Companion.

"Mama," said the little one, "there's a girl in the next block that's a lot sicker than I am."

"You're not very sick, pet," replied the mother; "not even in bed. You'll be out playing again in a day or so."

"I know it, mama; so don't you think we ought to do something for the little girl that's so much sicker?"

"What would you like to do?"

"I'd like to send her that nasty medicine the doctor left for me."—Exchange.

Dissolve two pounds of alum in three or four quarts of boiling water and apply, while hot, to every joint or crevice where ants and cockroaches congregate. It is useful for pantry shelves and bedsteads, for kitchen floors and baseboards. Use a brush in applying it.—Selected.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D D., Prytania and Napoleon avenue (river side).

New Orleans District. Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. H. G. Davis, pastor; residence 1420 Harmony street.

Bayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5206 Pitt street; E. N. Evans, Sup., 1434 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1424 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Antorpe and Felicity; Rev. Wm. Schule, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O City Mission, 1026 Tchoupitoulas street Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, Rev S. L. Riggs, McDonoughville La.

Mobile and Ohio Railroad. Only $17.55 New Orleans to Hot Springs, Ark., and return, returning in 60 days; every Wednesday and Saturday in June, July, August and September. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A., 229 St. Charles street, New Orleans, La.

Christian Advocate

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MISSISSIPPI CONFERENCE.—Rev. T. W. Adams Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morshead.

Thursday, August 25, 1904.

A TEXAS GENIUS.

A genius out in Texas has affirmed that "the English of the Authorized and Revised Versions" of the Holy Scriptures "is largely a dead language." His idea is not patented, nor are his sentences put in the form of "epigrams," and copyrighted for his own benefit, and we may both quote and criticise, if we feel disposed, without fear of the law.

This genius declares that the Twentieth Century New Testament, translated into modern English, "should be printed and circulated by the million." This is a necessity, because the old version and the revised are given "in a comparatively dead language." If this were all, and had reference only to a few words which have undergone a change of meaning, the matter would not be so bad; but he really startles his readers by intimating that the "Old Book," as it reads, is unintelligible to the average individual searching after the truth. He is pathetic in his solicitude, and cries: "Why keep God's sacred truth, that which is intended to set man right in his relation to his Creator and his fellow-man; that which will save him from a life of sin in this world, and from eternal death to everlasting life—why should Christians wish to keep the good news wrapped up in a comparatively dead language?—a language that 'helps to cover up the thought' of the sacred writers, and 'discourages and repels the reader.'"

How much better educated and clear-sighted were the fathers and mothers of the nineteenth century than their college-bred children of to-day! They loved the Bible, read it, and understood it—at least, enough of it to make them "wise unto salvation," and to train their off-spring in "the nurture and admonition of the Lord."

The brother's statements in regard to the "Old Book" read strangely, in view of the fact that the Bible is the greatest selling book of the day. No book on the market, in the number sold, can compare with the sale of the Bible; and the copies sold are not Twentieth Century versions in Modern English. This could not be the case if the Authorized Version tended to repel readers, or if they merely read it "to satisfy conscience, rather than from a feeling of interest."

Now, we have no sort of objection to any man buying and reading the Twentieth Century New Testament in Modern English. If it helps him to be a better and more useful Christian, instead of puffing up his head and making him a critic, it is well enough. But we protest against any man parading it as the best translation of the Holy Scriptures, and insisting that it be substituted for all other versions. Especially do we protest against any man who is not a thorough scholar doing this work.

Personally, we are not competent to determine the correctness of any translation (our knowledge of the original is not sufficient), but, as between the Authorized Version and the Twentieth Century New Testament in Modern English, we feel free to say that if the latter is a correct translation in all respects, then King James' Version is not only incorrect, but misleading in a vital point. The Twentieth Century leans to Unitarianism. For that reason, if for no other, we can not consent to abandon the Old Book in its favor.

We would not be harsh or uncharitable in judgment, but we can not look upon the book as other than "a fad" or a penny-catcher, rather than a serious and honest purpose to give "the mind of the Spirit" to the people. The greatest calamity that ever befell the pulpit of our country was the effort of a few men to give the people the gospel in modern English. The effort met with popular applause. But, thank the Lord, it is no longer applauded. This effort to give Scriptures in "Modern English" will collapse. Amen!

DISREGARDING CANONICAL LAW.

A Roman Catholic young woman of New Jersey a short time after marriage was informed by her husband that he was divorced, and that his divorced wife was still living. She promptly left him and sued for the annulment of her marriage. Her plea before the court was that the law of her Church regarded marriage as a contract dissoluble only by death, and that, as the man she had married had a wife still living, her marriage to him was null and void. The court did not take this view, but decided that, as the man had obtained a legal divorce from the first wife, he had a legal right to marry again, and, as she had been legally married to him, her petition was denied.

That the woman was entitled to the annulment of the marriage on the ground that she had been deceived is very clear, but that she was entitled to a divorce because her Church said the marriage was illegal is not so clear. The court could not consistently take that view without recognizing the supremacy of the Church over the State—a doctrine wholly at variance with the American idea of the complete separation of Church and State.

A notice of the issue of the proceedings in this case would be worthless save for the fact that the press dispatches make much of it because the judge in the case "disregarded the canonical law" of Rome. The report as sent out bears the impress of the "fine Italian hand"—a hand directed by a brain which, if not in the service of Rome, is at least swayed by the teachings of that Church. When will Roman Catholic reporters—or others, for that matter—learn that in these United States the Church, either as a whole or as separate denominations, has no connection with the State, or that the Church in no sense rules the State? Certainly well-informed Romanists know all this, but there is a set purpose on their part to keep the Roman Catholic Church and its claims before the people Rome's desire is to rule.

THE BUSY SEASON.

The busy season for the Bishops has opened. From now until near Christmas they will be engaged in holding the Conferences. There will be no ground on which to base a claim that they are spending their time in retirement, or neglecting their fields because of absence in foreign parts. They are all at the post of duty. Indeed, is there a time when our Bishops are idle? One who imagines that they are doing nothing because they are not constantly presiding over Conferences, or dedicating Churches, or doing work of some public character, has little conception of a Bishop's duty. He does not cease to care for the Churches on any day of the year. His correspondence through the mail is immense, and it not only consumes much time in writing, but involves the necessity of deciding important and serious questions. We dare say some of the hardest work of a Bishop is at home, while others think he is resting and having an easy time. And why they should be criticised and charged with neglect of duty while traveling abroad, attending to duties assigned them by the Church, and gathering material for future use in preaching, we fail to understand. None but one eager to object to the conduct of high officials will indulge in such criticism. It is either this; else the importance one attaches to his own judgment leads him to advise what should be done. In either case the egoism is manifest.

CORNER-STONE LAYING.

Biloxi, Miss., is one of the important and growing towns on the coast between New Orleans and Mobile. Its many commercial interests, added to the fact that it is both a Summer and Winter resort, make it an important center for Church enterprise. Our own Church for a long time has had an existence there, and has maintained its ground and grown, numbering at the date of the last Annual Conference 250 members, including one local preacher. The town is thriving, and becomes year by year more important. Our people there are earnestly striving, under the leadership of the pastor, Rev. H. W. Van Hook, and the presiding elder, Rev. T. L. Mellen, to meet the obligations of the hour. They are building a new and magnificent house of worship. They rejoiced together on the eleventh instant at the laying of the corner stone, the ceremonies being conducted by the pastor and presiding elder, and Dr. A. F. Watkins.

We rejoice with the Biloxi brethren, and congratulate Brother Van Hook, whose four years' pastorate is to be crowned so gloriously.

A BIG CONTRACT.

Out in Kansas men are engaged in doing more things than raising big crops of corn and hogs. One man out there has taken the contract to teach the world that "hell is a fictitious place, and the devil a fabulous being; that heaven is just as fictitious as hell, and God as fabulous as Satan." The work is to be done under the auspices of a society of atheists misnamed a "Church." There are blank applications to be filled for membership—the application to be accompanied by a fee of one dollar. The payment of the dollar insures membership for life. It is an "up-to-date" enterprise—one step ahead of the Church of Christ, which is entered without membership fee. The dollar is probably the life of the enterprise. Its recognized organ is as full of blasphemy as an egg is of meat.

The man who originated this Church for the purpose of destroying all other Churches has undertaken more than he can do.

PERSONAL.

Rev. J. W. Bell, presiding elder of the Grenada district, has moved from Water Valley to Grenada, where, the Itemizer says, he "will permanently reside."

Rev. R. S. Isbell, pastor of our Church at Abbeville, La., will leave soon for a visit to relatives and friends in Virginia. He has recently been engaged in two gracious revivals.

We are sorry to learn from a personal note that Rev. R B. Downer's health is very much impaired. We trust that the indisposition is not serious, and that he will soon recover.

Rev. H G Davis and Rev. Richard Wilkinson exchanged pulpits on Sunday evening last, the former preaching at Rayne Memorial and the latter at Carondelet It was our pleasure to hear Brother Davis.

The Hazlehurst Methodist charge has given the pastor, Rev. J. A. B Jones, leave of absence, and a trip to the World's Fair, San Francisco, and intervening and side attractions. He began his journey Aug. 22.

Bishop Hoss, after an absence of near three months in Europe, reached New York on the tenth of this month. His message to the British Wesleyan Conference is printed in full in last week's issue of the Christian Advocate, Nashville.

A note from Dr. F. N. Parker, presiding elder of the Baton Rouge district, says: "The district, generally is on the up grade. Good meetings are being held, and in nearly all cases the financial outlook is better than last year."

Rev. W. D. Burroughs, for several years past on the superannuated list, has much improved, and will soon go to Seashore Camp Ground, where he will stay for two or three months. We hope his sojourn on the coast will be of great benefit.

Rev. J. J. Smylie is at present engaged with Rev. W. O Troutman in a meeting at Talisheek Camp Grounds. The meeting opened on the evening of the eighteenth with a fairly good crowd in attendance, and will continue about ten days.

Rev. I. D. Borders reports the death of Mrs. Georgia Rainey, a faithful and active worker in our Church at Mayhew, Miss. She was an earnest Christian and good neighbor. The report is accompanied by a short memoir, which we will print at an early date.

Brother N A. Mott, who has been Field Secretary of the Sunday-school Board for the Mississippi Conference for the two years past, and Sunday-school correspondent for the ADVOCATE, has been compelled by circumstances over which he had no control to retire from the work. He is now engaged in business in Yazoo City.

Rev. R. O. Weir, transferred from North Georgia to the Louisiana Conference, and stationed at Amite City, in place of Dr. J. M. Beard, who voluntarily retired, has entered upon his labors. He is well pleased with the people, who gave him a cordial reception. We extend a brotherly hand to Brother Weir, and pray for his success.

The English trustees of the Rhodes Scholarships have notified the American authorities that they can not make promises for next year. This decision forced the trustees in America to make a decision between Mr J J. Tigert, Jr., and his competitor. Mr. Tigert's generous proposition to waive his claim for the present counted in his favor, and he was awarded the scholarship.

Special Notice.

If any brother or sister generously disposed will send us help for a worthy preacher who has been sick for a long time, we will see that the money gets into his hands, and give them proper credit, and thanks, in the columns of the ADVOCATE Money given in this case will be a real charity. "It is more blessed to give than to receive" Send your gifts to the editor of the ADVOCATE. 512 Camp street, New Orleans, and specify, for sick preacher.

The Proof of Quality.

Almost as far back as the writer can remember there has appeared in the papers advertisements of the Blymyer bells. For years they have been advertised in this ADVOCATE. It is needless to say that if the manufacturers were not reliable, and did not furnish satisfactory bells, they would long since have passed out of existence. The firm has sent us a pamphlet of 44 pages containing short testimonials, and a folder giving the names and location of more than four hundred Methodist Churches using the Blymyer bells. These things furnish "The Proof of Quality."

Magazines.

Frank Leslie's is the first of the September monthlies to reach our table. It is in all respects about the best number of this popular magazine that has ever been issued. The matter is interesting and profitable—much of it, indeed, is valuable. It can be had of the publishers, or at news-stands in all the cities, and is cheap: one dollar a year.

The Century Magazine is up-to-date, not only in point of time, but in table of contents. It leads off with "The Russian Lourdes," which will interest those who are fond of legends and such like. Next is the "Fossil Wonders of the West"—a scientific article that will amply repay perusal. Many other articles grace this September number, the one that will please the greatest number of readers being, "Round the World at the World's Fair." The September Century is a great number.

Church Suppers vs. Rally Day Services.

The brethren seem to be exercised on the subject of church suppers of late. The article in the ADVOCATE, of June 23, was very much to the point, and exactly expressed the idea from a woman's standpoint. It has always been her portion to have to make the full tale of bricks, and have to furnish her own straw. So, when this device for raising money for helping on the good cause seemed legitimate in the eyes of some of the brethren, she felt encouraged, and went on her way rejoicing, determined to give value received for all money spent at her table. But a brother has seen the situation from another point of view, and knocks every support from under the previous arguments, and one is forced to conclude from his long list of reasons that nothing could be blacker or more diabolical than to take one's own flour, lard, sugar, butter, and condiments, and prepare toothsome dainties which are disposed of in the legitimate manner of exchange and barter, viz: your money for my wares. These suppers are served in a vacant store, usually rented, very often kindly loaned for that purpose by busy women whose own hands have previously prepared and arranged everything. This can not desecrate the sacred edifice, and even if prepared in church kitchens and served in church parlors, it does not necessarily follow that gossip and slander and scandal poison the atmosphere.

To my mind, to see a minister of the gospel stand in the sacred pulpit and conduct a Rally Day collection, is much more desecrating to the holy edifice than ministering to physical wants for a pecuniary consideration. Christ cast the money-changers out of the temple on the holy day. Think you not the collectors of money were ousted with them? To hear a minister, wearing "the cloth," standing in the sacred desk carrying on an auction: "Who'll give five dollars? Did I hear you say you would? That's right, brother; come up with the money. You're out with your best girl tonight; that's why you're so liberal. Who else will give five? Well, I'll have to come down a little. Who'll give three? Who'll give $2 50? Who'll give one? Who'll give fifty cents? Brethren, pass the plates around, and take up a collection. We're after the money, and we're going to get it."

If a sermon has been preached previously, all good effects are dispelled by this trade, this cheapening of the holy edifice and sacred hour, this worse than desecration of things sacred. Have we not stewards whose business it is to look after money matters, and can not these Rally Day collections be managed on a week day? Compare the social, cheerful, pleasant church supper with a harangue of this kind, and draw your own deductions. * * *.

W. M. Thornton, of Lake, Miss., Caned by Members of His Sunday-School.

The failing health of Mr. W. M. Thornton, of Lake, Miss., has been a matter of sincere regret to his wide circle of friends for a time, but when it had became known that he had severed his business relations and expected to go away for a time in search of health, the Methodist Sunday-school of which he had been the beloved superintendent for thirty-five years wanted him to take with him some token of their love and appreciation of his services. On the last Sabbath that he would be with them they presented him with a handsome cane and an elegant umbrella, engraved, "Lake Sunday school to W. M. Thornton, July 28, 1868–Aug. 7, 1904" The Baptist Sunday-school dismissed to join in the celebration. Mr. Thornton was so surprised and overcome, his acceptance came in disconnected sentences, while he winked away the moisture about his eyes, and tried to swallow the lump that would rise in his throat. He regards both gifts with affectionate appreciation.

Mrs. Thornton was one of three women who organized the first Sunday-school in Lake after the war. She was remembered on this occasion by a collection of beautiful flowers contributed by all the children, the perfume of the flowers conveying their sweet message of love to her. Many lives will, no doubt, blossom into Christian manhood and womanhood from the foundation she has laid so sure and true in her work among them. The writer of this learned the catechism under her teachings.

Mr. W M. Thornton has held the responsible position of treasurer of the Joint Board of Finance of the Mississippi Annual Conference for a number of years. It is to be hoped that his health will be restored, and he will be spared many more years of usefulness among his people.

X X X.

Brother W. H. Krone.

At the regular meeting of the Board of Stewards the following resolutions were adopted:

Whereas, It pleased our Heavenly Father, in his wise providence, to release Brother W. H Krone from the labors of the present life; therefore, be it

Resolved, That in the death of Brother W. H. Krone, Dryades Street Methodist Church mourns the loss of one who for many years had been one of its faithful members, and up to his demise was a member of the Board of Trustees.

Resolved, That we extend to Mrs. Krone and family our sincere sympathy in their bereavement, and pray that the Father of us all will be their all sufficient Comforter and Guide.

Committee: Rev. Wm. Schuhle, R. M. Miller.

Sunday-School Institute.

The Conference Sunday school Institute for the North Mississippi Conference will be held Sept. 27-29, 1904, at Tupelo, Miss.

R. P. NEBLETT,
Field Agent.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

A Splendid Story.

The following very amusing story is told by a man who vouches for its truthfulness:

Bros. Graves and Savage (two names that sound a little ominous to a man that loves life) were driving along the road, and overtook an Irish man who seemed to be very weary of his journey. Bro. Graves, in his deep sympathy for the tired pedestrian, asked him if he would not get in and ride. "Fa'th, and I don't care if I do," said Pat, and, with the words, he clambered iuto the buggy. They drove along silently a little piece till they had come to a thick bush along the way. Bro. Graves, no doubt, had been thinking for some moments of talking to his new guest about the all-important question—the salvation of his soul. So the moment had come, and, turning to him and looking him full in the face, the preacher began with a deeply solemn and business like tone, "Are you ready to die?" Pat's imagination was not slow in picturing a state of affairs wholly undesirable on his part. He turned his head to catch the expression on Bro. Savage's face, and there was three hundred pounds of avoirdupois, a stubbornly set neck, a keen, large eye, with decided purpose in it; a savage black mustache, and he was just thrusting his hand into his hip pocket for his 'kerchief to dispel the rapidly accumulating perspiration. That was enough for Pat. There was no time for second impressions. What he saw would not admit of time for deliberate analysis; so, with a grunt that indicated the terribleness of the situation, he cleared the fore wheel, and proceeded in a very unfatigued like manner down the hill and through the bushes. The preachers, surprised at the sudden and very discourteous manipulations of their guest, yelled at him to come back; that they would not harm him. But what Pat had just seen with his own eyes still clung to him, and seemed to deepen with each lusty jump. He manifested no desire to listen to an argument of innocence upon the part of the preachers, but appeared to be stimulating himself to do better each time he touched the earth. They said the last that was seen of that son of Erin, his movements were direct and intense. There was a cyclone-like noise and a tremendous commotion among the bushes in the direction of the big timber.

L. M. LIPSCOMB.

World's Fair Visitors.

The pavilion erected by the Frisco-Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to vivit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903-04, $2.25; Juuior Epworth League Reading Course, 1903-04, $1.35.

Auy of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and readiug matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly.

G. W. BACHMAN, Colporter.

Winona, Miss.

Tourist Rates.

The Frisco System will issue, during the Summer months, Tourist round-trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address Passenger Traffic Department SAINT LOUIS.

The Order of Service.

I shall never forget the impression made on my mind by the first Methodist preacher I ever heard preach. That impression was not made by his public prayer and sermon, but by the devoutness which characterized the man. On entering the pulpit he kneeled in seeming forgetfulness of all the outside world, and prayed, as I then supposed and now know, to our Father in heaven for his blessing upon the service. To my childish mind the act was angelic. It put a feeling of indescribable reverence on me that lingers to this day. Very soon I learned that kneeling in silent prayer on entering the pulpit was a custom among Methodist preachers, and that deepened my first impression. It never entered my mind that it was a mere form. I thought they kneeled to pray to God, and not to be seen of men. I have not yet changed my opinion. I hope the time will never come when this custom will pass out of use among us. Our ministry may be, and will be, criticised for many things, but never for this simple act of devotion.

Often have I thought: Why do not all our members adopt this custom practiced by their pastors, presiding elders, and Bishops? It would add attractiveness and real spiritual value to all our religious services. It would deepen and intensify the devotions of Christians, and give them an increased appreciation and relish for spiritual things. And what an impressive example to the children and young people! Many a worldly, frivolous conversation would be prevented, and all would be taught the reverential awe that should make sacredly serious the house of God. A man who attended the General Conference at Baltimore told the writer that the people, on entering the house for divine worship, kneeled in silent prayer. His description of the scene, as I now recall it, was, "It was beautiful and impressive." I said in my heart, and to him, "I wish I had been there to have seen them." And now that we have it in our order of worship, let us all practice it. We need not fear that it will destroy our spirituality. All decent, godly forms are the developments of life. Jesus did not mean when he said, "Enter into thy closet and shut to thy door," that all our silent praying should be done where no one could see us. If so, our ministry should abandon and denounce the practice. When St. Paul said, "Keep the ordinances as I delivered them to you," he had no thought that these ordinances would destroy the spiritual life of the church. In every dispensation and in every age the church of God has had an order of worship. Jesus Christ did not find fault to the order of worship in use in his day. It was quite an elaborate and liturgical one, but he, the Son of God, willingly and gladly observed it, and taught his disciples to do the same. He cleansed the temple of its secular business, but he condemned not its order of worship.

One reason why our people are so restless and impatient in the house of God is because the service is monopolized by the ministry. Give them some part in the service. Let them recite the Apostles' Creed, and repeat the Lord's Prayer, and assist in reading one of the Scripture lessons, and they will feel their personal identification and responsibility, and get a joy and inspiration out of the service. As long as our preachers have the power of godliness, they will breathe the spirit of devotion into the order of worship, and keep it from becoming a sounding brass and tinkling cymbal. But as a good brother said to the writer: "If our ministry should ever become mere formalists, then the people will need an order of worship, for they will then get nothing out of the ministry."

Mr. Wesley found the liturgy of the Church of England an admirable vehicle for the conveyance of Christian truth, and had it been left to his choice, he would, no doubt, have transferred much of it to the Methodist Church of America.

DANIEL M. GEDDIE.

Is Golf Catching

on to popular favor? It seems to be. A noticeable increase in sales of Painkiller comes from golf districts. The reason of this is clear, as Perry Davis' Painkiller is the oldest and best remedy extant for sprains, strains, bruises and soreness, all of which are of common occurrence, either in vigorous play or through accident. Everywhere the standard liniment and balm.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and spendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

FRISCO SYSTEM

AT VERY LOW RATES.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

A Generous Offer.

The Gulfport Land and Improvement Co. have donated to the Mississippi Orphans' Home one block of ground, situated in North Gulfport; the lots, thirty two in number, to be sold for $75 each. Anyone sending the president, Hon. T. M. Evans, a receipt for the amount from the financial agent, will receive a title, executed by the company for the lot designated.

There is a saw-mill and brick-plant right near this block, and the company is working on a street car line, which, when finished, will run within one block of the block donated.

Send the agent $75. Send his receipt to the president, and get your lot, and help yourself and the Orphans' Home. W. T. GRIFFIN, Financial Agent.

Summit, Miss.

Mosquitoes can not infect you with Malaria if you take Chillifuge regularly in the proper doses. The dose should be larger in the Summer and Fall months, as malaria is more prevalent during these periods Protect yourself by using CHILLIFUGE.

CHILLIFUGE does not produce that ringing in the ears and other disagreeable effects brought about by Quinine. If you wish to cure yourself of any malarial affliction in the most pleasant manner possible, you will find upon investigation that CHILLIFUGE is the proper medicine.

Do not wait for the ravages of Malarial Fever or Chills. Strengthen the blood, and purify the system, with Chillifuge. It is Life Insurance from which you derive the benefit, and your relatives are not annoyed by the Doctor's bills and funeral expenses.

You can not forget that tired feeling, and there is no use to try. You can, however, relieve it by using CHILLIFUGE. It is safe, sure, and pleasant to take, and only 50 cents a bottle.

At your druggist or Finlay, Dicks & Co., L'td New Orleans.

To the Students of Whitworth College.

We are celebrating our promotion to Class "A" by painting and beautifying every student's room in the different buildings; painting the Johnson Home inside and out; also putting a new roof on the Johnson Home, and presenting to the Board of Trustees (by the aid of special friends) one of the lots on east campus. We are receiving many congratulations on the honor which has come to our college. The honor has come to our students; they are worthy of such. We are pleased to say that a large majority of the students of 1903-1904 will return. We will have quite an array of new students in addition.

Let all students coming south be in Jackson, Miss., Sept. 20. The I. C. R R will have two coaches for Whitworth girls. The coaches will be decorated with the college colors The train will leave Jackson, Miss., at 4 o'clock P. M.

Rev. R. Selby will preach the opening sermon Sept. 25, at 11 A. M.

To both old and new students we send greetings in the name of our teachers. WHITWORTH COLLEGE.

Brookhaven, Miss.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Marriages.

Aug. 4, 1904, at the First Methodist Church, Wesson, Miss., by Rev. Isaac L. Peebles, Bro. Hugh F. Wellman to Miss Daisy O. Cutror, both of Wesson, Miss.

Aug. 7, 1904, at the parsonage, Benton, Miss., by Rev. C. McDonald, Mr. R. E. Evans and Miss Hattie Wells McClanahan.

Aug. 7, 1904, at the residence of the bride's father, Scott county, Miss, by Rev. Irvin Miller, Mr. J. L. Eure to Miss Nannie Bustin.

Aug. 14, 1904, at the residence of the groom's father, Scott county, Miss, by Rev. Irvin Miller, Mr. Gus C. Calhoun to Miss Mary Hall.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 3-16
Ordinary	7 11-16
Good ordinary	9
Low middling	9 5-8
Middling	10 1-4
Good middling	10 9-16
Middling fair	10 13-16
Fair	11 1-2

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	26 1-2 c
Off refined oil, in bbls, per gal	25 1-2 c
Prime crude oil, loose, per gal	20c
Prime C. S. cake, per ton, 2240 lbs	$26.50
Prime C. S. meal, per ton, 2000 lbs	$25.50
Soap stock, per lb	9c

Cotton Seed—

In sack, delivered at N. O., per ton, 2000 lbs	$17
In bulk, delivered at N. O., per ton, 2000 lbs	$16

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the homeseeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St. Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the homeseeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people; and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response. Address,

Passenger Traffic Department,
FRISCO SYSTEM,
SAINT LOUIS.

Wanted.

A Christian young man, who has had experience with machinery, to run steam pump and look after boiler and waterworks plant in Meridian Male College to pay part expenses in College.

Address M. A. BEESON, Pres.,
Meridian, Miss.

Louisiana State Epworth League Cabinet.

President, J. V. Carter, Baton Rouge, La.

First vice-president, Rev. W. W. Drake, New Orleans, La.

Second vice-president, Miss Sallie Hollinsworth, New Orleans, La.

Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans, Covington, La.

Treasurer, Miss S. E. Cline, Howell P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La., 1905.

Wanted.

One Christian young man to work in the dairy, one in truck patches, and to do carpenter work and help pay expenses in school. Address

M. A. BEESON, Pres.
Meridian Male College.
Meridian, Miss.

GENERAL NEWS.

Russian divorce laws have been modified.

The cotton crisis was discussed in England.

Panama has signed a parcel post delivery with France.

Malaria mosquitoes have been discovered at Key West.

William O'Brien has accepted the seat in Parliament from Cork.

A large amount of New Mexico land has been withdrawn from public use.

The Russian Government will give out a story of the plot in which Von Plehve was killed.

The British gunboat Columbine was wrecked on a rock off the coast of Newfoundland.

Venezuela wants the United States to wait until court proceedings in the asphalt case are over.

The receipts of live stock in the country in July were a million less than in the previous July.

Private Fred H. Scow, charged with desertion and joining the enemy in the Philippines and sentenced to die, may have his sentence commuted.

Police Commissioners praised police for enforcing Sunday Law, but criticised Captains for interviews, and also referred to Anderson's keeping open, saying all law would be enforced without favor.

The Democratic Parish Committee turned down direct primaries, but fixed convention for Sept. 21, with election of delegates the day before, adopting rules providing for primaries in wards where opposition exists.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection.

A. S. J. NEILL, Treas.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. L. C. GEAN (nee Boyles) was born May 16, 1844, in ———, four miles of Salem-Winston, N. C. She was married to W. P. Gean, of Pittsboro, N. C., and moved to Marshall county, Miss., in 1870, and in 1872 was converted and joined the M. E. Church, South, and lived a conscientious member of that church till the Father called her home, June 3, 1904. Accompanied by loved ones and a number of friends, she was laid away in Midway Cemetery, of the Toccopola charge. She was the mother of ten children—two girls and eight boys. One girl and three boys preceded her to the other shore, and are safe evermore. She was a direct descendant of the famous Scott families, one of whom took part as a leader of the "Braves" in the Mexican War. Gen. Wade Hampton spent many a pleasant day in her father's mountain-home. Her father died when she was just a girl not yet in her teens. Her mother then, with ten children, moved to Salem, to give the children an education. In this she succeeded. While there she came in constant touch with that peculiar sect, the Moravians (a better-hearted people is not known). From them she imbibed the spirit of true charity, which she always held to as a part of her religion. Though afflicted for fifteen years prior to her death, yet her faith was like that of a little child, taking God at his word, for she was a close student of the Bible, and knew how to trust a loving father. May those that she has left behind have a double portion of her many beautiful graces, and at last meet her in the sweet fields of Eden!

Her son, DANIEL M. GEAN.

Mrs. LOUISA T. WHEATON (nee Duty) was born in Claiborne parish, Sept. 13, 1851, and died at Shelburn, La., July 30, 1904. She was converted and joined the church at the age of nineteen. The following year she was married to Mr. Joseph G. Wheaton. She suffered ill-health for a number of years, the last eight months being spent almost continuously in bed, but ever patient and always trusting in her Savior. Often during the last few days of her life, on seeing her lips move, I would bend to catch her whisper (thinking she wished some attention). It would be, "How sweet to trust in Jesus," or, "Blessed Jesus." Her breathing becoming difficult a few hours before the end, she said to me, "Don't you suppose this is death?" I answered, "I'm afraid it is." She gave me such a bright look, and said, "No, not afraid." Two children preceded her to the better land. One son and two daughters, with the husband, two brothers, and two sisters, are left to join her later where partings are no more. Her sister,

SENA A. HARDY.

Dr. SAMUEL T. DUNNING was born near Pine Bluff, Copiah county, Miss., March 4, 1854, and died at his residence in Canton, Miss., June 20, 1904. In 1876 he was married to Miss Dora Stewart, of Copiah county, and she, with two daughters and five sons, survive him. Dr. Dunning graduated in medicine at the Medical Department of Vanderbilt University, Nashville, Tenn., and soon won for himself the reputation of a safe and successful practitioner. In 1895 he moved from Utica to Canton, Miss., and rapidly gained the confidence of the community. At the time of his long and critical illness, nearly two years ago, he had probably the largest clientelle of the town, and, though still suffering from the effects of his illness, was regaining his patronage more rapidly than he was able to respond to his calls. In his young manhood Dr. Dunning united with the Methodist Church, and lived as near as he could up to his vows. Always at the Sabbath services, morning and evening; at prayer meeting Wednesday evening, frequently at Sabbath-school, always at the meetings of the Official Boards of which he was a member, he was not one who thought his professional duties excused him from his religious duties. As an officer in the church, he was thoughtful, painstaking, faithful. Pastor and people felt they had a representative to whom they could look, in whom they could confide. In his home he was a devoted husband and loving father. He is gone, but the aroma of his presence abides.

B. F. LEWIS.

The Ten Commandments.

DEAR DOCTOR BOSWELL: I have been a reader of your good paper for many years, and feel that I have been much benefited by a careful perusal of its columns. I have been especially interested in articles appearing in recent issues by the "V," K. M. Harrison, and others. It appears to me that the subject of the law treated by these writers is of the utmost importance, and should receive careful thought by every Bible student. I notice there is a difference of opinion on the subject, and my idea may be different from many others, but I beg the privilege of expressing it in the ADVOCATE. I must be frank in saying that, according to my study of the Scriptures, Brother "V" has the truth concerning the law embraced in the Ten Commandments. Was it not this law which was declared by the voice of God himself, and engraved with his own finger in the immutable rock? Is it not honored and upheld by Christ and the apostles? How, then, dare we say aught against it? It is quite true that one class of laws has been annulled, but could it not have been that there were two classes of laws brought to view in the Old Testament—moral and ceremonial?—the moral to endure forever, and the ceremonial only shadowy and typical. Is not this the idea so beautifully expressed in Article VI. of the Methodist Discipline: "Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral." Many great and good men of the past have entertained the same idea, gained from a careful study of the Word, and notable among these was John Wesley. Is our theology now changing? If so, whither are we drifting? There is danger in Antinomianism. God's divine law has not outlived its usefulness. Says the Psalmist: "The law of the Lord is perfect converting the soul: the testimony of the Lord is sure making wise the simple."

Now, if I am wrong in my conclusion that the Decalogue is binding on all men as long as time shall last, while the typical system is done away, I heartily wish that some good brother would put me straight, for I can not conscientiously, with my present understanding of the Word, conclude that the law of God, which he pronounces spiritual, holy, just, and good, has in any sense passed away.

D. A. ABBEY.

Ellisville, Miss.

Stop! Look! Listen!

It is said that a great railroad corporation has recently paid one thousand dollars apiece for the above three words, to be used as a warning at every crossing. St. Paul sounded a similar one to the church when he wrote, "Lay hands suddenly on no man." In an effort to obey this mandate of the apostle, the M. E. Church, South, has returned the licensing power to the District Conferences, where it rightfully belongs.

It is with no desire to protest against the liberal exercise of this power that this article is written—better the excess than the lack in every right direction!—but against the indiscriminate use of it, and particularly against the putting of unprepared men in charges for which they are unfit. This writer has known of men handicapped for life by being burdened with work which a year or two of preparation would have rendered easy. In such cases the injustice is two-fold, wronging both preacher and people. The former is disheartened, sometimes even into giving up the work; the latter are discouraged, and in some cases rendered disloyal. In either event the work suffers. The old plan of sending the young men out as junior preachers worked well, saving much hardship both to pastor and people.

Not long since this writer heard a successful preacher and pastor say that, when a young man, a word or two of advice from his presiding elder had been most helpful to him. In middle life he is trying to aid his younger brethren in the ministry by sympathetic counsel. This is as it should be, and happy is the young preacher who receives and appreciates such friendly interest.

Brethren, be good to the boys. Properly cared for, they will make men after awhile—men whom the church will love and honor.

MRS. FANNIE MINOR MONTGOMERY.

Memorial Fund.

MR. EDITOR: With gratitude we would acknowledge the gift of one thousand dollars to the Endowment Fund for the Widows and Orphans of Louisiana Ministers, this amount to be called, "The Jesse J. McLeroy Memorial Fund." It is given by Mrs C. A. McLeroy, the mother of Brother Jesse McLeroy and Mrs. Mary B Nabors, his sister, given by them to carry out his wish. If possible, we hope to have this fund increased May many other Louisiana Methodists follow in this line of benevolence!

S S. KEENER,
Pres't La. Conf., M. E. Church, South.

Wednesday Excursions.

The New Orleans and Northeastern and East Louisiana railroads will, on Wednesday, April 6, inaugurate, as usual, Wednesday excursions to Covington, Abita Springs, Pearl River and intermediate points. Train will leave New Orleans, 7:40 A. M., returning, arrive New Orleans at 7:05 P. M.

QUARTERLY CONFERENCES.

North Mississippi Conference.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Sept. 10, 11
Columbus, Second Church	17, 18
West Point	25, 26
Starkville	Oct. 1, 2
Starkville circuit	8, 9
Hebron	15, 16
Crawford	22, 23
Columbus, First Church	29, 30
Brooksville circuit	Nov. 5, 6
Macon	12, 13
Shuqualak circuit	19, 20
Mayhew circuit	26, 27
Winstonville circuit	Dec. 3, 4
Cumberland circuit	10, 11
Cedar Bluff circuit	11, 12

J. W. Dorman, P. E.

DURANT DIST.—THIRD ROUND.

Pickens, at Richland	July 2, 3
Ebenezer, at Ebenezer	3, 4
Tchula, at Tchula	9, 10
Sturges, at Bethel	16, 17
Chester, at South Union	24, 25
Ackerman, at Salem	30, 31
West, at Bowling Green	Aug. 6, 7
Lexington	7, 8
Kosciusko station	13, 14
Kosciusko circuit, at Salem	14, 15
Poplar Creek, at Salem	20, 21
McCool, at Chapel Hill	27, 28
Louisville, at Mt. Pleasant	Sept. 3, 4
Rural Hill, at White Hall	4, 5
Inverness	10, 11
Belzona	11, 12

W. S. Lagrone, P. E.

CORINTH DIST.—THIRD ROUND.

New Albany circuit, at Bethlehem	July 2, 3
Ripley and New Hope, at Dumas	12
Jonesboro circuit, at Falkner	14
New Albany and Ingomar, at Glenfield	16, 17
Kossuth circuit, at Wesley Chapel	23, 24
Mantachie circuit, at Mooresville	27
Blue Springs circuit, at Bethel	30, 31
Booneville circuit, at Double Springs	Aug. 6, 7
Belmont circuit, at Patterson's Chapel	13, 14
Guntown and Baldwyn, at Lebanon	19
Wheeler's circuit, at Gamell's Schoolhouse	20, 21
Burnt Mills circuit, at Mt. Pleasant	27, 28
Marietta circuit, at Gilmore's Chapel	30

W. C. Harris, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Byhalia	July 2, 3
Shawnee	9, 10
Cornersville	16, 17
Waterford	23, 24
Abbeville	30, 31
Mt. Pleasant	Aug. 6, 7
Randolph	13, 14
Pontotoc	17
Bethel	20, 21
Potts Camp	27, 28
Ashland	Sept. 3, 4

Eugene Johnson, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona circuit, at Chesterville	July 2, 3
Amory and Nettleton, at Smithville	9, 10
Buena Vista circuit, at Asbury	13
Prairie circuit, at Paine's Chapel	17, 18
Atlanta circuit, at New Hope	23, 24
Montpelier circuit, at Friendship	30, 31
Houston and Wesley, at Houlka	Aug. 6, 7
Aberdeen circuit, at New Hope	13, 14
Okolona circuit, at Moore's Chapel	20, 21
Nettleton circuit, at New Chapel	26
Fulton circuit, at Van Buren	27, 28

Education and report of committees will occupy prominent places in the Quarterly Conferences of this "round."

J. G. Park, P. E.

SARDIS DIST.—THIRD ROUND.

Cockrum, at Cockrum	July 2, 3
Coldwater, at Coldwater	9, 10
Wall Hill, at Bethel	16, 17
Tyro, at Free Springs	23, 24
Longtown, at Mastodon	30, 31
Senatobia	Aug. 4
Arkabutla, at Harmony	6, 7
Courtland, at Chapel Hill	13, 14
Batesville and Wesley, at Wesley	20, 21
Eureka, at Cold Springs	27, 28

W. T. J. Sullivan, P. E.

GRENADA DIST.—THIRD ROUND.

Slate Springs, at Benela	July 2, 3
Ellzey, at George's Chapel	9, 10
Water Valley circuit, at Taylor's	16, 17
Coffeeville, at Goshen	20
Grenada circuit, at Holcomb	23, 24
Toccopola, at Mayhew's Chapel	30, 31
Charleston and Oakland	Aug. 6, 7
Harrison, at Ebenezer	9
Paris, at Banner	13, 14
Minter City and Strathmore	20, 21
Water Valley, Wood Street	28

Jno. W. Bell, P. E.

WINONA DIST.—THIRD ROUND.

Itta Bena, at Sidon	July 9, 10
Winona station	12
Greenwood station	15
Carrollton station, at Valley Hill	16, 17
Eupora and Maben, at Walthall	21
Black Hawk, at Sweetwater	23, 24
Carrollton circuit, at Enon	28
Vance, at Vance	30, 31
Webb, at Cherry Hill	Aug. 6, 7
Ruleville, at Sandy Bayou	11
McNutt, at Shellmound	13, 14
Moorhead	18
Valden, at Kilmichael	20, 21
Mars Hill	25
Winona circuit	27, 28
Indianola, at Falsonla	Sept. 1
Tom Nolen	2, 4

Thos. H. Dorsey, P. E.

GREENVILLE DIST.—THIRD ROUND.

In Part.

Merigold	31, Aug. 1
Lyon	7, 8
Cleveland	14, 15
Cleveland circuit	21, 22
Duncan	28, 29
Coahoma	30

T. W. Dye, P. E.

Mississippi Conference.

SEASHORE DIST.—FOURTH ROUND.

(In Part.)

P. and Logtown, at Pearlington..Sun. and Mon	Sept. 18, 19
Bay St. Louis	Tues. 20
Biloxi	Wed. p. m. 21
Ocean Springs, at Ocean Springs	Thurs. p. m. 22
Moss Point	Fri. p. m. 23
Escatawpa, at Escatawpa	Sat. 24
Pascagoula	Sun. and Mon. 25, 26
Lumberton	Sat. and Sun. Oct. 1, 2
Gulfport: 28th Street, at Long Beach	Sat. and Sun. a. m. 8, 9
Gulfport: 25th Avenue..Sun. p. m. and Mon. a. m.	9, 10
Vancleave, at New Prospect Camp Ground	Thurs.-Sun. 13-16
Coalville, at White Plains	Tues. 18
Wolf River, at Durham..Sat. and Sun.	22, 23
Carriere, at McNeil	Tues. a. m. 25
Poplarville and P., at Purvis..Wed. p. m.	27
Hub, at Baylis Chapel..Sat. and Sun. a. m.	29, 30
Columbia....Sun. p. m. and Mon. a. m.	30, 31

Church Records and Registers not presented to the third Quarterly Conferences should be presented on this fourth round. The pastors will greatly oblige me by seeing that the trustees have full answers to Question 29, and that all deeds or certified copies be shown. Let us try to get all titles clear.

T. L. Mellen, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian, Central	11 a. m..July 10
Meridian, Seventh Avenue	8 p. m.. 10
Meridian, South Side	17, 18
Shubuta, at Quitman	Fri.. 22
Middleton, at State Line	23, 24
Meridian, West End	Wed., 8 p. m.. 27
Enterprise, at Mayerhoff	30, 31
Matherville, at Andrews Chapel	Aug. 6, 7
Winchester, at Fedora	Fri.. 12
Waynesboro, at Chicora	13, 14
Chunkey, at Concord	Tues.. 16
Meridian, East End	Fri., 8 p. m.. 19
Poplar Springs	20, 21
Daleville, at Andrew Chapel	Wed.. 24
Pachuta, at DeSoto	27, 28
Wayne mission, at Mt. Pleasant	Tues. 30
Vimville, at Pleasant Hill	Sept. 3, 4
Porterville, at Mt. Hebron	Wed.. 7
Binnsville, at Blair's Chapel	Fri.. 9
North Kemper, at Spring Hill	10, 11
DeKalb, at Marvin	Tues.. 13
Lauderdale	Thurs.. 15
Leaksville, at Avery	17, 18

Brethren, please see to it that Questions 17, 20 and 22 are answered as the Discipline requires.

W. M. Sullivan, P. E.

JACKSON DIST.—THIRD ROUND.

First Church, Jackson	11 a. m..July 3, 4
Capitol Street, Jackson	8 p. m.. 3, 4
Lintonia, at Short Creek	11 a. m.. 9
Yazoo City, First Church	10, 11
Pinola, at Wethersby's	10 a. m.. 15
Braxton, at D'Lo	11 a. m.. 16
Florence, at Harrisville	4:30 p. m.. 16, 17
Deasonville, at New Hope	11 a. m.. 22
Madison, at Pearl River	23, 24
Tranquil	11 a. m.. 30
Benton, at Fletcher's	30, 31
Palmetto Home, at Scarbrough's	Aug. 6, 7
Lake City	11 a. m.. 13
Flora, at Bentonia	14, 15
Sharon	11 a. m.. 20, 21
Canton	8 p. m.. 21, 22
Fannin	11 a. m.. 27, 28
Thomasville	11 a. m.. 27
Brandon	8 p. m. and 8 a. m.. 28, 29

John W. Lewis, P. E.

NATCHEZ DIST.—THIRD ROUND.

Meadville, at Oak Grove	July 2, 3
Barlow, at Brandywine	16, 17
Gloster, at Camp Ground	22-30
Homo Chitto, at Rosetta	Aug. 6, 7
Percy Creek, at P. C	13, 14
Woodville	14, 15
Wilkinson, at Mars Hill	20, 21
Centreville, at Bethel C. G	24, 25
Liberty, at T. Chapel	Wed.. 31
Washington, at Kingston	Sept. 3, 4
Harriston, at Rodney	10, 11
Hamburg, at Roxie	17, 18
Fayette, at Martin	24, 25

T. W. Adams, P. E.

Gloster, Miss.

FOREST DIST.—THIRD ROUND.

Ellisville circuit, at Oak Bowery	July 2
Ellisville station	3, 4
Eucutta, at Boyle's Chapel	Tues.. 5
Vosshurg and Heidelberg, at Saundersville	Thurs.. 7
Laurel, M. Street (preaching at 11 A. M., Sunday; Quar. Conf., 9 A. M., Monday)	10, 11
Laurel, Fifth Avenue and Kingston (preaching at 7:30 P. M., Sunday; Quar. Conf., Saturday)	10, 9
Rose Hill, at Pleasant Grove	Tues.. 12
Lake, at Carr's	Thurs.. 14
Walnut Grove, at Pleasant Hill..Sat. and Sun.	16, 17
Harperville, at Cantrell	23, 24
Decatur, at Conehatta	Wed.. 27
Newton and Hickory, at Hickory	31, Aug. 1
Forest, at Pulaski	2
Carthage, at Conway	6, 7
Philadelphia, at Waldo	Tues.. 9
Indian Mission, at Coglan's Schoolhouse	Wed.. 10
Edinburg, at Liberty	Thurs.. 11
North Neshoba, at Mt. Pisgah	13, 14

J. M. Morse, P. E.

VICKSBURG DIST.—THIRD ROUND.

Satartia, at W. C	July 2, 3
Rolling Fork	10, 11
Anguilla, at Bethel	16, 17
Utica, at Cayuga	23, 24
Port Gibson	30, 31
Cary, at Grace	Aug. 6, 7
Edwards, at Bovina	13, 14
Hermanville, at Sarepta	20, 21
Warren, at Red Bone	27, 28
Rocky Springs	Sept. 3, 4
Mayersville, at M	10, 11
Bolton, at Brownsville	17, 18
Vicksburg, Crawford Street	25, 26
Vicksburg, Washington Street	25, 26

W. H. Huntley, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Fernwood, at Pisgah	July 2, 3
Magnolia	3, 4
Osyka, at Steven's Mill	9, 10
Adams, at Ebenezer	16, 17
Summit, at Cold Springs	a. m.. 23, 24
Bogue Chitto	p. m.. 23, 24
McComb, Centenary	Fri. p. m.. 29
McComb, LaBranch St	30, 31
Tylertown, at Hopewell	Aug. 6, 7
Providence, at Monticello	13, 14
Topisaw, at Topisaw	Tues.. 16
Gallman, at C. S. Camp Ground	Sat.. 20
Crystal Springs	Mon.. 22
Bayou Pierre, at Pleasant Valley	27, 28
Hazlehurst	28, 29
Brookhaven	Wed.. 31
Pleasant Grove, at Tilton	Sept. 3, 4
Pearlhaven, at Bethel	Wed.. 7
Caseyville, at New Hope	Thurs. a. m.. 8
Terry, at Forest Hill	10, 11
Beauregard, at Beauregard	a. m.. 17, 18
Wesson	p. m.. 17, 18

The brethren will kindly give special attention to Questions 17 and 20. The committees will please be prepared to promptly answer Question 22.

B. F. Jones, P. E.

Louisiana Conference.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Sayes	Sept. 3, 4
Alexandria	17, 18
Opelousas	24, 25
Melville	Oct. 1, 2
Simsport, at Marine	8, 9
Lecompte, at Elam Bayou	15, 16
Boyce	22, 23
Bunkie	29, 30
Columbia	Nov. 5, 6
Pollock	12, 13
Jena	19, 20
Natchitoches	26, 27
Montgomery	29, 30
Dry Creek	Dec. 3, 4

J. L. P. Sheppard, P. E.

CROWLEY DIST.—THIRD ROUND.

Franklin	July 9, 10
Lafayette	16, 17
New Iberia	17, 18
Patterson	23, 24
Morgan City	24, 25
Grand Chenier	30, 31
Abbeville	Aug. 6, 7
Crowley	13, 14
Rayne	14, 15
Gueydan	17
Prudhomme	20, 21
Lacasine	23
French Mission	27, 28
Lake Charles	Sept. 3, 4
Jeanerette	7
Sulphur	10, 11
Jennings	14
Indian Bayou	17, 18

S. S. Keener, P. E.

MONROE DIST.—THIRD ROUND.

Lake Providence	July 2, 3
Harrisonburg, at Pine Hill	10, 11
Rayville, at Little Creek	16, 17
Bastrop, at Pickett's	23, 24
Delhi and Tallulah, at D. (Dist. Conf.)	27-31
Bonita, at Bonidee	Aug. 6, 7
Mer Rouge, at M. R. (preaching at 8 P. M., Sunday; Quarterly Conference, 2 P. M., Monday)	7, 8
Gilbert, at ——	13, 14
Floyd, at ——	20, 21
Waterproof	27, 28
Monroe	Sept. 4, 5

J. A. Parker, P. E.

BATON ROUGE DIST.—THIRD ROUND.

St. Francisville, at St. F	July 9, 10
Baker, at Blackwater	16, 17
Baton Rouge, Second Church	17, 18
Live Oak, at Denham Springs	23, 24
E. Feliciana, at Clear Creek	30
Clinton	31, Aug. 1
Port Vincent, at New River	6, 7
Wilson, at Betoville	13
Jackson, at Ethel	14, 15
Ponchatoula, at James Chapel	20, 21
Pine Grove, at Tickfaw	27, 28
Franklinton, at Pleasant Valley	Sept. 3, 4
Amite	7
St. Helena, at Day's	8, 9
Kentwood, at Pine Ridge	10, 1
Baton Rouge, First Church	18, 16
Zachary	20, 21

F. N. Parker, P. E.

ARCADIA DIST.—THIRD ROUND.

Homer, at Homer	July 1
Haynesville, at Colquitt	2, 3
Gibbsland, at Oak Grove	7
Lanesville, at Rocky Comfort	9, 10
Arcadia, at Arcadia	14
Ruston, at Ruston	17, 18
Ringgold, at Grand Bayou	23, 24
Vienna, at Simsboro	30, 31
Minden, at Minden	Aug. 7, 8
Downsville, at Pine Grove	13, 14
Farmersville, at Greenville	20, 21
Bienville, at Mill Creek	27, 28
Calhoun, at Indian Village	Sept. 1
Brooklyn, at Brooklyn	3, 4
Vernon, at Longstraw	10, 11
Valley, at ——	14
Jonesboro and Antioch	17, 18

J. O. Bennett, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Felicity	July 3
Louisiana Avenue	10
Parker Memorial	a. m.. 24
New Orleans Mission	p. m.. 24
Carrollton	31
Dryades	a. m..Aug. 7
Rayne Memorial	p. m.. 7
Carondelet	14
Burgundy	17
Algiers	18
McDonoghville, at Wesley	21
Mandeville, at Talisheek	24, 25
Slidell, at Pearl River	27, 28
Covington	Sept. 4

Wm. H. LaPrade, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Grand Cane, at Stonewall	July 16, 17
Mooringsport and Greenwood, at Caddo	23, 24
Provencal, at Shady Grove	30, 31
Shreveport, First Church	11 a. m..Aug. 7
Texas Avenue	8 p. m.. 7
South Bossier, at Allentown	13, 14
Pleasant Hill, at Rocky Mount	20, 21
Hornbeck, at Prospect	27, 28
DeRidder, at Neome	28, 29
Pelican, at Wm.'s Chapel	Sept. 3, 4
Keatchie, at Longstreet	10, 11
DeSoto, at ——	11, 12
Leesville station	17, 18
Bon Ami station	18, 19
LaChute and Lake End, at Lake End	24, 25
Coushatta, at Coushatta	25, 26
Wesley	26, 27
Zwolle	Oct. 1, 2
Mansfield	2, 3
Gilliam, at Sunflower	8, 9
Benton, at Benton	9, 10
North Bossier, at Concord	10, 11
Many, at Ft. Jessup	15, 16

J. R. Moore, P. E.

Christian Advocate.

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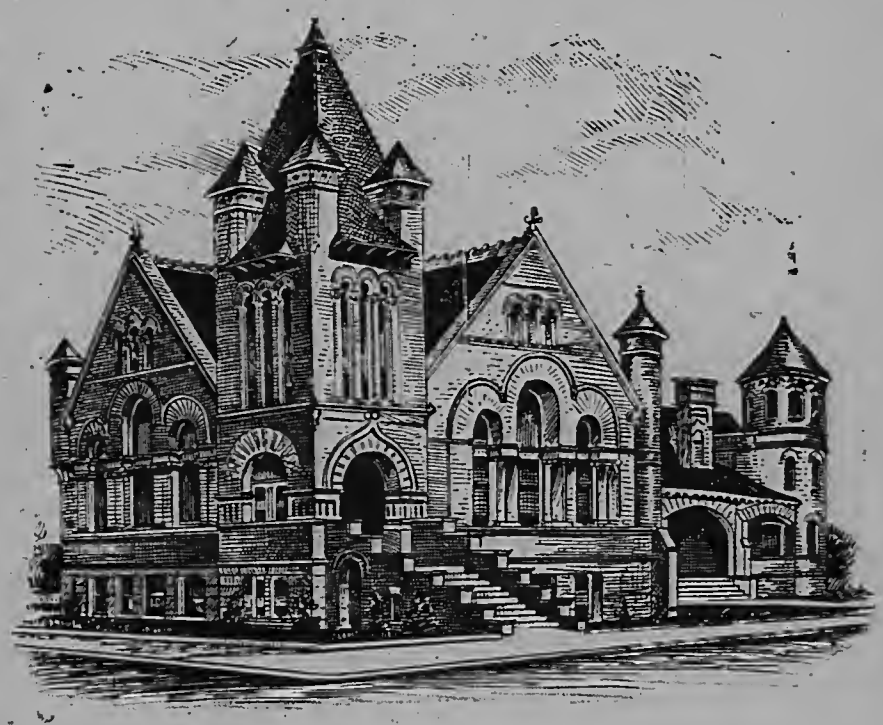

New Church at Biloxi, Miss.

(M. E. Church, South.)

Corner-Stone Laid August 11, 1904.

Rev. H. W. VAN HOOK, Pastor.

Christian Advocate.

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DIRECTIONS.

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THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

The Apostle to the Americans—No. 7.

BY REV. W. G. HARBIN.

At the close of the Christmas Conference the new Bishop preached his first episcopal sermon from the text, "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." His mind was "unsettled," and he was "but low in his testimony." He seems to have been always unfortunate in his efforts from texts that were strikingly and personally appropriate. Ten years before, when leaving Baltimore for a season, he had attempted a farewell sermon from the words, "I take you to record this day, that I am pure from the blood of all men." He found himself embarrassed, and surmised thus: "Perhaps my foolish heart desired to end with honor, and the Lord prevented it May I ever be contented with the honor which cometh from God only!"

The thorough going character of the man never appeared in higher relief than in the manner of his entrance upon his episcopate. "Blunt Frank Asbury" he called himself upon an occasion when he went to dine at a gentleman's house, and finding the company gaming, informed them that he could not dine on cards. Form and show were not native to his disposition. The societies had been erected into an Episcopal Church The General Assistant had become an ordained episcopos. He felt that his garb and ministrations must be episcopal. Wesley's abridgment of the liturgy of the English Church had been adopted by the Christmas Conference. Asbury began forthwith to use it, read his public prayers, and appeared in the pulpit in the presbyter's gown and bands. When he preached the foundation sermon upon the rising walls of Cokesbury, his clerical robes fluttered in the breeze. Jesse Lee is said to have "taught him the way of the Lord more perfectly" in this respect, and gowns, bands, liturgies, and the reading of public prayers, were laid aside.

It was no ostentatious desire that he gratified. There may have lingered in his mind some hope of yet winning over the Protestant Episcopal party. But for the time he really looked upon these things as the necessary habiliments and uses of his office. If he was to be Episcopal, he meant to be so with all his might. Far from being puffed up with his new office, we find him writing: "I am afraid of being led to think something more of myself in my new station than formerly."

He commanded himself to act the accepted character of a Bishop no further than in such externals. Underneath gown and liturgy he was the same humble, devoted, uncompromising Francis Asbury. When he reached Charleston in his first round he was offered a great reward for baptizing some children, and at another time the "poor mother held out a piece of gold." "This," the stern prophet declares, "is the pay of priests for such services." It is said that at a Virginia camp meeting he met an aristocratic old lady from New England. She was shocked to find the great Methodist Bishop a plain little man in a suit of rusty black. She set down his attire to his eccentricity, and began to make inquiry of the location of the episcopal palace. Asbury smilingly replied:

> "No foot of land do I possess.
> No cottage in this wilderness,
> A poor, wayfaring man am I."

One result of the Christmas Conference was Cokesbury College. We are told in Methodist history that Cokesbury "came out a college." The origin of this phrase is the explanation of its meaning. Before the Christmas Conference was thought of Asbury had managed to get started a high school at Abingdon, Md. The Conference decided to adopt it as the authorized school of Episcopal Methodism, and ordered subscription blanks printed for circulation through the connection. Dr. Coke had charge of the printing. He was impressed with the notion that a "college" would sound more impressive, and carry more weight. With Dr. Coke to have a notion was to put it into execution, and count the costs afterwards. Without consulting anyone, he changed the wording, and the Abingdon High School came out on the blanks, Cokesbury College.

Cokesbury was never endowed. It was necessary to raise the money with which it was operated by continual collections and subscriptions. Very little accrued to the institution from tuitions. The marvelous altruism of those early itinerant pioneers who strove, though poor, to make many rich, never shone brighter than in unfortunate Cokesbury. They meant that it should be a free school, supported by the generosity of a little band whose "salaries" were sixty-four dollars a year. Asbury mentions in his journal how he found a promising lad in a poor widow's family, and gave him a "ticket" to Cokesbury.

For ten (?) weary years the college was a burden to Asbury. Debts increased and multiplied; receipts were meagre and uncertain. Year after year he went up to look into its affairs, and came away depressed and discouraged, to beg, beg, beg, from Conference to Conference, with no hope of ever paying out. Yet he never once spoke or wrote in criticism of Dr. Coke. Patiently he bore the burdens the little "Doctor" had laid upon him, though he knew that the plan was impracticable. He strove faithfully to make the best of the unfortunate tangle into which enthusiastic haste had brought his humble little high school. But when it ended, and news came to him that Cokesbury was burned, the pent-up feelings of the years forced a vent for themselves, and he cries: "Its enemies may rejoice, and its friends need not mourn. Would any man give me 10,000 pounds per year to do and suffer what I have done for that house, I would not do it."

Two days after the adjournment of the Christmas Conference, Asbury set out upon his first episcopal round, and rode fifty miles through frost and snow to Fairfax, in Virginia. The next day he pushed on through the bitter cold forty dreary miles, arriving at his destination two hours after dark. Rising early in the morning, he hurried southward. Hickson was his companion for a few days. The north branch of the Rappahannock was about waist high, and frozen over. A wagon had crossed just ahead of them, and, pushing the ice out of the wagon tracks, they made their painful way to the southern side. Their resting-place that night was a little inn. The front room was full of a gambling, swearing crowd, and stifling with the fumes of drink, but the travelers were not prevented from having prayers in the next room. Their communion with the Heavenly Father was full of holy joy, and they laid their way-worn bodies down to peaceful rest.

The frozen roads soon lamed Asbury's horse. The next week's travel was painful. The frozen James lay before him, and southward stretched the way from bad to worse, across the towering Alleghanies. "The adversary," Asbury complains, "tries to get me into a fretful spirit; but I do not murmur"

By the latter part of the week he had entered North Carolina. His limping horse grew worse and worse. Stopping one afternoon to preach and baptize some children, he immediately took his horse to make another appointment of that night. Darkness fell on peak and valley, and the road was lost in gloom. He struggled forward on his lame horse, making what speed he could. A creek lay across his road; the Winter rains had swelled it to a river. In the darkness he missed the ford, recovered the shore, and rode back a mile to find a guide, who himself scarcely kept the way through the torrent. With great weariness and pain, and wet and cold, the Bishop rode his slow, limping horse to the preaching-place, only to find that the appointment had not been properly published; and that the congregation he had labored so hard to reach consisted of nine persons.

The rough mountain-roads soon finished his horse, and he was forced to borrow another. The way lay now through barren mountains and frequent rivers. The people were rough and ignorant, "famous for talking about religion, with here and there a horse thief." Once a bridal party, all on horseback, swept by him, waving a white flag, shouting and singing, their spirits inflamed with the vintage of a mountain-still.

The Baptists were troublesome. They had begun to criticise the Methodist episcopacy, and to lay the foundation of party spite upon which, at a later day, a Mr. Graves was to erect his grotesque fatuity, "The Great Iron Wheel." They prevented some from offering their children to God in baptism. Young Henry Willis, whom Asbury had picked up in Virginia, ordained, and taken for a traveling companion in the room of Hickson, spoke on the rights of infants to baptism, and the opposers beat a hasty retreat.

The weather was cold and dreary, the roads were seas of mud; yet Asbury, in nine days, had ridden his horse above three hundred miles, and the poor beast was overcome. On the fifteenth of February he borrowed another steed, and two days later made his first entrance into South Carolina. The road to Charleston passed through one of the most difficult fields into which the Methodists ever forced a way for the gospel and themselves. Asbury, dubious of success, still meant to put the matter to the test. "If God has not called us by his providence to these parts, I desire and pray that we may have no countenance from the people, although we have ridden four or five hundred miles, and spent our money."

How Asbury met a nephew of Mad Anthony Wayne at Georgetown; how Wayne took the weary Bishop home and entertained him; how he afterwards conducted him to the ferry and paid his ferriage; and how the Bishop returned to find Mrs. Wayne "under deep distress of soul"—these are matters upon which the historians love to dwell. But we must hasten on with the itinerants to Charleston.

In Charleston, Asbury remained, preaching and working, for two weeks. His host, Mr. Wells, was among the first-fruits of Methodism there. With aching and anxious hearts Asbury and Willis laid the foundations of Methodism, but it was many years before the young denomination assumed importance in that Southern port.

Asbury returned to Baltimore through North Carolina, Pennsylvania, New York, Delaware, and Maryland. The next year he came again to Charleston, pushing on this time into Georgia, and when he passed along from Georgetown to Charleston, where he had ridden so dejectedly the year before, he saw, with comfort to his soul, the rising framework of a Methodist meeting house.

As Asbury, sweeping northward again, passed through North Carolina, he was joined by Dr. Coke. Together they came to the South district of Virginia. James O'Kelly had been ordained elder, and sent to labor there, and administer the sacrament throughout the district. The strenuous anti-slavery rule, passed by the Christmas Conference, was causing trouble. The Virginians were greatly agitated. The "little Doctor" disputed loud and long with a hot Virginia colonel. The next day "O'Kelly let fly at them, and they were angry enough." Dr. Coke and O'Kelly thought that they had caused

the Virginians to "draw in their horns," but it was the opinion of Asbury that the Bishops were lucky to come off with whole bones.

Asbury's policy towards slave-holding can not be understood by the man who tries to fix for him any policy clearly defined. He believed that the institution was evil, and sometimes deprecated having to receive even a part of his pittance from slave-holders. He was not sure that immediate emancipation was possible for the masters, or that it held much promise of good for the slaves. To wards individual slave holders, and slaves, his attitude was that he held towards all men. They were sinners to be saved, or saints to be edified The one question he had to settle was, What was best to do then? And upon the question of expediency his mind was never settled Dr Coke's constant appeals to his tender conscience kept his heart troubled. The slave-holders distressed his judgment with unanswerable arguments. During his life-time abolition sentiments began to appear in the non-slavery States. Difficulties with the African Methodists complicated the question He remained, for the most part, in a state of suspended judgment. The General Conference of 1804 sought his assistance in providing a chapter on slavery that might meet the needs of the church in both sections, but he firmly refused to take a position on the subject. His one aim was to do that which was best for the Methodists, the masters, and the slaves them selves, and best for the country at large. To this day wise men, with all the century of experience behind them, can not decide as to what was the course that then ought to have been pursued. They can not decide how we are to meet the race problems that we have to-day to face. Asbury's fame, character, usefulness, and salvation, alike rest upon far other grounds than his attitude towards a political question. The church will not have lost when the time comes that we shall not have to wait to profit by the lessons of a hero's life to learn if he would have stood with Calhoun, or held the tenets of a Garrison.

The Christmas Conference left unsettled all the matter of church government. The Annual Conferences at that time were considered as adjourned meetings of one Conference Any measure, to be adopted into the church law, had to be presented to all the Annual Conferences in rotation. No meeting of a General Conference of any kind had been provided for Matters of connectional interest, unless originated by some member of an Annual Conference, had to be brought before the Conferences at the discretion of the Bishops. Asbury felt that they would come as suggestions of the Bishop, and he foresaw the dangers that crouched in such a system To meet the need, the Council was provided for. It was to be composed of the Bishops and the presiding elders, and it was provided that nine should compose a quorum for the transaction of business. The Council had power only to recommend to the Conferences what action it deemed to be necessary. There are many objections to the Council apparent to us that did not appear until it had been tried. The pioneers were working out the system whose beneficent operations we now enjoy. It was not developed until the fire had tried their work, and the wood and hay and stubble had been consumed.

The first Council met in December, 1789—five years after the Christmas Conference. Among its members was the hot-blooded O'Kelly, presiding elder of the South district of Virginia. It sat throughout one week, and took cognizance of all the general interests of the church. Its business, Asbury said, was transacted in love and unanimity.

Hardly a month had passed when Asbury received a letter from O'Kelly, making heavy complaints of his power, bidding him stop for a year, and threatening proceedings against him if he persisted in the exercise of his episcopal functions.

Among the preachers in the South district was a warm-hearted young man, so diffident that he had to be admitted into the traveling connection without his knowledge until he heard the appointments read out, and found that one of the hardest had come to him; so trustful that when the presiding elder came to him and told him—holding the lad in his arms and weeping—that it was God's will that he should accept the appointment, he did so. To this young McKendree, thinking naught but to give his life for the souls of men, came O'Kelly with such tales of Asbury as made the trustful young preacher feel that the church was in the hands of a prelatical tyrant, who lived at ease, and enjoyed mysterious powers that others toiled to put in his hands With his young head full of these notions McKendree went about the work, in which he had erstwhile been so successful, with meager results, blaming himself for the barrenness, dreading the powerful Asbury, and trembling for the Zion upon which he was just learning to pour out the treasures of one of the greatest hearts that ever loved it.

Asbury had not time to stay in the South district to answer the charges of the elder, and reinstate himself in the tainted esteem of all the young preachers there. And this consideration made him quiver with pain under O'Kelly's thrusts. He felt that the elder, who was constantly with the young men in his district, had more power than the Bishop, who saw them at a distance but once a year.

Asbury hurried on across the mountains, through the Carolinas, and into Georgia. Returning, a periodic headache afflicted him sorely, until the sickness it had foreboded struck deep into his vitals, bringing him low with a complaint of which his Grandfather Asbury had died. And still he urged his weary horse and suffering body northward, distracted by daily arriving rumors of defection in Virginia, pushing his way of pain through muddy swamps and drenching rains, until he came, dripping and soaked, to Col. Graham's kindly home, just across the line of North Carolina. The rigors of the season and the torrential rains confined him here a few days. He was very ill. His mind looked in upon itself, and thoughts of death thrilled his heart Eternity stretched out before him, a pleasant prospect. Perhaps it might be best to be at rest. The church, the college, the institutions he had seen grow into power, and round into form and shape. These he could leave, for God would care for them. But O'Kelly! If he died now, might not O'Kelly say, "He hath offended God, and is not, for God hath taken him"? Life, work, travel, effort, sacrifice, martyrdom, if need be—these only could establish his position; these only could bring forth his righteousness as the light. He prayed that God might let him live and suffer, that the truth might prevail. In these hours of doubt, dejection, and soul struggle, the gentle Whatcoat was his companion, and his tender ministrations and saintly presence had, no doubt, much to do with bringing Asbury to the determination that life and sacrifice were better than heaven and rest.

The next session of the Virginia Conference "turned the Council out of doors," and Asbury yielded it without a struggle. A General Conference was demanded, and Asbury did not oppose that, though he looked forward to it with dread. The powers of the General Conference were unlimited. If the revolutionary party was in the majority, one session might wreck the church. It was now 1790. No general meeting had been had since the Christmas Conference. A General Conference was appointed to meet at Baltimore in 1792.

There is much in the records of those early years that one can not read without tears, if he has a heart Yet the tears have in them naught of pity, much of wonder and of awe "The poor preachers were pale and emaciated," is Asbury's brief comment on the appearance of a frontier Conference. Here and there one of those pioneers fell, often with consumption, developed by the terrific exposures they underwent. They were tarred and feathered; they were beaten until the blood dripped down; they were cast into prison; they were the victims of Indian ravages. Far to the north McCarty was thrust out to starve upon one of the lonely islands of the St. Lawrence, and where the Southern magnolia loads the winds with fragrance Richmond Nolley met the angels in a Louisiana swamp. And Asbury led them all in labors, and "showed them the way" of sacrifice. He worked until he bled at the lungs at every breath; he rode his wide circuits until horses fell beneath him, and still he pressed on with bleeding feet; and when his limbs gave way and he had to be lifted from his horse, he sat upon a table behind the pulpit desk and preached He set a premium upon suffering; he led a band of heroes as heroes must be led. If they suffered, he wept, but through his tears he cheered and led them on to suffer more; to die for the mighty victories that were set before them.

As the General Conference approached nearer the danger of division, like a threatening cloud, darkened all the horizon of Asbury's hopes. He wept and agonized in prayer for harmony; he conceded everything; he wrote kind letters to O'Kelly, and answered not his accusations; he pored over his Bible for guidance and inspiration; he was willing to resign his office—only the church must be preserved.

This was in February. The following November the General Conference met. O'Kelly's fight for the right of appeal from the Bishop's appointment; how he lost it and walked away, with his saddle-bags on his arm and young McKendree by his side, to establish the Republican Methodist Connection—these things are too widely known to need more than mention here. It is not so widely known that while Asbury's salary was $64 a year, O'Kelly got $200 The only action proposed by Asbury at that Conference was that O'Kelly be allowed to retire from active service with a continuation of his salary unreduced, and he succeeded in getting his proposition through.

As Asbury went southward again, after the Conference rose, a letter was handed him. He opened it and read that Wm. McKendree thought that as long as he felt in such doubt about the matters that had recently thrust themselves upon his attention, he could not, in justice to himself or to the church, receive an appointment at the hands of Bishop Asbury.

THE BEST SCHEME FOR SEEING THE WORLD'S FAIR.

The Hon. M. A. Dees, late floater representative for Jackson and Harrison counties in the Mississippi Legislature, having for the last four years lived near the World's Fair grounds in St. Louis, is well posted as to hotels, rooms, etc. He is well known to almost all the people of Mississippi, and we have no hesitation in commending him and his plan to our readers His charges for the services to be rendered are but a small per cent of what he can save to any visitor, besides the saving of valuable time, by way of seeing the Fair to advantage.

Among Mr. Dees' assistants are two of his daughters, grown son and wife, who are well posted as to the Fair and city, and will have special charge of his lady patrons who wish to visit St. Louis and the Fair without male escorts.

Cut out the following agreement, fill out, sign and mail it to Mr. Dees. For further information, should it be desired, let him hear from you.

AGREEMENT.

In signing this agreement I understand that Mr. M. A. Dees, of 3002 Clark avenue, St Louis, Mo., is to secure for me room and meals at hotel, rooming house, private house, or restaurant, the kind and quality to be designated by me and at the very best rate possible. It being understood that said rates vary from one dollar per day, for room and meals, up to ten dollars. Comfortable rooms and good meals being available at $1.25 to $2.50 per day. And gate entrance to Fair being fifty cents per day.

Mr. Dees or reliable assistant is to meet me at Union Station in St. Louis at train and time made known to him by me; look out for my baggage; guide me to my room previously secured by him; conduct me through the Fair to the best advantage for seeing, and saving time: show me about the city to churches, places of amusements, etc., and finally see me and my baggage safely on train for home; it being understood that I am to pay my own expenses and the street-car fare and other small expenses of the attendant furnished me by Mr. Dees, but I am not to pay for the board or salary of such attendant, as these are provided for as follows:

On my arrival in St. Louis, I am to pay Mr. Dees.

If by myself, $5 in full for the whole time of my stay

If accompanied by my wife, $7.50 for us both.

For each child, $1.25.

Time I expect to reach St. Louis, about .....

Rate of accommodations desired, about .....

About the number of persons in my party .....

Sign here .....

Corner-Stone Laying.

The expectations of the Methodists of Biloxi, Miss., and their numerous friends were fully realized in the interesting ceremony of laying the corner-stone of the new edifice of the M. E. Church, South, on last Thursday afternoon. At the appointed hour there assembled at the building a company of church members—Methodists from the Seashore Camp Ground and citizens of Biloxi--who had liberally contributed to the erection of the beautiful building. The preacher-in charge, Rev. H. W. Van Hook, led the devotional exercises, which were introduced by the choir of the church singing the beautiful anthem, "How firm a foundation," selected from Excel's Choir Book. It was well rendered, the accompaniment being skillfully played by the talented organist, Miss Una Suter. The opening prayer was offered by Rev. A. F. Watkins, D. D., after which Hymn No. 686 was sung by choir and audience.

There was placed in the corner-stone a copper box containing copies of the New Orleans Christian Advocate, Nashville Christian Advocate, Mississippi Seashore Methodist, Biloxi Daily Herald, Biloxi Daily Review, a list of this charge, and a list of the Building Committee, who are: J. W. Farish, H. E. Latimer, W. A. White, W. T. Bolton, M. D.; Harry Suter, Frank Suter, J. D. Raley, O. G. Swetman, and W. K. M. Dukate.

There was also placed in this box a Bible, hymn book and Discipline, a photograph of Bro. Van Hook, and a Sunday-school bell which had been given to the Sunday-school of this church by Bro. J. H. Keller in 1864.

Rev. A. F. Watkins, of Jackson, Miss., at the invitation of Bro. Van Hook, made a short, timely and eloquent address, full of suggestive thoughts. His theme was the significant importance of the present construction of an elegant and up to-date church of our denomination at this important center of religious influence on the Gulf coast. In substance he said that the laying of this corner-stone was of greater moment than the laying of the corner-stone of a bank, of a large factory, or any other public building, because it meant that this was a building to be devoted to the elevation of man; that the great need of this age was men of high principle, who could be trusted with great responsibilities in the rapidly approaching enlargement of the commercial, financial, agricultural and industrial prosperity of this Gulf coast. This made it incumbent upon evangelical churches, and specially the M. E. Church, South, to plant its churches in all the growing centers of influence on this coast, and that in no other city in this locality than in Biloxi was it more plainly our duty to build a handsome, commodious edifice. He said he was proud of the enterprising spirit of Bro. Van Hook, and congratulated him on his success. He had thus wisely forecasted the future of his charge as to plan and bring this so near fulfillment; that this handsome church would command the respect and appreciation of the increasing membership and the community at large.

Bro. T. L. Mellen followed in substantially endorsing what Bro. Watkins had said, and dwelt more directly upon the great fundamental doctrines of Methodism, showing the broad catholic spirit of this branch toward all evangelical churches, ever standing firmly by and for the cardinal features of our theology. He complimented the preacher-in-charge upon his remarkable success in this heavy and arduous undertaking. In his closing prayer he commended the pastor and the people who had aided in the construction of this edifice to the blessing of God, who was ever glad to see and honor the devotion of his people manifested in glorifying him with their free-will offerings.

The thanks of the Methodists of this church and of the citizens of Biloxi are due to Rev. H. W. Van Hook, preacher in-charge, who, from the first of his four years' pastorate of this church, has seen the importance of the erection of a new church-building. He ascertained that the walls of the old structure were unsafe, and that it would be unwise to attempt to repair it; that it would have to be entirely remodeled to meet the present needs of its membership, of its Sunday-school and Epworth League. He, therefore, early laid his plans before God, and sought his direction and aid in the matter of building a new house of worship for this charge. Although many of his influential members differed with him, he, being firmly convinced that he was carrying out God's purpose, continued his efforts, trusting God to guide him in each step of his progress. To-day we, as a church, see the wisdom of his course, and are sincerely grateful to him for his untiring zeal in this good work. The cash system he adopted from the start has enabled him to pay for material and labor thus far, and the prospects are flattering for soon seeing the walls of brick ready for the slate roof. It is not expected to early finish its interior, but we hope to hear Bro. Van Hook preach in it before he leaves for Conference. D. L. Mitchel.

The Crowning Glory of Whitworth.

Whitworth College has risen to the position of a college of the first class —"Class A," the Board of Education terms it. This is the only Methodist college in the State so credited This is a wise move on the part of Dr. Cooper and his co-laborer, Rev. H. G. Hawkins. We congratulate these brethren in the success of raising their college curriculum. A diploma is worth something, coming from a recognized college.—Seashore Methodist.

All of this is true; yet it tells but part of a splendid story, and the full meaning of it, I fear, has dawned upon a very few. In a cluster of seven Southern States, Whitworth is the only college for girls belonging to our church. Many institutions called colleges, and claiming our patronage as such, were turned down as not up to the requirements, while Whitworth was endorsed as a real college—the only real Methodist college for girls in seven States. If this does not call for heartiest co-operation, we are utterly incapable of church or Conference loyalty. Let us make Whitworth the grandest girls' college in Southern Methodism. We can do it.

This fact of Whitworth's grading by the Board of Education suggests that we owe a debt of gratitude to some men among us. I need not stop to tell of what we owe to one who went from us years ago. The truth is, we ought to call the only girls' college in seven States, Harvey Johnson College. Few of us realize what we owe to J. W. Chambers, who gave the best years of his life, his almost superhuman energy, and all of his property and credit, to save Whitworth, and keep up her standard just at a crisis which would have brought her sure downfall had not just such a man as he been at the helm. Very few of us will ever know what he bore of toil and privation, struggle and contumely, opposition and loss, to save our greatest, our only girls' college in seven States. God will reward him for his six years of self-sacrifice, the like of which none of us have ever borne. Let us accord this much.

Then came just at the right time Watkins and Burton, combining learning and tact, and business sense and influence, and did their work, and did it well—all honor to them!—and handing it over to Cooper and Hawkins, who have carried it onward to its crowning day.

Notwithstanding the verdict of the Board of Education, rendered through its judicious commission, there are Methodist parents among us sending their daughters off at greater expense and risk, because of greater distance, to these lower-grade schools, some of which boldly offer to advance Whitworth's Sophomores to the Junior class, and give her Juniors diplomas at the end of one year. When will sensible people learn that a college offering this is a fraud, and that an educational fraud is, save a religious fraud, the meanest, cruelest fraud under the sun? To induce simple-hearted, unknowing parents and unthinking girls to think that the poor things are educated when their diplomas are utterly worthless and their education as bad—time wasted and money taken without a "quid pro quo"—is a fradulent method of making money only less dishonest than ———.

There is no healthier spot in America than Brookhaven; there are no colleges in seven States equal to Whitworth; there are no truer, better men in college work than Cooper and Hawkins; there are no better facilities anywhere, and there are no excuses for Methodists in the Mississippi Conference sending their daughters to any other school. Let us be sensible and loyal.

H. W. FEATHERSTUN.

Letter from Rev. J. C. Lowe.

DEAR BRO. BOSWELL: The beginning of my improvement was almost as sudden as was my attack of illness, and has continued so finely that I desire to let my friends know it; so I write this note to the ADVOCATE. I am gaining flesh constantly, as I always do in the Summer months. Indeed, I am never sick in hot weather, whether I am in the valley or on the hills. When I was taken sick my physician thought that if I continued at my pastoral charge, it might prevent my recovery, and so advised me to retire at once, and rest the remainder of the year. It may be best in the end for me to rest, for I am getting to be a new man, and will, with the blessing of God, be ready for an appointment when our Conference meets, which I hope will be earlier than Dec. 14. This resting is the hardest work I ever did, and I will hardly endure till Conference. It hurts the more because I am so able to be at work. If there is a charge in any of the districts that needs a pastor, and the presiding elder will call for me, I will go and fill it. I fear I will become "rusty." But I can read and think and preach, too, when there is an opportunity. If there is no opening for me in any of the charges, I will remain here until Conference, as we can live at Monteagle as cheaply as at any other place. You are giving us a good paper, my old friend, and I am enjoying it greatly. Success attend you.

I ought to add that my sickness and the troubles I have had have worked for me some religious experiences that will do me good to my dying day, and which will be a help to me in my ministerial labors in all the future. God has been so good, so loving and tender in his fatherly forbearance, and so ready to hear the most unworthy one, I feel that I don't want to die yet. I want to have another opportunity to try what I can do as a regular pastor after the experiences and troubles of this most eventful year. I believe I will preach the doctrines of the Bible, as Methodism understands them, better than I have ever done, and the pastoral work will be even a greater delight than ever, and I always enjoyed it. I am delighted to hear of the good health and success of the preachers.

J. C. LOWE.

Monteagle, Tenn., Aug. 27, 1904.

HOME CIRCLE.

Renovating Hints.

It does not always follow that the well-dressed woman spends an unusual amount of money upon her clothes, for if she has learned the art of taking proper care of her clothing, she may appear neatly and even stylishly dressed, though she has but a small dress allowance. Gasoline is an invaluable cleansing agent, but it must never be used in a room where there is a fire or light. To clean white or light-colored kid gloves with the liquid, first rub the most soiled parts, then put the glove on the hands, and wash them in the gasoline as if washing the hands. Rinse in clear gasoline, and keep them on the hands until nearly dry; then pull them off in the proper shape, pin them up in the air to dry, and they will be unfaded and as soft as when new. And there is nothing better than the gasoline for cleaning silk ribbons and silk waists, and a quart of the liquid will clean one waist perfectly with little trouble. Dip the whole waist in the gasoline, and shake it around, and press and squeeze between the hands; then hang the garment in the air a few minutes, and stretch and pull into shape, and it will need no ironing. When a black woolen dress-skirt becomes gray or rusty, the goods can be brightened by rubbing on the right side with equal parts of alcohol and warm water, and ironing on the wrong side while damp, and a black alpaca skirt or coat can be made to look like new by sponging with well-strained cold coffee. When a black coat or woolen dress-skirt has become gray or rusty, it can be recolored a jet black by dipping the garment in black diamond dye; for wool and light cloth will take any of the rich dark shades, and when the cloth is carefully pressed on the wrong side with hot irons, it will look as nice as new. When white straw hats have become soiled, they can be cleaned by rubbing with the juice of a lemon thickened with the flowers of sulphur, and when the paste has been rubbed over the entire surface of the hat, it should be hung out in the sunshine; then it must be brushed out with a stiff brush. M. A. H.

Do Not Watch the Thermometer.

"I never watch the thermometer, and I never suffer from heat or cold half as much as my neighbors appear to, who are constantly consulting it."

This remark reached my ear from the opposite side of an electric car on which I happened to be riding one cold Winter day. The person to whom it was addressed was bundled in fur to her chin, while her companion wore a neat walking-suit, open at the throat, and evidently made to admit of a brisk walk without in any way inconveniencing its wearer.

When the car stopped to let them off, I noticed that the woman who never consulted the thermometer started up the street in a bright, alert manner in keeping with her optimistic tone of conversation, while her companion snugged down into her furs, and seemed to be making frantic efforts to keep pace with her friend's lively step.

The conversation awakened a train of thought which kept me busy during the remainder of my ride. Is there not a grain of truth in the assertion of the woman who had no use for a thermometer? Do we not often give our hands an extra rub and button our coat a bit tighter when a glance at that erratic little ball of quicksilver assures us that it is ten degrees colder than we had thought it was? And have we not felt the perspiration start to our forehead some warm Summer day, as we have seen that same little exclamation-mark climbing up among the eighties, when we had imagined the signal station to have been seventy, or thereabout?

One aphorism usually suggests another. "You are not looking well to-day," Mrs. Brown remarks to Mrs. Jones.

"No, I have a slight headache," Mrs. Jones replies, immediately feeling a sympathetic twinge in her left temple, in response to her friend's remark.

"How well you are looking!—ten per cent. better than when I last saw you!" Smith affirmed to his neighbor across the way, whom he had not met for several days.

Now Neighbor Blake had started out with a pain in his back, and a dissatisfaction with himself and the world in general. But Smith's assertion said to that pain, "Go!" and it went. Smith's cheery smile flashed its radiance into Neighbor Blake's receptive countenance, and he answered cheerily: "Yes, I'm feelin' pretty toler'ble well for an old man. Had the rheumatis' when I started out, but it's 'bout gone, now;" and Neighbor Blake passed on, wondering what there was about Neighbor Smith that made him chirk a fellow up so.

How many times we have been brought to the verge of nervous prostration, or some equally depressing malady, simply from hearing the symptoms discussed by people whose ailments form the chief topic of their conversation, when our own nerves were unstrung and ready to respond with an answering twinge to whatever was brought to bear upon them.

I once heard of a woman who during a cholera epidemic suffered all the symptoms of that dire malady, even to taking to her bed, simply from a nervous dread of the disease. She was alone in a house a mile from any neighbor. She had been told that extreme cleanliness was necessary as a preventive against contagion, and forthwith she had taken up, cleaned, and put down again five carpets on a hot Summer day, unaided; and then, with every limb and nerve aching, she had gone to bed convinced that after all her painstaking she had not averted the dread calamity. Her aching head and limbs assured her that the grim monster had swooped down upon her, alone and unprepared. When her husband returned an hour later, and found her in a high fever, he speedily summoned a physician, who told the frightened woman that she had simply overdone, and was suffering from the effects of her indiscretion.

Thus imagination often makes cowards of would-be heroes. Knowledge, like the thermometer, only shows us our weakness, and thereby throws an obstacle in the way, which prevents us from reaching the goal for which we are striving. Any attempt to gauge our equipment for an undertaking by consulting the signboard of another person's experience, is a stumbling-block in our way. We are at our best when we go straight ahead, and keep our feelings and our inclinations subservient to the end in view.—Helen M. Richardson, in Zion's Herald.

That Country Home.

But no words of mine can fittingly describe the many charms of my friend's lovely home. I could easily understand the pleasure, the pride he felt in its possession. No English park that I have ever seen surpassed it in beauty. "It makes me feel like a lord," he said to me one day, when I compared some of its views to park scenes in rural England. "And to think that I am the owner of so much beauty at so little expense! It's like a dream, isn't it?" And his face flushed with enthusiasm, and the satisfaction of being a "landed proprietor." "It's paid for itself ten times over in the pure enjoyment I've got out of it, to say nothing of the health and the happiness it has brought to my family. If I'd stayed in the city, and worked as I used to, I'd be a broken-down man by this time, I feel sure. Nothing would tempt me to go back to the old life. Ask my wife if she'd like to go back to the city, and see what she'll say. And the children—did you ever see a browner, healthier, happy lot of boys and girls than they are! Oh, this is life," and his eyes kindled with the thought, as he looked out across pond and pasture-land to the blue hills showing in the distance. "And it's home," he added, and I felt, then, as never before, the meaning of the word. Home means something when it stands for the ownership of a bit of God's green earth like that.

My friend's investment is going to prove a good one, from a financial standpoint. Communication with the city is now so convenient that daily, throughout the Summer, visitors come to that part of the country to get a breath of fresh air, and rest a little time "where peace dwells in the land with Nature," and he has had several chances to sell portions of his "farm" for building sites to those who have caught the infection of country life, but so far he has refused to part with a foot of it.

My friend is a member of the literary profession. His work and his name are constantly "in evidence" in the best magazines of the day. He tells me that the peace and quiet of his country home enables him to think and write without that friction which characterizes literary work done in the city. "Country-life seems to lubricate the wheels of the machine," he says. "Had I have remained in the city all these years and have attempted the amount of work I have done since I came here, I would have been a broken-down man now." And I believe it, for his health had begun to fail under the strain of literary work when he decided to secure a country home.

What he has done, others may do, if inclination prompts that way. In the escape from the city, I see a solution of the perplexing problems which face so many over-worked, tired-out men—and women too for that matter.—Eben Rexford, in The Pilgrim.

Dr. Lyman Abbott, in his "Letters to a Minister" in The Outlook, is frank enough to say: "We ministers find fault with our choirs, that they are ill-behaved during the sermon; the choirs would have a right to find fault with us ministers, that we are ill-behaved during the singing. We add to the notes of our sermon, or look them over, or study the faces of our congregation, or do anything but join in the praise of God."—Exchange.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., Prytania and Napoleon avenue (river side).

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. H. G. Davis, pastor; residence 1439 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N. Evans, Sup., 1134 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1422 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schule, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 21 Seguin street.

N. O. City Mission, 1026 Tchoupitoulas street; Rev. J. W. Reed, pastor; residence, 1029 Tchoupitoulas street.

McDonoughville, Rev. S. L. Biggs, McDonoughville, La.

Mobile and Ohio Railroad. Only $17.55 New Orleans to Hot Springs, Ark., and return, returning in 60 days; every Wednesday and Saturday in June, July, August and September. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A., 229 St. Charles street, New Orleans, La.

Christian Advocate

REV. JNO. W. BOSWELL, D. D.,
Editor and Publisher.

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TERMS.

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PUBLISHING COMMITTEES.

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MISSISSIPPI CONFERENCE.—Rev. T. W. Adams Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, September 1, 1904.

WHAT THE CHURCH STANDS FOR.

Men have well-nigh ceased to theorize about the Church, presumably for the reason that the world in general cares more for the practical working of the Church than for any particular theory of its nature and form of government. The utilitarian idea is applied in a way too exacting. The question is asked, Will it pay? even when men are exhorted to seek the fellowship of the Church. And not infrequently do men and women change their Church relations, not because their opinions change, but on account of temporal good they hope to reap.

On the other hand, many are quitting the Church altogether on the false assumption that the Church has lost all interest in them, and concentrating its efforts on things of less importance. They say the Church has ceased to care for the masses, especially for the poor, and is no longer entitled to confidence and support. That these extreme views are not justified will be seen by considering what the Church stands for.

The Church stands for the spread of the gospel. It is only through this divinely organized agency that it is possible for the world to receive the gospel. Individual effort could never do it. The Church, as a body, can not go into all the world and preach the gospel, but it can unite in sending out and supporting the men who are called of God to the work. How well the Church of to-day is obeying the Master's will, the mission statistics fully show.

The Church stands for the personal salvation of the people. This is its chief business. Of course, the aim is the general welfare of all, and where the gospel is established, all the people share its blessings, but the general blessings of the gospel will benefit only in this life if men fail to personally embrace its blessings. Hence the Church insists on the conversion of sinners. Nothing short of this will satisfy any evangelical body of Christians. At no period of the world's history was the Church more earnestly engaged in evangelical work than to day. Thousands are being born to God and added to the Church with every going down of the sun.

The Church stands for the temporal good of the people—not to make them rich and independent, but to see that they do not suffer for the necessaries of life. One of the first things done by the Church at Jerusalem after Pentecost was to make arrangements for the help of the poor. These early Christians held their earthly possessions in common, but still their widows were likely to suffer in the daily ministration, and men—seven in number—were chosen to look after the business. This important example is universally observed. There is not a Church in Christendom, worthy of the name, especially in cities where the poor are numerous, that does not religiously look after the poor under its protection. And more and more is the duty observed as the Church more and more sees the necessity of looking after the bodies of men as well as after their souls. If there is any complaint, it is not on account of neglect, but because the Church is so limited in its resources as to be unable to reach and help all the poor.

The Church stands for all good, and against all evil. There is not a good thing in the world which the Church does not either sanction or foster, and oftener than otherwise the Church is first to propose and put in operation schemes for the betterment of society. But for the Church, inspired by the gospel, there would not be an alms-house, a house of refuge, a hospital, or a humane institution of any kind in all the world. These things do not belong to people who have no knowledge of Christ. They are the outgrowth of the gospel, which teaches the brotherhood of mankind. There is no form of evil, affecting individuals or men in general, that the Church is not arrayed against, and seeking to extirpate. Indeed, the Church is the inveterate enemy of all wrong; the friend and advocate of all good.

The Church stands for the protection of God's people. It is their only home and refuge; their only place of safety. Christians out of the Church may feel secure, but the chances are against them. They have no claims on anybody; nobody has any claims on them; for generally such Christians are against all creeds and all Churches, and both by word and deed cut themselves loose from all sympathy. They violate the essential command, "Bear ye one another's burden." There is vastly too much comeontism of this sort. It has not resulted in strengthening the faith of those who have followed evil counsel. On the contrary, it has too often destroyed all faith, and all hope for this world and the next.

Men who charge the Church with a failure to do its duty, and the consequent alienation of the masses, have neither studied the matter in the light of all the facts, nor are they personally interested in the work which the Church is set to perform. Hearty co-operation on the part of all who are soured and given to complaining would soon sweeten their temper, and stop their accusations against the brethren. There is nothing like love for the Church and hard work to bring about contentment.

OUR GENERAL RULES.

A good brother, in a private letter to the editor, agrees with Dr. Steel in saying that the General Rules of our Church are so many dead letters. We have no disposition to engage in a controversy on the subject, but both these brethren should know that every regulation in our Discipline designed to affect the morals and life of our people is founded on the General Rules. We have very little specific legislation in our book of law, but the little we have is based on the General Rules. That all of them are not enforced is true, but that fact does not prove that the Rules, as a whole, are either dead or useless.

We have much instruction in our Discipline in regard to the administration of law, but few sins are specified. Let a man be guilty of a crime "sufficient to exclude from the kingdom of grace and glory," whether mentioned in our law or not, he will soon find out that the General Rule under which he is tried is not a dead letter.

Let "the bottom be knocked out of our General Rules," specific legislation would be necessary in every case of crime, else Methodism would be made up of a multitude of ecclesiastical anarchists. Such is not the case now.

THE "BLUE PENCIL."

An editor is supposed to use a blue pencil when he deals with communications for his paper. Many considerate brethren seem to be glad that such an instrument is in use, and give the editor complete liberty, often saying: "Use the blue pencil freely, or throw the whole into the waste basket." The blue pencil is the dread of others, some demanding that their communications be "printed just as written, or returned." Others submit to the marking-out process rather than fail to get their thoughts before the public.

It is not a pleasant business by any means to erase what a brother has purposely written, but sometimes it becomes necessary. Of the necessity the editor must be allowed to judge. Otherwise he is only a figure-head. In this office the blue pencil is sometimes used—as judiciously as we know how—never maliciously. Nor have we ever knowingly erased a word or changed a sentence for the purpose of mutilating a manuscript, or perverting the meaning of a writer. Out of abundance of material we have sifted and selected, but never in the bad sense have we "garbled." We have not always been as careful as we should. More than once personalities have appeared in our columns. Once a very serious thrust at a brother appeared in our absence, but as the editor is responsible for all such, whether in or out of his office, we have borne the blame without explanation or complaint.

As editor, we try to do our duty as we see it, and as God gives us ability. That we have not pleased everybody goes without saying. We shall do in the future just as we have done in the past: Welcome contributions, and do with them the very best we can.

For Sick Preacher.

IN RESPONSE TO OUR APPEAL.

Jacob Vatter, Opelousas, La...$5 00
Mrs. H. A. Currie, Omega, La. 50

READ AND COMPARE.

The great majority of our readers have only a hear-say knowledge of the Twentieth Century New Testament in Modern English. For the benefit of such as are interested we give in parallel columns a translation in Modern English, and the Authorized Version, St. Paul's prayer for the Ephesians.

THE MODERN ENGLISH.	THE AUTHORIZED VERSION.
I pray that, in the wealth of his glory, he will strengthen you with his power by breathing his Spirit into your very souls, so that, as the result, the Christ in his love may by means of your faith make his home in your hearts: and I ask that when firmly rooted and established you may in company with all Christ's people have the power to grasp in all its width and length and height and depth, and to understand (though it is beyond all understanding) what the love of the Christ is, so that you may be filled to the full with God himself. To him through his power which is at work within us is able to do far more than anything that we can ask or think of—to him be given all the praise through the church and through Christ Jesus for all generations, age after age. Amen.	That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Is there any beauty in the Modern English, that we should desire it?

PERSONAL.

Word has been received at headquarters that Bishop Galloway arrived safely at Yokohama, Japan, during the week ending August nineteenth.

Dr. S. A. Steel's engagement last week was with the Joyner's Camp Meeting Association, near Somerville, Tenn., where he was expected to do the preaching.

Rev. J. M. Bradley, of Water Valley, spent a few days with Rev. C. A. Varner in protracted services on the Harrison circuit, with what success we have had no report.

Rev. J. I. Hoffpauir was in the city last week seeking medical treatment. We trust his indisposition will be of short duration. We thank him for a brotherly call.

Rev. A. H. Williams, pastor at Pickens, Miss., was on the sick list last week, but we infer from the note of his daughter, Miss Lucille, that the sickness is not of a serious nature.

We had a pleasant call on Saturday last from Brother W. J. Richards, of Rosa, St. Landry parish. He was on his way home from Biloxi, where he has been enjoying the sea breezes.

A note from Rev. W. M. Young, Indianola, Miss., says, "We are getting along finely." That means Brother Young and his people are mutually pleased, and that the work is prospering.

Bishop Hoss, uneasy about the condition of his son Sessler, felt compelled, immediately on his arrival from England, to go to New Mexico, where Mrs. Hoss and the afflicted son have been spending the Summer.

Rev. L. F. Beaty, Assistant Sunday-school editor, whose affliction we noted a short time since, is still suffering, though much improved. The amputation of one finger was necessary, and removed the peril, as we learn from the Midland Methodist.

Dr. F. M. Grace, at one time president of Mansfield (La.) College for young ladies, died at his home near Owenton, Ala., Aug. 12. He was seventy-three years of age, and was well known throughout the Church as an educator and brilliant writer.

Dr. J. M. Beard has been transferred by Bishop Morrison from the Louisiana to the East Columbia Conference, and stationed at Walla Walla, Washington. The best wishes of the brethren, for personal blessings, and great success in the work, will follow Dr. Beard to his distant home. And he carries in his own heart love for the brethren in Louisiana.

We have heard it said that Dr. John Mathews, once a beloved pastor in New Orleans, would never tell his age, but the secret is out, and the papers say that he celebrated his "seventy-eighth birthday" recently "at the home of his son in St. Louis." If the Doctor counts like Dr. Lovick Pierce used to count, he was only seventy-seven that day. Otherwise, he was seventy-eight.

We sympathize very much with Brother R. O. Brown, of Brooksville, on account of the sudden and unexpected death of his beloved wife. A note from Rev. I. D. Borders informs us that she passed away Sunday morning, August 21. Her death, it is thought, was occasioned by dropsy of the heart. She leaves five daughters, one a tender infant. We hope some one will furnish us a memoir of the sainted dead.

Mrs. A. M. Moore, of Byhalia, Miss., pays a beautiful and deserved tribute to Mrs. Sarah E. Fort in the Holly Springs Reporter of the twenty fifth of August. Mrs. Fort was among the best-known educators in North Mississippi, having been connected for many years past with leading institutions in that section of the State. She was a devout Christian, and a faithful member of our Church. She died in Memphis, July 8, 1904.

Rev. W. G. Harbin, of Gunnison, Miss, is this week with Rev. G. N. Guice, at Gloster, for ten days of service. He is giving the good people of Gloster some of the fruits of his hard study of the Word. The people are pleased. The Gloster Record says he "is an earnest and forcible preacher, showing by the handling of his subjects that he is a deep student." Brother Harbin's subjects are all of an evangelical character.

We clip the following complimentary notice from the Holston Christian Advocate: "Rev. W. G. Harbin is writing a serial in the New Orleans Christian Advocate entitled, 'The Apostle to the Americans.' That paper recently contained No. 4 of the serial. The 'Apostle' is Asbury, as many readers of religious papers already know. To return to colonial Methodism and review the men who stood in the breach is reviving to one's faith. Few Asburys are in the saddle now." All our young people should read this serial.

We print announcement of the death of Mrs. W. H. Lewis, wife of one of the veterans of the Mississippi Conference, and a mother indeed in our Israel. We sympathize deeply with the bereaved husband and children. Who knows what a day may bring forth? Only a short time since there was a happy reunion in the home of Brother Lewis, celebrating the anniversary of his marriage forty-four years ago. Sister Lewis was well and happy, and all rejoiced in hope of many such reunions in this life. But the charmed circle is broken. May the good Lord comfort the hearts of the stricken ones, and give them grace to submit to the chastening rod.

Change of Date.

Dear Dr. Boswell: Please give notice to the pastors and superintendents of North Mississippi that to fit Dr. Hamill's schedule, our Institute at Tupelo will begin Monday night, Sept. 26, instead of Tuesday, Sept. 27, as heretofore announced; so the dates will be, Sept. 26 28.

Very truly, R. P. Neblett.

Monteagle, Tenn., Aug. 24, 1904.

From the Colporter's Desk.

The Advocate for this week has been read in this home with much interest, as usual. Thanks to the able editor and the alert contributors for the refreshing and edifying pabulum that this weekly visitor brings to its readers. Its columns teem with information and instruction concerning the doctrines, polity, and work of the church, and various other important interests that no member of the church within the patronizing Conferences, who is concerned for the salvation of his own soul and the souls of others, can afford to miss. But, alas! a large majority of the membership—yea, probably of the officials—are yet blind to this fact.

For the benefit of these non subscribers, and for the spreading of scriptural holiness over these lands, let the "446 pastors, including the presiding elders and one colporter of the patronizing Conferences," re-read the editorial in the Advocate, of Aug. 18, on "Sustaining the Church Paper," with the view of taking heed in a practical manner to the earnest appeal therein of the editor. It is in order for presiding elders and pastors to so emphasize Question 18 in the Quarterly Conferences that practical results may follow, specially among the members of that body. It should be made to appear as a shame upon any man, who is honored with official position in the church of God, if he does not take and read his church paper, provided he is able to do so; and if he is not, some arrangements should be made for him to get it.

The colporter spent a week at Topisaw Camp Meeting, where he enjoyed Christian association, made many new acquaintances, and did a good business in circulating the books. After the close of the meeting, he had the delightful privilege of several days in Magnolia as the guest of his highly esteemed friends, Rev. M. L. Burton and family, in their new and elegant parsonage. During this time he attended a two days' meeting at Muddy Springs, in company with the pastor, Rev. J. W. Sandell, and dispersed some good literature. En route to the camp meeting, I enjoyed a night of Christian hospitality with Rev. N. B Harmon and family in their parsonage home in McComb City.

Thanks to all who have been kind and helpful to us as the servant of the church and in Christian work.

G. W. Bachman.

Winona, Miss., Aug. 27, 1904.

The Haynesville Church.

Mr. Editor: Please permit me to add a word of endorsement to Brother Bennett's appeal in behalf of the Haynesville Church, having just spent ten days there in a very pleasant meeting. The town is only five years old, and during that period its people have not only built their own homes, but had built a commodious school-building and three churches—Methodist, Baptist, and Cumberland Presbyterian. Last Winter the school-house was burned, and a new one has just been completed to take its place. Now, while the other churches were more or less damaged by the storm, ours has been completely destroyed. It is easy to see that our people have already been heavily taxed, but, in spite of all, they are pluckily undertaking to rebuild, and they ought to be helped by the more fortunate. As to the insurance, while the Methodist Mutual Insurance Co. has acted fairly, and is not to blame for the failure to pay insurance, nevertheless, the people are left to begin all over again.

Fraternally, W. W. Drake,
Pastor Felicity Street Church,
New Orleans, La.

A Sad Announcement.

Dear Dr. Boswell: Yesterday, a little past noon, from the residence of her son, C. Q Lewis, in McComb City, the spirit of Mrs. Rebecca Ann Lewis, wife of Rev. H. P. Lewis, of the Mississippi Conference, passed to the reward of the saints. She was buried from the Methodist Church in McComb to-day, at 10 o'clock. The esteem in which she was held was evidenced by the large number of friends and relatives present. With the sorrowing husband stood three daughters and six sons, five of whom are in the active work of the Methodist itinerancy. A suitable memoir of this worthy mother will be furnished you for publication.

Yours sincerely,

M. L. Burton.

Aug. 27, 1904.

A Great Loss.

Dear Doctor: Within the past week our church militant has sustained a great loss in the death of Sister H. P. Lewis, the pastor'a wife at Gallman, and Sister J. E. Blackstone, of Water Valley. These were truly "mothers in Israel." The former is well known in South Mississippi; the latter's home has been the home of the itinerants for many years. To the Orphans' Home she was a mother, coming at every call, watching over the sick, ever advising and working for its interests. The Home will miss her. These families have glorious heritages left them. Oh, that we had more such mothers!

W. T. Griffin.

Summit, Miss., Aug. 29, 1904.

Special Notice.

If any brother or sister generously disposed will send us help for a worthy preacher who has been sick for a long time, we will see that the money gets into his hands, and give them proper credit, and thanks, in the columns of the Advocate. Money given in this case will be a real charity. "It is more blessed to give than to receive." Send your gifts to the editor of the Advocate, 512 Camp street, New Orleans, and specify, for sick preacher.

Request to Louisiana Preachers.

Please give me the names of any boys or girls of Methodist families from your respective charges who expect to enter as students in Ruston Industrial Institute.

R. H. Wynn,

Ruston, La., Aug. 28, 1904.

Church Suppers Again.

It seems quite difficult, ever and anon, to decide what is good and what is evil; but there are some things that are good that do not thus appear to a prejudiced eye. In our investigations of any matter we should most rigidly avoid prejudices for or against the same; otherwise we shall likely miss the truth, and do others and ourselves untold mischief.

With this in mind, let us now give "church suppers" a thorough investigation. Are they an evil in themselves? This question should not be answered, "Yes," because evil has grown out of church suppers, or because they have been abused, for then we should cease eating altogether. This is clear from the fact that eating resulted in the fall of our race, and also in a possibility of all the evils of this life. Surely, no one would declare eating to be an evil because all of the Adamic evils have come upon us from eating. Eating within itself is not an evil, although Adam's eating has resulted so disastrously to the whole world, and, too, that of many even to-day resulting in diseases of various kinds. Nearly all diseases are the results of eating, and, therefore, are we to quit eating because this is true? Did not God so constitute us that we must eat or die? And, therefore, is it wise to declare it an evil because people disease and kill themselves by eating? Surely, no one would be so unwise as to do so. Our blessed Savior proved his humanity and his resurrection by eating. (Luke xxiv, 41, 42, 43)

Again: If a practice is to be judged an evil, and, therefore, ceased because evil has resulted from it, or because it has been abused, then we should discontinue the Supper of our Lord; for it has been abused not only by people eating to gluttony and drinking to drunkenness, but also by unworthiness otherwise.

Are "church suppers an evil?" This question must not be answered, "Yes," because some very good people do not approve them, for if we do, then we shall have to rid our churches of organs, money collections, electric lights, costly adornments, spires, etc., and, besides, some of us will have to quit shouting, however happy we may be. It will not do to answer thus, for all the church suppers I have known anything of, personally, were gotten up and conducted by the best members of the church.

Are "church suppers an evil?" It will not do to answer, "Yes," on the grounds that soul-saving is better, for then we would have to quit farming, store-keeping, practicing medicine, pleading law, teaching, and, in fact, everything except saving souls. It will not do to declare church suppers an evil because God's people sell something to eat to sinners, because that would involve God himself, who said to his people: "Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat; or thou mayest sell it unto an alien." (Deut. xiv, 21.) Is anything that dies of itself as good as wholesome ice cream, cakes, strawberries, etc.?

"Are church suppers an evil?" They are not. What is sold at church suppers is far better than tobacco, pistols, etc., that are sold even by Christian merchants. A church supper, properly, is a Christian supper. A church supper has no rafflings, no wine, no beer, no whisky, no dancing, no card-playing, no questionable social games, no lying, no cheating, no indecencies, etc. They are for God's glory and the good of his church.

ISAAC L. PEEBLES.

Wesson, Miss.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ------, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 23.
Holston, Abingdon, Va., Oct. 12.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903-04, $2.25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly.

G. W. BACHMAN, Colporter.

Winona, Miss.

Bishop Galloway and His Birmingham Address.

MR. EDITOR: For the past four weeks we have been on the wing, looking up girls and money for the Port Gibson Female College. In our rounds we have heard much of Bishop Galloway's famous Birmingham speech on the negro question. We wish to express our views of the Bishop and his address; not that he or the speech needs my endorsement or anybody else's. The Bishop has always advocated the education of the negro, and urged the preachers of our church to aid them in their efforts to elevate their race. He, as every true Christian must do, contends for the protection of the negro in the enjoyment of his rights as an American citizen. How anyone could construe his Birmingham speech into a plea for social equality is incomprehensible. To my mind there is not one word that "smacks" of social equality, nor of "Rooseveltism." The address is the voice of Christianity calling upon a superior race to lend a helping hand in the evangelization and elevation of an inferior, semi-barbarous people placed at our door by the cupidity of the white man. Yea, it is the voice of God calling us to a course of action that will redeem the negro, and at the same time save us from the most fearful racial tragedies that have ever occurred in the annals of history.

The Bishop has given us the only true solution of the race problem. Let the North and the South act upon his sentiments as expressed in the Birmingham address, and as sure as truth is eternal, peace and prosperity, justice and mercy will prevail everywhere. In these sublime and courageous utterances the Bishop has not compromised the South, nor lowered the standard of white supremacy, but has simply emphasized the teachings of the Sermon on the Mount, which is the Magna Charta of human rights and liberties. No man is more truly Southern than our beloved Bishop, but while of the South and identified with the South, he is cosmopolitan in his relation to the human family. Every man is his brother, to whom he is ever reaching out the helping hand. Like his Divine Lord, he tries to know no sectional and racial lines. In his desire "to do good unto all men, especially to those who are of the household of faith," he says, "Every man is my neighbor, and my parish is the world."

White supremacy has no stronger advocate than he, but while he stands for white supremacy and the integrity of the two races, he advocates the protection of all men in the enjoyment of their rights, whether social or legal. He does not endorse the so-called socialism of Mr. Roosevelt, but he does not think we should visit the sins of the President upon a helpless, inferior race.

To sum it all up in one statement, the Bishop feels that since the negro is here, that it is our duty to make the best possible citizen of him, and to do for him that which will enable him to glorify God and enjoy him forever.

The Bishop is a son of Mississippi, and a Southerner in every fiber of his being, and a perfect embodiment of the highest and truest ideas of a Southern Christian patriot and gentleman. He is to-day the greatest American on the continent, and is destined to be the greatest living factor in the welding of the North and South, and in the elimination of all racial and sectional animosities in the Republic. Standing in the midst of these conflicting elements, with his right hand on the North and his left hand on the South, he is striving to bridge the chasm that has yawned between the North and South, and to make us brethren again in deed and in truth.

Of him all Americans should be proud, and especially should all Mississippians ever be ready to do him honor, and to defend him against the calumnies of the enemies of truth and virtue. May he live to finish the work God gave him to do!

L. S. JONES.

July 9, 1904.

Wanted.

A Christian young man, who has had experience with machinery, to run steam pump and look after boiler and waterworks plant in Meridian Male College to pay part expenses in College.

Address M. A. BEESON, Pres., Meridian, Miss.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and spendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

FRISCO SYSTEM

AT VERY LOW RATES.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

World's Fair, St. Louis.

Tickets at low rates now on sale. For particulars apply to any Mobile and Ohio R. R. agent.

A Generous Offer.

The Gulfport Land and Improvement Co. have donated to the Mississippi Orphans' Home one block of ground, situated in North Gulfport; the lots, thirty two in number, to be sold for $75 each. Anyone sending the president, Hon. T. M. Evans, a receipt for the amount from the financial agent, will receive a title, executed by the company for the lot designated.

There is a saw-mill and brick-plant right near this block, and the company is working on a street car line, which, when finished, will run within one block of the block donated.

Send the agent $75. Send his receipt to the president, and get your lot, and help yourself and the Orphans' Home. W. T. GRIFFIN, Financial Agent.

Summit, Miss.

If you could combine all the germ-destroying medicines in one solution, you would have about a counterpart of Antiseptic Mul en-ol. We will guarantee that the germ does not live that can survive a single application of this unexcelled germicidal preparation. Did it ever occur to you that all suppuration, ulceration and inflammation are dependent upon germ infection? This being true, the sensible thing to do in all such cases is to apply freely this positive germicidal remedy. You thereby remove both the cause and the disease, and it is the wisest thing to do under all such circumstances. As one by one the various germ diseases have been conquered, the great mass of the people have demanded a preparation for the relief and cure of many of the aches and ills of every-day life. You have this now in an agreeable form, the most potent of all germicides. It is Antiseptic MUL EN OL.

At your druggist's, or Finlay, Dicks & Co., L't'd, New Orleans, La.

To the Students of Whitworth College.

We are celebrating our promotion to Class "A" by painting and beautifying every student's room in the different buildings; painting the Johnson Home inside and out; also putting a new roof on the Johnson Home, and presenting to the Board of Trustees (by the aid of special friends) one of the lots on east campus. We are receiving many congratulations on the honor which has come to our college. The honor has come to our students; they are worthy of such. We are pleased to say that a large majority of the students of 1903-1904 will return. We will have quite an array of new students in addition.

Let all students coming south be in Jackson, Miss., Sept. 20. The I. C. R. R. will have two coaches for Whitworth girls. The coaches will be decorated with the college colors. The train will leave Jackson, Miss., at 4 o'clock P. M.

Rev. R. Selby will preach the opening sermon Sept. 25, at 11 A. M.

To both old and new students we send greetings in the name of our teachers. WHITWORTH COLLEGE.

Brookhaven, Miss.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	8 1-16
Ordinary	8 9-16
Good ordinary	9 7-8
Low middling	10 1-2
Middling	11 1-8
Good middling	11 7-16
Middling fair	11 11-16
Fair	12 3-8

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	27 1-2 c
Off refined oil, in bbls, per gal	26 1-2 c
Prime crude oil, loose, per gal	21c
Prime C. S cake, per ton, 2240 lbs	$26.25
Prime C. S. meal, per ton, 2000 lbs	$26.00
Soap stock, per lb	9c

Cotton Seed—

In sack, delivered at N. O., per ton, 2000 lbs	$17
In bulk, delivered at N. O., per ton, 2000 lbs	$16

Sunday-School Institute.

The Conference Sunday-school Institute for the North Mississippi Conference will be held Sept. 27-29, 1904, at Tupelo, Miss.

R. P. NEBLETT, Field Agent.

Louisiana Day at the Fair, Sept. 14.

On Tuesday, Sept. 13, the Mobile and Ohio railroad will run a special coach excursion to St. Louis. Rate, $15 for the round trip; limit, 10 days. We will also sell the following tickets, which will be honored in sleepers by paying berth rate, every day, including September: Good 15 days at Fair, $20; 60 days, $24; good until Oct. 31, $26; good until Dec. 15, $28 80. Coach excursions every Tuesday, $15; limit, 10 days.

For rates, time cards, sleeping-car reservations, etc, write,

F. E. GUEDRY, D. P. A.,
229 St. Charles St.,
New Orleans, La.

Phone Main 3639-L.

Wanted.

One Christian young man to work in the dairy, one in truck patches, and to do carpenter work and help pay expenses in school. Address

M. A. BEESON, Pres.
Meridian Male College.

Meridian, Miss.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Tourist Rates.

The Frisco System will issue, during the Summer months, Tourist round-trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address

Passenger Traffic Department

SAINT LOUIS.

H. M. S.

A Tribute to Miss Addie Purnell.

The Woman's Home Mission Society of the Mississippi Conference has lost a leader and a true friend in the death of Miss Addie Purnell. From its organization she has taken great interest in its work, and to her zeal a score of our preachers are today indebted for the comfortable homes in which they live. For eight years she held the responsible position of president, and to her ceaseless efforts the society to-day owes much of its life. No sacrifice was too great for her to make in her work of building a parsonage for every pastor in our ranks. It was not in her heart to refuse the call of the itinerant for a more comfortable home, and often, when the treasury would not allow needed relief, she made it her individual work. At the time of her death she was engaged in such special effort.

At the meeting of the Board in Meridian, last May, realizing her lack of strength for the labors of the presidency, she declined further election to that office, which she had filled with such satisfaction to all of her co laborers. She lived well, and has received from her Lord the plaudit, "Well done, good and faithful servant."

MRS. T. B. HOLLOMAN.

GENERAL NEWS.

The Japanese advance forced the Russians to abandon Anshanshan. Japs are now within about ten miles of Liao-Yaug, east and south. A big artillery battle was on yesterday.

The Russian forces have been disappointed by another unexpected withdrawal. The whole eastern division and the troops on the Anshanshan position have been ordered to fall back to positions nearer Liao Yang, just as the soldiers were expecting another advance.

New Fast Trains to St. Louis via Mobile and Ohio Railroad.

Mobile and Ohio Limited leaves New Orleans at 7:30 P. M., arriving in St. Louis 5:44 next afternoon. St. Louis Express leaves New Orleans 9:10 A. M., arriving St. Louis next morning at 7:52. Both are solid, wide-vestibuled trains of the very latest pattern, carrying the finest Pullman Sleepers, Parlor and Library Observation Cars, New Orleans to St. Louis, without change. Dining-cars with large electric fans, serving all meals a la carte. Patrons pay only for what they order, and get the very best that the markets afford.

World's Fair literature, maps and time cards, cheerfully mailed on application.

F. E. GUERRY, D. P. A.,
229 St. Charles St.,
New Orleans, La.

Phone Main 3639-L.

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. A. S. J. NEILL, Treas.

Wanted.

An earnest young man in each community to help pay expenses in college by canvassing for students Apply at once.

M. A. BEESON,
Meridian Male College,
Meridian, Miss.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

At Owens' Wells, Miss., July 26, 1904, our precious little darling, PERCY GRICE BELL, went home to Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He was born Nov. 4, 1903, and was with us just eight months and twenty-two days. He had been sick several weeks, and though everything was done to relieve him that a faithful physician and loving hands could suggest, he gradually grew weaker from continued fevers, when our physician advised a change of locality; so we carried him to Owens' Wells, with the hope that with that pure air, removed from malaria, we might more successfully battle with the disease; but his little form had become so emaciated that it soon become evident that our labors were to be in vain; that our darling was soon to leave us; that the beautiful little life budded here to bloom in heaven. After having been at the wells only four days, at the dawning of July 26 his sweet little spirit went to join the angels. Were it not for the fact that we know he is safe in the arms of Jesus, and that we shall meet and know him in the sweet by-and-by, the separation would seem more than we could bear; but despair not, dear wife, o'er the little empty cradle; the precious burden has flown. Such a sweet, kindly, patient little life was not for naught. Such a beautiful lesson of gentleness and patience for those of us who knew and loved him so well! PAPA.

On the seventeenth day of July, 1904 Mrs. MAY ELLA ANDERSON (nee Hill) passed to her rest. She was sixty-two years old, having been born in the State of Alabama in 1842. She comes of good stock, the Hill family, from which she sprang, being among the leading families of her native State. She was converted in childhood, and joined the Presbyterian Church. In 1859 she was married to Dr. W. A. Anderson, and soon afterwards came to Mississippi. She then joined the Methodist Church with her husband, and from that time to her death she remained an earnest, faithful member. She was the mother of seven children, three of whom had passed on before, and awaited her coming on the other shore. She was anxiously solicitous for the loved ones left; had each of them to be faithful here, and meet her at last on the shores of everlasting peace. Sister Anderson was a faithful wife, a loving mother, a true friend. What more can we say? She had been in failing health for several years, and for four months at the last was confined to her bed. She was a patient sufferer, never murmuring or complaining, but often expressed her faith in and love for the God she had loved and trusted so long; and all the last four months of suffering she said she was waiting, only waiting, for his coming. May the mother's prayers be answered for the sons and daughters left behind! G. A. G.

Miss SALLIE P. MALONE was born in Williamson county, Tenn., Jan. 11, 1845, and died in Franklin, Tenn. July 16, 1903. She was a daughter of the late Jordan A. and Lucicia Andrews Malone, and a sister of the late sweet singer, strong preacher, and much-loved Rev. T. B. Malone, of the North Mississippi Conference. She professed religion early in life, and was a devoted, modest, and happy Christian all her days. She was always going about doing good, visiting the sick, and relieving the suffering. Like Martha of old, she was happiest when serving her Master and her loved ones. Though a great sufferer in her last afflictions, she endured it all with patience and fortitude, looking forward to the end with bright assurance of everlasting rest. Only two—Miss Eva and Mr. William—of a large family remain to weep for their loss, and follow her Savior as she taught and led them. She was much loved by all the relatives Her life was given in a great measure to the care of a number of fatherless and motherless little relatives, who now rise up to call "Aunt Sallie" blessed. Blessed life indeed. Peace, sweet peace to her sacred memory. By the grace of God we shall meet her in our Father's house above. The writer was her pastor at Crawford, Miss., and knew well and was blessed much by her beautiful Christian spirit. J. H. SHUMAKER.

Miss DAISY FURLOW was born in Caldwell parish, La., Aug. 12, 1882. Her parents moved to DeSoto parish in her childhood days, where she lived the remainder of her life, and died June 24, 1904. In October, 1899, she professed faith in Jesus Christ as her Savior, and joined the Methodist Church under the pastorate of Bro. R. S. Collier. She was a devoted child and a loving sister. She had a love for home that was pure and true, ever doing that that would gladden father's heart, relieve mother's care, and make home pleasant and attractive for her brothers and sisters. Her thoughtfulness of the cares and duties of home would make us think of one more experienced. She being the oldest child, makes the stroke more severe. Were it not for the religion of our blessed Savior, how dark would be the night! Dear ones, sorrow not. Was not the cup Jesus Christ drank for us more bitter, the cross he bore greater, and the burden heavier? He who tempers the wind to the shorn "lamb" will care for thee. She no longer needs our help, nor claims our sympathy. Strive to meet her in the land of the blest, on the sunny banks of sweet deliverance. "For here have we no continuing city." JASON A. ALFORD.

MRS. GEORGIA TITTLE RAINEY died at her home in Mayhew, Aug. 13, 1904, after a brief illness, aged thirty-seven years. Sister Rainey was a devoutly loyal member of our church, active in all of its enterprises, and responsive to its every demand. Upon her devolved the responsibility of the care of the local house of worship, and in all conditions of weather she was vigilantly faithful to this onerous task, and as well to her duties as organist and in the Sunday-school. Her hospitality was unstinted; particularly was her home the preacher's also. No trouble or expense was ever spared which could conduce to his comfort or well-being. Her wifely qualities were superb. She was to her husband a congenial companion, a judicious adviser, an energetic co-worker. As a neighbor, she left nothing to be desired; always solicitous, helpful, and comforting. It is not too much to affirm that her place can never be filled. We shall not see her like again. But having died in faith, she has received the promises, and we may see her glorified self when we come on to her immortal abode in the city of the King. ISAAC D. BORDERS, Pastor.

From the Work.

I am constrained to send you a condensed report of some of the good meetings it has been my pleasure to attend the past week.

Gibsland circuit is being wonderfully blessed of the Lord this year. One hundred and six have professed faith in Christ, and 81 have joined the church, as a result of meetings held at 4 of the 7 appointments in this circuit. Rev. J. R. Roy was assisted at Athens by Rev. T. M. Finley, who is a power in revival work. Bro Finley is still a young man, and we prophesy for him a great future in the vineyard of the Master. He is popular, and loved by all who know him. The visible results of this meeting was 35 conversions and 11 accessions to the church. The church was much revived, and with enlarged vision and faith strengthened they are, under the efficient leadership of their pastor, going on to greater victories. This meeting embraced the fourth Sunday in June.

Oak Grove meeting began on Thursday before the first Sunday in July, and was of eight days' duration. Rev. J. E. Lewis assisted Bro. Roy in this meeting. Bro. Lewis is a deeply consecrated young preacher, who is heart and soul in the work of the Master. He did some soul-stirring preaching. Oak Grove is one of the very best little churches in North Louisiana; deeply pious, loyal, always ready for every good word and work. Oak Grove was blessed with 20 conversions and 15 additions to the church. What a blessed thing it is to hear the old-time Methodist shout, to see the light of love shining in the faces of new converts! "The wise shall shine as the firmament, and those that turn many to righteousness as the stars forever and ever."

Bro. Roy began his meeting at New Hope, Tuesday before the fifth Sunday in July. Bro. Roy had no ministerial help. However, the Lord was with us, and in six days 23 souls were born into the kingdom, and 11 were added to the church. Bro. Roy is a grand preacher of the simple gospel, and it is the power of God unto salvation. God is abundantly honoring the work of this faithful servant.

The next meeting held in the Gibsland circuit was at Tulip Church, embracing the second Sunday in August. Bro. Roy ran this meeting seven days, relying upon the Lord and the folks for results. Bro. Roy's efforts were honored of the Lord at this place abundantly. Twenty-seven souls saved, and 17 added to the church. The folks at New Hope and Tulip had dinner on the ground; hence were able to put in a good, honest day's work for the Lord. The plan worked nicely. They had no service at night; so was rested and in good trim to commence the good work at 10 o'clock A. M. each day. Tulip Church has much to praise God for. They are in splendid working condition now, and are joyfully going on to greater victories.

The Gibsland meeting is now well under way. We are on the eve of a great spiritual upheaval. Bro. Roy as yet is battling along without ministerial aid. The preachers all seem to be busy at this time. We will be glad to let your readers know what success attends us here; also at the two other appointments in this circuit.

Yours in Christ. A READER.

Mobile and Ohio Railroad. Only $42.80 New Orleans to Denver, Colorado Springs, or Pueblo, and return, returning in 21 days; every first and third Tuesday, June to December inclusive. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A., 229 St. Charles street, New Orleans, La.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The ADVOCATE one year and Magic Soap for $2.50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

JNO. W. BOSWELL.

SPECIAL ANNOUNCEMENT.

We have arranged with Dr. W. C. Black to send his latest book,

"IS MAN IMMORTAL?"

in connection with the CHRISTIAN ADVOCATE. The price of the book is

SIXTY CENTS.

We will send a copy of the book and the ADVOCATE one year to new subscribers for

TWO DOLLARS IN ADVANCE.

This offer is also good to all old subscribers who will pay up and renew for another year.

We can allow no commission on this proposition.

Dr. Black has many friends in Louisiana and Mississippi who will be glad to read his latest book. It has received highest commendations

Address orders to

JNO. W. BOSWELL,
New Orleans, La.

Press Notices.

"IS MAN IMMORTAL?" BY DR. W. C. BLACK.

"Worth its weight in gold."—St. Helena Echo (Greensburg, La.).

"Much good will be accomplished by a wide circulation of this popular presentation of these two most interesting subjects."—Central Methodist (Louisville, Ky.).

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Sept. 10, 11
Columbus, Second Church	17, 18
West Point	25, 26
Starkville	Oct. 1, 2
Starkville circuit	8, 9
Hebron	15, 16
Crawford	22, 23
Columbus, First Church	29, 30
Brooksville circuit	Nov. 5, 6
Macon	12, 13
Shuqualak circuit	19, 20
Mayhew circuit	26, 27
Winstonville circuit	Dec. 3, 4
Cumberland circuit	10, 11
Cedar Bluff circuit	11, 12

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs station	Sept. 11, 12
Olive Branch circuit	17, 18
Holly Springs circuit	24, 25
Red Banks	Oct. 1, 2
Byhalia	8, 9
Shawnee	15, 16
Waterford	22, 23
Cornersville	29, 30
Potts Camp	31
Abbeville	Nov. 5, 6
Bethel	12, 13
Ashland	15
Pontotoc	19, 20
Randolph	21
Mt. Pleasant	26, 27

EUGENE JOHNSON, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 3, 4
Como	10, 11
Hernando and Hines, at Hines	17, 18
Pleasant Hill, at Lewisburg	24, 25
Senatobia	Oct. 1, 2
Cockrum, at Greenleaf	8, 9
Coldwater, at Love	15, 16
Wall Hill, at Chulahoma	22, 23
Arkabutla, at Brooks Chapel	29, 30
Tyro, at Mt. Vernon	Nov. 5, 6
Longtown, at McGehee Chapel	12, 13
Courtland, at Courtland	19, 20
Batesville and Wesley, at Batesville	26, 27
Eureka, at Eureka	Dec. 3, 4

Will all the brethren concerned do their utmost to have every item of assessment paid in full? These great enterprises of the church need better support. Our Lord looks to his followers to maintain the progress of his kingdom amongst men, and it is time for thank-offerings to him for his bountiful blessings. Let all Boards of Trustees be prepared to make full reports of the church property in their charges.

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona circuit, at Chesterville	July 2, 3
Amory and Nettleton, at Smithville	9, 10
Buena Vista circuit, at Asbury	13
Prairie circuit, at Paine's Chapel	17, 18
Atlanta circuit, at New Hope	23, 24
Montpelier circuit, at Friendship	30, 31
Houston and Wesley, at Houlka	Aug. 6, 7
Aberdeen circuit, at New Hope	13, 14
Okolona circuit, at Moore's Chapel	20, 21
Nettleton circuit, at New Chapel	26
Fulton circuit, at Van Buren	27, 28

Education and report of committees will occupy prominent places in the Quarterly Conferences of this "round."

J. C. PARK, P. E.

GRENADA DIST.—THIRD ROUND.

Slate Springs, at Benela	Jnly 2, 8
Ellzey, at George's Chapel	9, 10
Water Valley circuit, at Taylor's	16, 17
Coffeeville, at Goshen	20
Grenada circuit, at Holcomb	23, 24
Toccopola, at Mayhew's Chapel	30, 31
Charleston and Oakland	Aug. 6, 7
Harrison, at Ebenezer	9
Paris, at Banner	13, 14
Minter City and Strathmore	20, 21
Water Valley, Wood Street	28

JNO. W. BELL, P. E.

CORINTH DIST.—THIRD ROUND.

New Albany circuit, at Bethlehem	July 2, 3
Ripley and New Hope, at Dumas	12
Jonesboro circuit, at Falkner	14
New Albany and Ingomar, at Glenfield	16, 17
Kossuth circuit, at Wesley Chapel	23, 24
Mantachie circuit, at Mooresville	27
Blue Springs circuit, at Bethel	30, 31
Booneville circuit, at Double Springs	Aug. 6, 7
Belmont circuit, at Patterson's Chapel	13, 14
Guntown and Baldwyn, at Lebanon	19
Wheeler's circuit, at Gamell's Schoolhouse	20, 21
Burnt Mills circuit, at Mt. Pleasant	27, 28
Marietta circuit, at Gilmore's Chapel	30

W. C. HARRIS, P. E.

DURANT DIST.—THIRD ROUND.

Pickens, at Richland	July 2, 3
Ebenezer, at Ebenezer	3, 4
Tchula, at Tchula	9, 10
Sturges, at Bethel	16, 17
Chester, at South Union	24, 25
Ackerman, at Salem	30, 31
West, at Bowling Green	Aug. 6, 7
Lexington	7, 8
Kosciusko station	13, 14
Kosciusko circuit, at Salem	14, 15
Poplar Creek, at Salem	20, 21
McCool, at Chapel Hill	27, 28
Louisville, at Mt. Pleasant	Sept. 3, 4
Rural Hill, at White Hall	4, 5
Inverness	10, 11
Belzona	11, 12

W. S. LAGRONE, P. E.

WINONA DIST.—THIRD ROUND.

Itta Bena, at Sidon	July 9, 10
Winona station	12
Greenwood station	15
Carrollton station, at Valley Hill	16, 17
Eupora and Maben, at Walthall	21
Black Hawk, at Sweetwater	23, 24
Carrollton circuit, at Enon	28
Vance, at Vance	30, 31
Webb, at Cherry Hill	Aug. 6, 7
Ruleville, at Sandy Bayou	11
McNutt, at Shellmound	13, 14
Moorhead	18
Vaiden, at Kilmichael	20, 21
Mars Hill	25
Winona circuit	27, 28
Indianola, at Faisonia	Sept. 1
Tom Nolen	3, 4

THOS. H. DORSEY, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.
(In Part.)

P. and Logtown, at Pearlington..Sun. and Mon	Sept. 18, 19
Bay St. Louis..Tues.	20
Biloxi..Wed. p. m.	21
Ocean Springs, at Ocean Springs..Thurs. p. m.	22
Moss Point..Fri. p. m.	23
Escatawpa, at Escatawpa..Sat.	24
Pascagoula..Sun. and Mon.	25, 26
Lumberton..Sat. and Sun.	Oct. 1, 2
Gulfport: 28th Street, at Long Beach..Sat. and Sun. a. m.	8, 9
Gulfport: 25th Avenue..Sun. p. m. and Mon. a. m.	9, 10
Vancleave, at New Prospect Camp Ground..Thurs.-Sun.	13-16
Coalville, at White Plains..Tues.	18
Wolf River, at Durham..Sat. and Sun.	22, 23
Carriere, at McNeil..Tues. a. m.	25
Poplarville and P., at Purvis..Wed. p. m.	27
Hub, at Baylis Chapel..Sat. and Sun. a. m.	29, 30
Columbia..Sun. p. m. and Mon. a. m.	30, 31

Church Records and Registers not presented to the third Quarterly Conferences should be presented on this fourth round. The pastors will greatly oblige me by seeing that the trustees have full answers to Question 29, and that all deeds or certified copies be shown. Let us try to get all titles clear.

T. L. MELLEN, P. E.

FOREST DIST.—FOURTH ROUND.

Scott, at Liberty	Sept. 3, 4
Morton, at Morton	7
Trenton, at Trenton	10, 11
Shiloh, at Shiloh	17, 18
Raleigh, at Cedar Grove..Fri.	28
Taylorsville, at Mize	24, 25
Rose Hill, at Hopewell	Oct. 1, 2
Montrose, at Montrose..Tues.	4
Tallohola, at Mutual Union..Wed.	5
Newton and Hickory, at N..Fri.	7
Harperville, at Harperville	8, 9
Indian Mission, at Tallichulok..Wed.	12
North Neshoba, at Coy..Fri.	14
Philadelphia, at Mars Hill	15, 16
Decatur, at Decatur..Tues.	18
Edinburg, at Rocky Point..Fri.	21
Carthage, at Thomastown	22, 23
Walnut Grove, at W. G..Tues.	25
Eucutta, at Philadelphia	Nov. 5, 6
Vossburg and Heidelberg, at H	12, 13
Ellisville circuit..Wed.	16
Ellisville station and Ovelt..Thurs.	17
Laurel, M. Street..Thurs. p. m.	17
Laurel, Kingston and Fifth Avenue..Fri.	18
Lake, at Lawrence	19, 20
Forest, at Forest	26, 27

Let Question 22, that was not answered at the third quarter, be answered at the fourth. Let the preachers see that trustees answer Question 29.

J. M. MORSE, P. E.

NATCHEZ DIST.—THIRD ROUND.

Meadville, at Oak Grove	July 2, 8
Barlow, at Brandywine	16, 17
Gloster, at Camp Ground	22-30
Homo Chitto, at Rosetta	Aug. 6, 7
Percy Creek, at P. C	13, 14
Woodville	14, 15
Wilkinson; at Mars Hill	20, 21
Centreville, at Bethel C. G	24, 25
Liberty, at T. Chapel..Wed.	31
Washington, at Kingston	Sept. 3, 4
Harriston, at Rodney	10, 11
Hamburg, at Roxie	17, 18
Fayette, at Martin	24, 25

T. W. ADAMS, P. E.

Gloster, Miss.

JACKSON DIST.—FOURTH ROUND.

First Church..11 a. m.	Sept. 4, 5
Capitol Street..8 p. m.	4, 7
Lintonia..11 a. m.	10
Yazoo City	11, 12
Braxton..11 a. m.	14
Pinola..11 a. m.	16
Florence..11 a. m.	17, 18
Madison..11 a. m.	24
Deasonville..11 a. m.	25
Flora..11 a. m.	Oct. 1, 2
Benton..8 p. m.	2, 3
Tranquil..11 a. m.	4
Silver City..11 a. m.	6
Brandon	8, 9
Canton	15, 16
Sharon	22, 23
Lake City	29, 30
Rankin Street	Nov. 5, 6
Thomasville	12, 13
Fannin	19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

JOHN W. LEWIS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian, Central..11 a. m.	July 10
Meridian, Seventh Avenue..8 p. m.	10
Meridian, South Side	17, 18
Shubuta, at Quitman..Fri.	22
Middleton, at State Line	23, 24
Meridian, West End..Wed., 8 p. m.	27
Enterprise, at Mayerhoff	30, 31
Matherville, at Andrews Chapel	Aug. 6, 7
Winchester, at Fedora..Fri.	12
Waynesboro, at Chicora	13, 14
Chunkey, at Concord..Tues.	16
Meridian, East End..Fri., 8 p. m.	19
Poplar Springs	20, 21
Daleville, at Audrew Chapel..Wed.	24
Pachuta, at DeSoto	27, 28
Wayne mission, at Mt. Pleasant..Tues.	30
Vimville, at Pleasant Hill	Sept. 3, 4
Porterville, at Mt. Hebron..Wed.	7
Binnsville, at Blair's Chapel..Fri.	9
North Kemper, at Spring Hill	10, 11
DeKalb, at Marvin..Tues.	13
Lauderdale..Thurs.	15
Leaksville, at Avery	17, 18

Brethren, please see to it that Questions 17, 20 and 22 are answered as the Discipline requires.

W. M. SULLIVAN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Satartia, at W. C	July 2, 3
Rolling Fork	10, 11
Anguilla, at Bethel	16, 17
Utica, at Cayuga	23, 24
Port Gibson	30, 31
Cary, at Grace	Aug. 6, 7
Edwards, at Bovina	13, 14
Hermanville, at Sarepta	20, 21
Warren, at Red Bone	27, 28
Rocky Springs	Sept. 3, 4
Mayersville, at M	10, 11
Bolton, at Brownsville	17, 18
Vicksburg, Crawford Street	25, 26
Vicksburg, Washington Street	25, 26

W. H. HUNTLEY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Fernwood, at Pisgah	July 2, 3
Magnolia	3, 4
Osyka, at Steven's Mill	9, 10
Adams, at Ebenezer	16, 17
Summit, at Cold Springs..a. m.	23, 24
Bogue Chitto..p. m.	23, 24
McComb, Centenary..Fri. p. m.	29
McComb, LaBranch St	30, 31
Tylertown, at Hopewell	Aug. 6, 7
Providence, at Monticello	13, 14
Topisaw, at Topisaw..Tues.	16
Gallman, at C. S. Camp Ground..Sat.	20
Crystal Springs..Mon.	22
Bayou Pierre, at Pleasant Valley	27, 28
Hazlehurst	28, 29
Brookhaven..Wed.	31
Pleasant Grove, at Tilton	Sept. 3, 4
Pearlhaven, at Bethel..Wed.	7
Caseyville, at New Hope..Thurs. a. m.	8
Terry, at Forest Hill	10, 11
Beauregard, at Beauregard..a. m.	17, 18
Wesson..p. m.	17, 18

The brethren will kindly give special attention to Questions 17 and 20. The committees will please be prepared to promptly answer Question 22.

B. F. JONES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Sayes	Sept. 3, 4
Alexandria	17, 18
Opelousas	24, 25
Melville	Oct. 1, 2
Simsport, at Marine	8, 9
Lecompte, at Elam Bayou	15, 16
Boyce	22, 23
Bunkle	29, 30
Columbia	Nov. 5, 6
Pollock	12, 13
Jena	19, 20
Natchitoches	26, 27
Montgomery	29, 30
Dry Creek	Dec. 3, 4

J. L. P. SHEPPARD, P. E.

CROWLEY DIST.—THIRD ROUND.

Franklin	July 9, 10
Lafayette	16, 17
New Iberia	17, 18
Patterson	23, 24
Morgan City	24, 25
Grand Chenier	30, 31
Abbeville	Aug. 6, 7
Crowley	13, 14
Rayne	14, 15
Gueydan	17
Prudhomme	20, 21
Lacasine	24
French Mission	27, 28
Lake Charles	Sept. 3, 4
Jeanerette	7
Sulphur	10, 11
Jennings	14
Indian Bayou	17, 18

S. S. KEENER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

St. Francisville, at St. F	July 9, 10
Baker, at Blackwater	16, 17
Baton Rouge, Second Church	17, 18
Live Oak, at Denham Springs	23, 24
E. Feliciana, at Clear Creek	30
Clinton	31, Aug. 1
Port Vincent, at New River	6, 7
Wilson; at Betoville	13
Jackson, at Ethel	14, 15
Ponchatoula, at James Chapel	20, 21
Pine Grove, at Tickfaw	27, 28
Franklinton, at Pleasant Valley	Sept. 3, 4
Amite	7
St. Helena, at Day's	8, 9
Kentwood, at Pine Ridge	10, 11
Baton Rouge, First Church	13, 15
Zachary	20, 21

F. N. PARKER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Grand Cane, at Stonewall	July 16, 17
Mooringsport and Greenwood, at Caddo	23, 24
Provencal, at Shady Grove	30, 31
Shreveport, First Church..11 a. m.	Aug. 7
Texas Avenue..8 p. m.	7
South Bossier, at Allentown	13, 14
Pleasant Hill, at Rocky Mount	20, 21
Hornbeck, at Prospect	27, 28
DeRidder, at Neome	28, 29
Pelican, at Wm.'s Chapel	Sept. 3, 4
Keatchie, at Longstreet	10, 11
DeSoto, at ———	11, 12
Leesville station	17, 18
Bon Ami station	18, 19
LaChute and Lake End, at Lake End	24, 25
Coushatta, at Coushatta	25, 26
Wesley	26, 27
Zwolle	Oct. 1, 2
Mansfield	2, 3
Gilliam, at Sunflower	8, 9
Benton, at Benton	9, 10
North Bossier, at Concord	10, 11
Many, at Ft. Jessup	15, 16

J. R. MOORE, P. E.

MONROE DIST.—THIRD ROUND.

Bonita, at Bonidee	Aug. 6, 7
Mer Rouge, at M. R. (preaching at 8 P. M., Sunday; Quarterly Conference, 2 P. M., Monday)	7, 8
Gilbert, at ———	13, 14
Floyd, at ———	20, 21
Waterproof	27, 28
Monroe	Sept. 4, 5

PARKER, P. E.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, SEPTEMBER 8, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2507. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 36.

GLANCES AT THE WORLD.

Not long since the Northwestern Christian Advocate affirmed that "Roman Catholics are being compelled by the priests, who threaten them with refusal of the sacraments of the Church, to send their children to Roman Catholic parochial schools, whether they wish them to attend those schools or not." The New World, a Roman Catholic paper, declared the statement "positively false." Now comes the Northwestern with a paragraph from a circular letter from Archbishop Elder, of Cincinnati, confirming the statement. The paragraph reads as follows: "In places where there is a Catholic school parents are obliged, under the pain of mortal sin, to send their children to it. This rule holds good not only in case of children who have not yet made their first communion, but also in case of those who have received it. Confessors are hereby forbidden to give absolution to parents who, without permission of the archbishop, send their children to non-Catholic schools, unless such parents promise either to send them to such a school at the time to be fixed by the confessor, or at least agree within two weeks from the day of confession to refer the case to the archbishop, and abide by his decision. If they refuse to do either the one or the other, the confessor can not give them absolution, and should he attempt to do so, such absolution would be null and void. Cases of this kind are thereby reserved by us until Sept. 1, 1904." Comment is unnecessary.

It will be a long while before our country is fully settled. The most densely populated regions could maintain many more times the number of people that now live on them. Besides, there are vast regions yet untouched. The Kansas City Journal says: "More than 22,824,299 acres of public lands were turned over to private individuals last year. There were 54,365 patents of all classes issued within the year. Of this number 47,654 are classed as agricultural, 4,904 as Indian allotments, 1,101 as mineral patents, 200 as coal patents, 276 as private land claims, 187 as railroad patents, and 40 as swamp land patents. The total sum which the government got by way of fees and commissions for issuing these patents was $11,024,744. Under a recent law the most of the receipts from the sale of public lands will henceforth be set aside for reclaiming arid lands by irrigation. In the public domain there are still unappropriated 380,979,307 acres of surveyed lands, and 591,976,169 acres of unsurveyed lands, or a total of more than 970,955,000 acres. A great many tracts in this immense area, of course, will always remain uncultivated and unsettled, but it has been estimated that when the contemplated system of irrigation shall be put into working order so much good land will be opened that a population as large as the whole nation's present population could find room there to thrive prosperously and contentedly." We have an immense country.

We somehow judge people to be ill-balanced when they undertake to exploit their misfortunes before the public. It is too frequently the case that persons who have gained notoriety on account of imprisonment, or escape from disaster, go before the people as lecturers or magazine writers, and undertake thereby to make themselves rich. This tendency to the platform, or to put one's self on record in cold type, is disgusting. Lecture syndicates and sensational journalists are largely to blame. They also desire to coin money out of the sufferings of others. Mrs. Florence Maybrick, who languished in an English prison as the murderer of her husband for fifteen years, was recently released, and as soon as practicable she came to the United States, her native land. Before she reached home it was announced that she would lecture. Since landing she has been besieged by "lecture bureaus, vaudeville managers, editors of sensational magazines, and others." To all the offers for publicity thus made she has turned a deaf ear. She will not consider or even look at them. The Chicago Inter-Ocean, from which we get the facts, says: "This is pleasing news to all right-thinking people, no matter what their personal opinion as to Mrs. Maybrick's imprisonment." It is also to the credit of the unfortunate woman that she will not allow herself to be interviewed by reporters or correspondents.

There is widespread interest in the war between Japan and Russia. The great secular papers are full of news on the subject every day, but it is so unsatisfactory and misleading that we seldom allude to it. What is printed one day is doubted the next, and sometimes entirely contradicted. Reports of real occurrences must await confirmation before being fully received. All reports now agree that there has been much hard fighting during the past two weeks. The battles around Port Arthur have been severe, and attended with the loss of many lives. By degrees the Japanese have made encroachment on the Port, but at immense cost. In the general engagements outside the advantage has been with the Japanese. The Russian general has been compelled to abandon his defenses, and but for high water, probably would have been completely routed. In these general engagements the loss of the Russians is put down at 30,000. The Japanese loss is not stated. Neither side seems to have any concern for the loss of men.

The butchers' strike, ordered in Chicago six or seven weeks ago, is still on. About a week since it looked like a hopeless struggle for the strikers, the packers being able to secure a sufficient number of men to carry on their work. In the great strike the union men working for independent packers were not affected, and these packers, together with what the large packers were able to do, kept the public fairly supplied with meat. This was not to the interest of the strikers, but rather against them, and last week the strike leaders ordered all union men working for independent packers to quit. They did this hoping to bring about a meat famine, and thus force the public to demand the packers to come to terms with the strikers. Whether this ruse will prove effectual remains to be seen. It seems hard to make the public suffer in order to punish a few rich dealers. It is just as hard to punish independent packers against whom they have no grievance whatever. It is impossible now to foresee and predict the end.

Whitworth Female College.

I have just inspected the college building, and am gratified to find everything in excellent condition. The entire roof of the Johnson Home has been re-shingled. It has also been repainted inside and out, which gives the stately old edifice a most imposing and inviting appearance. Bro. Hawkins, the dean of the faculty, has rooms in this building where he and Sister Hawkins have a special oversight of the girls who room here.

Margaret Hall has also been freshened up by a new coat of paint and calcimine. Every room has been brightened and increased in attractiveness by the painter's brush. The teachers room in this building.

The Brown House (President Cooper's residence) has come in for its share of attention. The artistic taste of Sister Cooper is seen on every hand, as you pass from room to room in this elegant home.

The grounds and out-houses are being repaired, and everything will be in readiness for opening day. Perhaps this property, as a whole, has never been in better condition. Neither labor nor expense has been spared to bring the property up to its present state of repair.

The faculty is complete. Each department of the school is in charge of a competent teacher. It is gratifying to the friends of the college, and especially to the Board of Trustees, to know that the General Board of Education has found Whitworth ready to enter "Class A," and so, at the recent meeting of the Board, the college was unanimously accorded an honored place among the colleges of this class.

President Cooper informed me that all available space will be occupied by boarders. He is confidently expecting the largest opening the college has had for many years. The increasing number of applications for rooms give indications of this, and justify the expectation.

The next session opens on Sept. 21, 1904.

B. F. Jones,
Pres't Board of Trustees.

When we wrote a short time since that the Czar of Russia "had abolished capital punishment," we were not sure of the correctness of the statement. We followed what we thought the most reliable report. We are satisfied now that we should have written "corporal punishment." The matter had passed out of mind, and only recurred to it after reading Bro. Bailey's paragraph on the subject, for which we thank him.

Christian Advocate.

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DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

The Apostle to the Americans—No. 8.

BY REV. W. G. HARBIN.

The life of Asbury subsequent to the Conference of 1792 shows a remarkable change in tone. The student of his character wonders at the frequently recurring seasons of despondency; the shadow, almost the gloom that settled over his spirits. He was always, even as a youth when hope and vitality were highest, a serious man. Yet then he did not often wish to "fly away and be at rest," and there was beneath his seriousness a steady glow of fervor and holy cheer. None of the many who have written of him seem to have tried even to trace the causes of the deepening gloom of his later years. He was a lonely man. Youth is meant to stand alone until it widens about itself a space in which it may be happy in domestic fellowship. But lonely age reacts upon itself and eats at its own heart unless it has the love and sympathy of human companions upon which to feed. Asbury may have made a mistake in living the life he did. As husband and father, he might have better served his day and generation, and the cause of God, and the world at large. Yet the Apostle to the Gentiles was himself a lonely man, and there is another whom it is not well to mention in the same breath with the greatest of the sons of men who was himself lonely, rejected and despised—a man of sorrows and acquainted with grief. Again, the multiplying hardships of his work weighed down, and crushed, but never broke the spirit of Asbury. And as the years went on his burdens increased while his strength grew less and less. And perhaps he began to see that his best ideals were as yet impracticable. At some time he must have faced that sublime appeal to character: the knowledge that he must strive on for what he knew he never could accomplish, and see his best hopes fail that the higher unseen plans of God might come to pass. Others than Moses have stood on the heights of Nebo alone. Doubtless, too, the troubles with Hammett and O'Kelly hurt him deeply; those wounds may not have healed, but remained, to break out in many an hour of sorrow who source even Asbury could not trace. "I can not," he cries in bitter agony, "stand stroke upon stroke." Whatever the cause may have been; one of these, or all of these, or other than these, which he told to none save God, there remains one mighty fact before which the heart must ever bend in loftiest reverence; almost in awe: For twenty-four long years yet, despite multiplying infirmities, the increasing burdens of his years, protracted sicknesses, long hours and days of bodily agony, and deep distress of heart and soul, he strove as constant, as self-forgetful, and as full of toil unceasing as ever in the brightest hours of his early strength. The burden of his life crushed his heart, dimmed his joy, bruised his body, and racked his mind, but he kept his high soul free to drive on each suffering faculty to greater labors yet for God and the souls of men. Truly he was,

> "A type that Nature wills to plan,
> But once in all a People's years."

Young M'Kendree's polite note of resignation stirred no resentment in the Bishop's heart. He replied to it as politely, requesting the young preacher to defer his decision for a season. When he passed near his father's home, in Virginia, he suggested that the young man travel with him, and M'Kendree, glad of the opportunity, accepted the kindly invitation. They discussed the subject of church government, and O'Kelly's late attempt to change the Methodist system. Doubtless, Asbury's wise words weighed much with the humble minded M'Kendree; but it was the argument of the Bishop's life that finally convinced him. When his mind was first poisoned against Asbury by the pictures his adversaries drew of him, he had been surprised at "the Bishop's sweet simplicity." Now he saw, with face unveiled, the unparalleled humility, the matchless devotion, and the boundless self-forgetfulness of his great character, and it won his warm young heart. Asbury became a model for him from that hour, and when Asbury was old and worn, and he traveled with him, his colleague in the episcopacy, the younger Bishop showed, in his care for his senior, a tenderness, strong with the love of more than half his life that lay behind it.

For eight years subsequent to the Conference of 1792 Asbury was practically the only superintendent of American Methodism. Dr. Coke, when he was in the country at all, was hurrying that he might return to England, or visit his widely extended mission fields, which, mostly at his own expense, he kept alive, almost in spite of the church. He knew little of the American field, less of the preachers, and was lacking in almost all those qualities that made Asbury so eminently useful to American Methodism. In 1791 Asbury and Coke, traveling together in Virginia, read in the papers the news of the death of Jno. Wesley. "Brother Coke," says Asbury, "was sunk in spirit, and wished to hasten home immediately." Wesley's death devolved upon Coke new responsibilities in the home land, and rendered it more difficult still for him to give his attention to the American Conferences.

In 1789 Jesse Lee was allowed to enter New England, and after a year of the most incredible discouragements and difficulties he had succeeded in hewing out of the solid and frigid granite of Puritan indifference two circuits, with an aggregate membership of five souls. Asbury sent helpers into that forbidding field, and in 1791 himself visited Lee there. In June he preached at New Haven. The president of Yale College, one or two members of the faculty, several collegians, and a few scattering citizens, made up his audience. His "judges" (so he terms them) looked very grave while he was preaching, and when he had done, no man spoke to him. On the morrow he visited the college anxious to see and learn all that he could, but New England conservatism, even in those men of college culture, felt called upon to express itself in frigid rudeness, and Asbury came away wishing without hope that the time might come when Cokesbury would furnish him the opportunity to repay their coolness with warm Methodist hospitality. Alas for Cokesbury; its days were numbered even then. Doubtless, in heaven he found opportunity to show to these chilly Yale men the kindness he longed to show them here. Yet he had some reward, for five years later he rejoices over the success of Methodism in that forbidding field, and six years after that he was "pleased to hear that the students of Yale College—as many as ninety or a hundred—had been under gracious impressions. They would," he exults, "they would come to hear the Methodists, like other genteel people, to mock and deride; but God struck some of the vilest of them."

Asbury's physical sufferings during those eight years were almost incredible. Again and again the old inflammatory sore throat tortured him. Rheumatism lamed him in both his feet. As he rode through inhospitable New England he gave out in his journey, and, dismounting, laid himself down on the roadside, and, "like Jonah or Elijah," longed to die. A few days later, still lame, sick, and tortured with pain, he struggled southward through New York State. Near White Plains his horse started, and threw him into a mill-race, knee deep, his hands and side in the mire. He made his way to a house near by, and changed his clothing. To Asbury even this was an opportunity, and he prayed with that household, feeling in his heart, "If any of these people are awakened by my stopping here, all will be well."

In 1790 Asbury made his way through the wilderness to hold the first session of the Kentucky Conference. With each succeeding year he penetrated further into the frontier country. With bleeding feet he climbed the mountain steeps where horses could not travel. He made his way down the precipitous paths, leaping from step to step. He slept in open lofts, and on the ground with the stars for his canopy, or watched while others slept, guarding the camp from sudden attacks of savage foes. He waded the trackless morasses; he swam almost impassable rivers; he plunged deep into pathless forests infested with the wild beasts, and dreadful with painted savages. His health, his strength, almost his life was worn out, and still the Conferences did not seem to realize that he must have an assistant. In his opposition to the unlimited powers of the General Conference, which, as then constituted, was a mass meeting of the preachers who could attend, with powers to make, mend, and change the rules and polity—even the faith and doctrine of the church—he made a mistake which was promptly rebuked. He began to present to the Annual Conferences a plan for strengthening the episcopacy by electing Richard Whatcoat, Jesse Lee and Francis Poythress, assistant Bishops. He was right and wrong. The Annual Conferences were considered then as adjourned meetings of one Conference, held in different places for the convenience of the preachers. No powers were delegated to the General Conference as such, and it, consequently, had no powers that the Annual Conferences did not have. The Annual Conferences, according to the law of the church at that time, did have the power to elect Bishops. But the tendencies of the times were different, and the church was growing in another direction, towards another kind of maturity. The New England Conference refused to consider his proposition. As in all cases where he was in doubt, Asbury yielded at once. He never gave up a principle; he never contended for an opinion.

Towards the close of 1797 Asbury could scarcely keep the saddle, or endure the motion of a carriage. On the fourth of December he had barely strength left to ride to Edward Drumgoold's kindly home in Brunswick county, Va. It seemed at every step as though the blood from his bursting lungs would well up in his mouth. He gave up the idea of traveling further that Winter, though the thought of rest was painful. He longed after schism-rent Charleston, and though a trip thither promised only death, he declared, "If I could be persuaded that it was the will of the Lord, I would go there and preach." All that Winter he remained at Drumgoold's home, hovering on the border-land of life, preaching at neighboring chapels and private homes when he could creep forth, and visiting the homes of the people, exhorting, praying, and striving to lead them to his Lord. He grew constantly weaker. His neighborhood visits had to be discontinued. It was with pain that he prayed in the family. The snows lay outside, whitening all the world, and the frosts of death seemed settling deep on the sinking man. When he could do naught but wait, he lay and listened while two sweet Virginia maids read to him Doddridge's sermons. As soon as he was better he was about again, scorning to be idle, his indomitable independence dreading dependence, shrinking from the thought of the long uselessness of the decline of Peddicor and Gill, and the saintly Tunnell. He helped the children with their grammar and reading, and taught them the catechism, or wound broaches of cotton, preferring to do woman's work rather than be idle.

Many were the remedies that he records in his journal. Those who gag now over quinine, or sicken at the thought of calomel, little know what strong physic is. No herb-hunting Thompson ever trusted more to his sickening Lobelia than did Asbury to tartar emetic. More than

once it was his "breakfast, dinner, and supper." A prescription given him for a cold consisted of laudanum, nitre, and bark, after cleansing the stomach with an emetic. Bleedings, blisters, and teas of betony or flax-seed, were staple prescriptions. His tonic, when recovering from the severe illness of 1797, was made of one quart of hard cider, one hundred nails, a handful of black snake-root, a handful of fennel-seed, and a handful of wormwood, boiled from a quart to a pint. One wine glassful of this decoction daily was sufficient to "make the stomach very sick." Eight grains of ipecachuana was a small dose. The strenuous physic of those times impressed the theology of the pioneers. They loved in simile and metaphor to compare the remedial ideas in nauseous herbs for the body, and in grisf and pain for the soul. "Sorrow, pain, and sickness, will all prove medicines to heal our spiritual sickness," John Wesley declared in his sermon on the "Fall of Man."

To Asbury the pains that tormented his body were medicines for his soul, to be endured even as he endured the bleedings, blisterings, and stomach racking doses for the cure of bodily ailment. There was always a double sort of physicking going on. The strenuous allopathy was healing the body, while the bodily sufferings were curing the weaknesses and imperfections of the spirit. Asbury believed, too, in the efficacy of a pulpit sweat, and many times rose up to preach all racked and torn with pain, to sit down in a blaze of glory, all pain and suffering forgot. One time he writes in a whimsical vein peculiarly characteristic in its underlying seriousness: "I am sick from hard labor, want of rest, and want of coffee. I need much faith and good water."

He grew better as the Spring advanced, and ere long was on the road again. The trees with their young, fresh leaves, and the wild flowers bursting into bloom, stirred his heart. The woods held for him an almost human companionship. He rejoiced that he knew them so well, as he showed the young preacher "how to make the young saplings twist and bend," and yield a grudging road. "We wormed our way through the scratching woods," he complained of inhospitable wildernesses in the West. The chigoes and the ticks that kept him from praying in the Southern woods impressed him as a bad sort of housekeeping on the part of the genius of Nature that presided in those parts. Under the trees he loved to kneel, to sink into communion with the Father of souls, while the Spirit of prayer drew him out to wrestle for "all the circuits, stations, missions, and preachers in America."

The Winter of 1799 found him moving southward in a tour, which began at Baltimore in May, and traversed Delaware, Pennsylvania, New Jersey, came back through Maryland into Virginia, North Carolina, and South Carolina, and ended at Charleston the last of December. Conference was to begin the next day. "Slow moved the Northern Post on the eve of New Year's Day, and brought the news of the death of Washington. . . . Washington, the calm, intrepid chief, . . . the disinterested friend, first father, and temporal savior of his country under Divine direction." Sunday, Jan. 5, 1800, was the Conference Sunday. To suit his subject "to meet the Conference, the new year, the ordinations, and the General's death," he made choice of the text, "To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." His outline was a simple analysis of the text. 1. The acceptable year of the Lord. 2. The day of vengeance of our God. 3. To comfort all that mourn. His tribute to Washington was, perhaps, the only tribute he ever paid to a public man, in death or life, in any other than a set funeral sermon. He had visited Washington twice, and had been received with a courtesy unusual even for one to whom courtesy was as the breath of life. He admired and loved him, and when his enemies grew strong, and the vacillating people turned against their hero, Asbury was as fierce in his denunciation of their fickleness as he was constant in his own loyalty.

The afternoon of that Sabbath, Jesse Lee preached from, "The harvest truly is great," before the ordination of deacons. The next day Asbury sent Lee on into Georgia—a journey of four hundred miles. "Time was," he writes, "when such a journey would have been my delight, but now I must lounge in Charleston." Lee's marching orders compassed his return to Charleston on the seventh of February. His journey lengthened into six hundred miles, but, prompt to the day, he returned at the time appointed.

Three days later Asbury set out towards the North. His carriage set fast in the miry road, and as his good horse surged forward the second time the hook in the single-tree came out, and he was forced to "take the mud and fix the traces." Plunging through public roads that snows, thaws, and continued rains had made almost impassable; crossing at the risk of life the swollen streams, wading through dreary swamps, losing the road sometimes, and traveling on late into the murky night, the way lit with blazing pine torches; suffering greatly from bodily weakness, and constitutional disorders aggravated by exposure to the constantly changing weather; fording rivers that came over his saddle and soaked him to the knees in freezing water, Asbury pushed on towards the meeting-place of the General Conference. When he was almost ready to give up from pain and exhaustion, he passed the lawyers traveling towards the Western circuit. His drooping spirits revived; his failing strength returned. If they toiled and suffered for justice and silver, how much more ought he to labor for gold that perisheth not, and thousands of people, and hundreds of preachers! Stirred by the thought, he thrust his frail, battered body forth to breast the floods, endure the cold, and despise the fatigue, rejoicing that he was counted worthy to suffer.

Asbury came up to the General Conference of 1800 with his resignation written out, convinced that he would be able no longer to do the work of a Bishop. Dr. Coke was there, with a request from the British societies that he be allowed to return to England. Asbury's resignation was never brought forward, and the Conference expressed its wish that he should continue to serve them. After much discussion it was decided to strengthen the episcopacy by the election of one Bishop, and Richard Whatcoat was elected by a small majority over Jesse Lee. Whatcoat was sixty-four years old when he was consecrated. He was one of the three whom Wesley sent over in 1784 to constitute the American societies an independent Episcopal Church. Dr. Coke had been these sixteen years the Missionary Bishop of world-wide Methodism. Vasey "took orders" in the Episcopal Church, came back to the Wesleyan Connection, and died after a life of little more than ordinary usefulness. Whatcoat had been associated with Asbury during their itinerancy in England. In America he had long been a presiding elder, and was frequently Asbury's traveling companion. Often when Asbury—worn, sick, discouraged, and sad—sank beneath the burden of his labors, Whatcoat came to his relief, and with gentle ministrations and heavenly conversation soothed the troubled spirits of the Bishop. Subsequent to his consecration he traveled constantly with his senior, for in those days the Bishops did not divide the church into episcopal districts, but attended the Conferences together, one doing the preaching while the other presided. Asbury, however, continued to fix the appointments until he grew too weak and old to keep in touch with the work.

Whatcoat lived but six years after his consecration. Among the most pathetically beautiful pictures in Asbury's life are the long journeyings of these two worn old men. Asbury was usually fortunate in getting hold of a good horse. His "Little Jane" was the pride and delight of his aged heart, and when she was "horned by a cow," and forced thereby to retire from the itinerancy, he secured another little Jane, and rode away weeping to part with his faithful servant. He watched with pride his gallant Fox as he breasted the mountain stream, and rejoiced in the strength of the good horse as he bravely climbed wild mountain trails. Whatcoat was not so fortunate. His horses were rough-gaited brutes that shook him sorely. Asbury writes how he exchanged with his suffering colleague, and rode his "jolting horse"—a horse he would ride only to save souls or to aid a sick brother. More than once he took the rain on a stumbling pack-horse, that Whatcoat might have the gig or chaise, with its blankets and curtains, to himself. Yet, while they were riding the wide circuit of the United States, caring tenderly for one another, wrapping each other up in blankets, and making surreptitious sacrifices for each other in a beautiful, pottering, old-man fashion, there were some occurrences of so rare a humor that even the solemn Asbury smiled at them.

"Nothing would serve but that I must marry Thomas Morrell to a young woman. Such a solitary wedding, I suppose, has been seldom seen. Behold Father Morrell, seventy-five; Father Whatcoat, sixty-six; Francis Asbury, fifty-seven, and the ceremony performed solemnly at the solemn hour of ten at night."

During the latter part of 1804 Asbury was afflicted with a cough and a weakening fever. For fifty days he traveled through rough Western Virginia and Pennsylvania, every day growing weaker, until he was forced again to stop. Whatcoat, sick and feeble, too, must needs go on. Asbury, who never spared himself, pled with the old man to stay; but "he has gone on," he moans, "wandering alone through the wilderness. . . . He said he had a 'mite,' and it must go. I fear his precious life will go."

Two years later it did go. In the Summer of 1806 the gentle spirit slipped away to rest, and Asbury was left alone. Asbury heard the news in Pennsylvania. "I found a letter declaring the death of Bishop Whatcoat, that father in Israel, and my faithful friend for forty years. . . . A man of solid parts, a self-denying man of God; who ever heard him speak an idle word? when was guile found in his mouth? . . . A man so uniformly good I have not known in Europe or America."

So passed one of the saintliest spirits of that early Methodism. It might be written of him as of some of David's hero band, "He attained not unto the first three." Yet his life was beautiful and humble and sincere beyond the use of men. In many a quiet place in the lives of those who knew him, his sweet influence lived on, and so, through unseen channels, has come down to us the hidden source of springing wells of living water in countless humble, holy lives.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday-school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903-04, $2.25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly.

G. W. BACHMAN,
Colporter.

Winona, Miss.

Centenary College.

As president of Centenary College, I desire to address the preachers and laymen of the M. E. Church, South, in the bounds of the Louisiana Conference, in behalf of Christian education.

DEAR BRETHREN: Our Fall term opens on Sept. 14, and this is the best time to enter students, as they can be regularly classified at this time. Students are admitted at any time, and special attention will be paid to the classification of those coming in at a later date, so as to put them at the least possible disadvantage. Every preacher is an authorized agent, and I take this method of thanking my brethren, who have labored in behalf of Christian education at Centenary, for their support and fidelity. We will send a model catalogue to any applicant, showing the beautiful campus and magnificent buildings, and descriptive of the character of work done at this venerable and time-honored institution. Last year our enrollment was as large as any session since the Civil War, and all our financial obligations were met, notwithstanding the many difficulties under which the college labored.

Our curriculum is high, embracing science, literature, and the classics. Our faculty is composed of competent Christian gentlemen, whose methods of instruction are thorough and reliable. The Fitting-School is specially designed to prepare students for the regular college classes. A Commercial School is operated in connection with the college proper. Every department is first-class.

The real test of any institution is its product. We cite with pride the galaxy of great and distinguished men who have gone out from Centenary to bless the world. In intellectuality, moral force, and influence, Centenary students are princes and lords. Judah P. Benjamin, Secretary of the Southern Confederacy, and subsequently private attorney for the Queen of England; E. John Ellis, the silver-tongue orator of Mississippi; O. M. Roberts, ex-governor of the great State of Texas, and others too numerous to mention, are citizens of the National Republic whose lives were too broad to be restricted by State lines. C. G. Andrews, W. H. Scales, and Geo. H. Clinton, with a hundred other saints, live in the Methodism of to-day. Verily, the shades of Winans, Drake, Lane and Marshall hover over Centenary. "The mantle of Elijah hath fallen on Elisha," and in all the walks of professional and civic life Centenary men are the peers of their associates. In a distant parish, on a recent occasion, three distinguished orators occupied the platform, two of whom were Centenary men.

There is a moral stimulus at this college peculiar to the institution. A few weeks before his death Gen. John B. Gordon visited Centenary College, and, viewing its splendid campus and stately buildings, said: "I never dreamed you had such an ideal Christian college. It is academic. I have been all over the South, and I have seen but one other like it." Our institution is situated in a prohibition parish, and Jackson is one of the towns in Louisiana that has neither saloon nor disreputable house. Is not this the place for a Methodist boy? Is it not true that your boy's moral character is the most priceless jewel God has committed to you?

Drinking, dancing, and gambling, in any form, are against our rules, and will not be tolerated. Our discipline is kind, but we will be uncompromising in the enforcement of our rules against the above evils. Centenary is not a reformatory. It is a Christian college.

We can not afford to hazard, and will not jeopardize the moral character of the student-body by admitting gamblers and tipplers. When boys come to us, it is a sacred trust, and it is our purpose to protect and improve their moral lives. We want every good boy we can get, but we are not in the market for disreputable students. We want our patrons assured that they can commit their boys to us with perfect safety.

All loyal Methodists, and all other good people who endorse the sentiment of this communication, are solicited to give us their patronage.

C. C. MILLER,
Pres. Centenary College.

From Louisiana.

DEAR BRO. BOSWELL: En route to New Orleans, I stopped over a day at Beauvoir, and was hospitably entertained by Messrs. McKnight and Kemp, superintendent and assistant superintendent of the Soldiers' Home. I slept two nights in the little study-room of Miss Winnie Davis, one of the apartments of Mr. Davis' studio. Major Kemp carried me through the mansion, built after the pure ante-bellum type, with spacious apartments, large-framed windows, and massive doors reaching two-thirds the height of the lofty ceiling. In the great hall were only three articles of furniture—two old-fashioned circular settees and a mahogany center table. I dined from an elegant mahogany dining-table that was used by the President's family. The wife of a British officer recently offered one thousand dollars for this table. How natural everything seemed! The traveling trunk of Mr. Davis, made of sole leather, and covered with inscriptions of European hotels, was shown the writer. A strange, longing, lonely feeling came over my soul. There in the studio was the desk and library case of Mr. Davis, and a painting on the mantel of Miss Winnie's study, representing a Virginia scene, which was drawn by her at the age of ten. The natural, home-like, and tidy appearance of these apartments seemed to indicate that these two absent ones were only away for a short while, and would soon return. As I sat to write, gazing on the furniture of the apartments, it seemed that I could feel their presence; but, alas! the noble sire has departed, ne'er to return, and the budding flower was plucked for the eternal fields. It is to be hoped that the State will, ere long, provide dormitory and hospital buildings to supply the needs of the old soldiers, and use at least a part of the mansion as a memorial building, after having procured the old furniture of the Beauvoir residence.

From Beauvoir, I came to New Orleans, where I secured some valuable pioneer reminiscences, for which I am especially indebted to Dr. W. H. LaPrade, Rev. W. W. Drake, and Mrs. Rose Falls Bres. By the assistance of Bro. Drake, I located the tomb of Madam Cann, and photographed it. What a thrilling history has this city of New Orleans! Long ago the Baratarian pirates under Lafitte would roam the great deep and rendezvous here, disappearing as mysteriously as they came. Just down the river yonder "Old Hickory," with his Tennessee and Kentucky riflemen, met the British hosts. Those unerring riflemen would shoot an apple from each other's head in token of friendship. They met the British with a stream of molten lead which burst forth from one long tongue of fire. The British fell heaps upon heaps, and fled in confusion. They had no use for the printing-press judiciously brought along with which to advertise the new government.

From New Orleans, I came to White Castle; then to Plaquemine, Baton Rouge, and Bunkie, where I spent a pleasant Sabbath, preaching twice for those delightful people. They really know how to treat an itinerant preacher. I was delightfully entertained by Sister A. C. Collins at Lecompte. The pastor, Bro. Roberts, was sick at Pineville, to whither his family had gone to attend him. A pleasant time was spent with Bro. Flinn at Alexandria.

From Alexandria, I came to Jena to investigate the closing scenes of Nolley's life. The ford in Hemphill Creek, where he swam the swollen stream; the pine tree where he died, and his grave, were all located and photographed. I also got a "view" of the chapel and monument. Nolley's grave has been twice lost to humanity since he was buried ninety years ago. His grave at present is only indicated by a wooden slab and the initials, "R. N.," carved in a pine tree at the foot of the grave—it is in the open woods with no fence or enclosure about it. Surely the Mississippi and Louisiana Conferences will at an early date protect this grave, and mark it with a suitable marble inscription. It is, however, due the brethren of the Louisiana Conference to state that when the present memorial shaft was placed by them at Nolley Chapel, the exact location of his grave was unknown to them. It was through the kind assistance of Bro. L. D. Anders that the writer was enabled to locate the place of death and his grave.

Your brother in Christ,

ROBERT L. PHILLIPS.

Jena, La., Aug. 20, 1904.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Marriages.

Aug. 16, 1904, at the Methodist Church, Ocean Springs, Miss., by Rev. Jas. G. Galloway, Mr. J. P. Vancleve to Miss Minnie C. Richardson.

Aug. 21, 1904, at Barlow, Miss., by Rev. Robt. B. Downer, Mr. Logan Matthews to Miss Mollie Dungan.

Aug. 24, 1904, at the Methodist Church, Saucier, Miss., by Rev. E. D. Phillips, Mr. W. K. Ramsey to Miss Iduma Walker.

HOME CIRCLE.

Onr Jonrney's Halt.

We entered that dismal, ill-smelling railway station tired, and, if the truth were told, decidedly out of temper. Some of us had the reputation among our friends of being good-natured; but either philosophy or amiability seemed thrown away on a railway train or in a wayside station. We had hoped to reach our journey's end in two hours, and in time for tea; but now, with this unexpected delay, there was no telling when we should see our friends, or sink into luxurious beds, which came before our cinder-plagued eyes like tormenting, fleeting visions of bliss.

"Snch common, uninteresting people as one always sees traveling," whispered the dainty princess of our party.

As if to confirm her statement, a girl entered the room. She was awkward, tall, and dressed in a specially unbecoming manner, both as to fit and colors. She sat down and looked about her. A mother stood near her with the inevitable baby, and a tiny child clinging to her skirts, fretting and saying over and over, "Mama! mama!"

The girl took up her paper with its startling illustrations and blood-curdling adventures. The baby cried; the clinging child fretted.

"Oh, Jamie, do be quiet; that's a good child! Mama's so tired!" said the mother desperately.

But still the chorus rose higher and more penetrating.

The girl kept her eyes on the thrilling tale before her.

Then, all at once, the paper was thrown down, and the girl was by the mother's side.

"Here, let me take that heavy baby—I'm used to babies—and I'll keep Jamie, too, and you wash your face and wet your head. You must be awful worn out. See, the baby isn't strange with me. Now go. I'll get along."

The mother hesitated; then she said fervently, "Oh, thank you!" and was gone.

Just as Jamie was about to follow her with a wail of indignation and wrath, his new guardian, without a detaining hand, said quietly, "You stay by me, or you'll be sorry, for I've got something in that bag that you will like."

As she talked, she held the baby in her strong arms with a slight, swaying motion. As soon as it grew quieter, she walked to where a large leather bag lay. She opened it with one hand, and drew from its depths a kaleidoscope and a picture-book. She handed the former to the child, and told him "just to look into that, and turn it toward that window."

He did so, and there was silence—peace—for fully ten minutes. During this time the girl smoothed the baby's hair, untied its soiled cap-strings, and gradually the little restless head fell over on the shoulder most convenient, and in a few minutes was fast asleep. The girl waited quietly until sure that its sleep was a reality, then laid it down on an improvised bed made of her own blanket shawl and the mother's, while out of the wonderful bag came a small, soft pillow. The baby lay there at rest. Then the girl gave her attention to Jamie. When the wonders of the kaleidoscope were becoming familiar, and so, alas! no longer the marvelous pictures they had at first seemed, the mother returned. "Oh! my head feels better, and I'm so much obliged," she said gratefully. "I was clear beat out. I've come from Iowy, and the children got so tired in the cars," she added, confidentially.

Here Jamie twisted about, and began his old cry of "Mama." But in a moment he was whisked on to the girl's lap, and before his eyes were spread the gayly-colored pictures of the book.

"Is that your book?" he asked, at last.

"I'm taking it to my little brother, four years old. That kaleidoscope is for my little sister. She's lame—can't walk, like you," explained the girl.

"Can't walk? Why?" asked the child.

Then followed a long conversation between the two. Then the child laughed.

The mother's eyes refused to stay open, and dosed.

At last a clear, shrill whistle in the distance awakened her.

"There! that's my train, I guess," she said.

"Well, I'll carry the baby to the train for you, and you can bring your traps," said the young girl.

The woman stopped in her hurry, and looked at the homely girl before her. "My! but you are a one-er. Why, there hasn't anybody helped me sence I come on the cars in Meadville, Iowy, 'cept two men changin' cars. I wish I could do something for you." She spoke fervently.

The girl smiled pleasantly. "Oh! this ain't nothin'. It 'ud be a pity if a body didn't never take notice of anybody. We'd get clear down, I reckon."

She took the sleeping baby, and stepped quickly forward. The mother and Jamie followed. In a moment the girl returned. The light in her dull eyes had faded. She sat down in her place, and opened her paper once more.

The princess whispered faintly beside me, "Oh, I'm so sick, and my head throbs so I know it's going to break open!"

There was not the slightest color in her face; it's pallor was alarming.

"Here, lie down on my wraps," I said, trying to make her a little less miserable.

"If I only hadn't left my salts in that car!" moaned the princess.

"And I haven't a thing," I answered.

"I reckon I kin fix her," said a voice close beside me.

I started. There stood an elderly woman, with a worn countenance and lack-lnstre eyes. She drew from her pocket a bottle. "It's newmony," she said. "An', if she'll take this"—extending a flat white tablet—"it'll settle her. It ain't nothing that'll pizen—jest pep-mint and sody."

The princess meekly swallowed the proffered remedy, and inhaled the ammonia.

"My!" said the woman, in a low tone to me; "My! ain't she pretty?" Her eyes were fixed admiringly on the prostrate figure before her. "She ain't nothin' but a gal, is she?"

I explained that the princess was a married woman.

"You don't never tell me! She must have awfnl good times to look like that. She don't have to work hard, I reckon?" inquiringly.

"No, she has an easy life," I replied.

"Well, she'd oughter. There ain't no call for such as she to slave away, an' git old an' ugly before her time. My gracious! but she's a picture!"

The clarion call of the station-master sounded, and informed us that our long-delayed train had arrived. We gathered our various belongings together. The princess stood up weak, yet decidedly better.

She put out her hand to the woman. "Good-by. You have done so much for me. I do not know how to thank you," she said.

"'Tain't nothin'! Pshaw!" said the other. The color came to her face. "Would you mind if I kissed you?" she stammered.

The princess looked down at the bent, shabby figure. Perhaps she caught a glimpse of the limitations and denials represented by the woman before her, for her beautiful eyes were dim. She bent her head; and, as the woman kissed her, she put her arm about her. And then we hurried out into the gathering dusk and into our luxurious car, and were whirled away.

It was another turn of the kaleidoscope; the lives we had touched for a moment were gone. —Zion's Herald.

Take the Other Hand.

It was one of the first days of Spring, when a lady, who had been watching by the sick bed of her mother for some weeks, went out to take a little exercise and enjoy the fresh air. She hoped she might hear a bird sing, or see some little wild flower, which would speak to her of fnture hope, for her heart was heavy with anxiety and sorrow.

After walking some distance she came to a ropewalk. She was familiar with the place, and being fond of the smell of tar she entered the place. At one end of the building she saw a little boy turning a very large wheel; she thought it was too laborious work for such a child, and as she came near him she spoke to him.

"Who sent you to this place?" she asked.

"Nobody; I came of myself."

"Does your father know you are here?"

"I have no father."

"Are you paid for yonr labor?"

"Yes, I get ninepence a day."

"What do you do with your money?"

"I give it to my mother."

"Do you like this work?"

"Well enough; but if I did not I should do it, that I might get money for my mother."

"How long do yon work in the day?"

"From nine till twelve in the morning and from two till five in the afternoon."

"How old are you?"

"Almost nine."

"Are you never tired of turning this great wheel?"

"Yes, sometimes."

"Aud what do yon do then?"

"I take the other hand."

The lady gave him a piece of money. "Is this for my mother?" said he, looking pleased.

"No, it is for yourself."

"Thank you, ma'am," the boy said.

She went home strengthened in her devotion to duty and instructed in practical Christian philosophy by the words of a little child, and she said: "The next time that duty seems hard to me, I will, like this little boy, not complain, but 'take the other hand.'"—Selected.

Cyrus W. Field risked a fortune and devoted years of seemingly hopeless drudgery, amid the scoffs of men, to lay the Atlantic cable. —Exchange.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., Prytania and Napoleon avenue (river side).

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets; six squares above Canal street; Rev. H. G. Davis, pastor; residence 1430 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N Evans, Sup., 1234 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1422 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schule, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O City Mission, 1026 Tchoupitoulas street; Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, Rev. S. L. Riggs, McDonoughville, La.

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TERMS.

ONE COPY, one year, $2.00; six months, $1.00. To Preachers of all denominations, half price.

PUBLISHING COMMITTEES.

LOUISIANA CONFERENCE.—Rev. S. S. Keener, D. D.; Rev. F. N. Parker, D. D.; Rev. John T. Sawyer, D. D.

MISSISSIPPI CONFERENCE.—Rev. T. W. Adams Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, September 8, 1904.

WHAT SHALL WE PREACH?

Christ and him crucified is the preacher's theme. That is the whole of it—the gospel in a sentence.

Nothing so attracts and holds the attention of men and women as the pure and simple gospel of the blessed God. The truth may be presented in an almost endless variety of ways, but Christ is to be in all if sinners are to be saved. A specified subject that does not lead to Christ, or include Christ as the central theme, is to be avoided. Said a young man after the close of his discourse: "What did you think of my sermon?" The old man replied: "It was a very poor sermon, sir. There was no Christ in it." "But," said the young man, "there was no Christ in the text." The laconic answer was: "All texts lead to Christ."

If this be true, and a man is called and commissioned to preach Christ, and has before him a boundless field, why should anyone ask: What shall we preach? Or why should one so far forget his calling as to preach anything save the Word? Is not the departure from the literal terms of the great commission responsible for the failure of much of the preaching of the present day? And is not the doubt as to the truth and power of the gospel brought about by Christless preaching responsible for the failure of many of the soundest gospel sermons? No one should be startled at this suggestion. Our Lord could do "no mighty works" in a certain place because of the "unbelief of the people."

There was a time when every preacher proclaimed Christ and him crucified, and everybody believed in the convicting and saving power of the gospel, and though every soul who attended public worship was not saved, it was comparatively an easy thing to stir the Church and arouse sinners. That day has measurably passed, and in our large towns and cities an old-time revival is unknown. True, the great majority of our preachers are sound in the faith, and well-nigh all the people believe the gospel, but the preaching is not the sort adapted always to convict, and the faith is not such as saves. Too many preachers give way to the temptation to discuss the theme of the hour, which sometimes is secular rather than religious. This is too frequently the case, and men are heard to say: "We do not regularly attend preaching. We have no assurance in advance that we will hear the gospel, and secular information we prefer to get from other sources than the pulpit." Preachers who discuss timely topics not suggested by the New Testament are, doubtless, sincere, but their methods are wrong if their object is to save souls or edify believers.

St. Paul would not thus accommodate himself to the demands of the very best society. His one purpose was to give the people the gospel, and he would do nothing at all likely to bring the gospel into disrepute. Writing to the Corinthians, he said: "I determined not to know anything among you, save Jesus Christ and him crucified. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." He declined to use fine speech—"wisdom of words, lest the cross of Christ should be made of none effect."

St. Paul did not even covet the honor of baptizing his own converts, lest the people should say that he baptized in his own name. He was content to give them the Word, and bring them to Christ. He desired Christ to have all the glory. The duty of baptizing was not specially enjoined in his commission. "Christ," he says, "sent me, not to baptize, but to preach the gospel." How different was he from some modern apostles with whom baptism is "a harp of a thousand strings," on which they play all the time. And how different from that class of men who study "words of man's wisdom," and hide the cross while they proclaim themselves.

The Greeks looked upon Paul as a fool, and his preaching as foolishness. He was content, saying, "We are fools for Christ's sake," and, "It pleases God by the foolishness of preaching to save them that believe." Oh, for the spirit of Paul to take possession of all our preachers!

BISHOP POTTER'S SALOON.

We have no disposition to abuse Dr. Winton for declining to abuse Bishop Potter, but we are extremely sorry that the Doctor has used the connectional organ to give sanction to Bishop Potter's effort to improve the saloon. Dr. Winton says Bishop Potter "is trying honestly to improve the saloon as it exists in New York. For this he deserves not vilification, but praise." With such an endorsement the Bishop might venture a step further and establish a reform saloon under the shadow of Trinity Cathedral, and as a part of Trinity's assets. He could do that, and no one acquainted with his record as a reformer, so clearly shown by Dr. Buckley a few weeks since, would be at all surprised.

Bishop Potter's saloon stands for the gratification of men (and women, too) who love liquor for liquor's sake, or who have so far surrendered to appetite that they can not do without strong drink. And Bishop Potter, who has joined the reformers in giving them a resort where they can buy good liquor at a low price, thus keeping them from going to places where they pay high for bad liquor, is doing them good for Christ's sake.

But Bishop Potter "is a sincere man, and not a fool." He understands the "complicated social conditions of New York," and is honestly trying to lift the liquor traffic of the city into respectability. He certainly will deserve praise if he succeeds, for he will be the first of Adam's race to achieve such a thing.

Methodism does not stand for the reformation or the regulation of the traffic of those who encourage intemperance, but for the "extirpation" of the whole cursed business. A reform saloon can not possibly help crush the whisky devil.

We wonder what Dr. Winton would think should he wake up on a Monday morning and read in the American that some slack-twisted Methodist had established a reform liquor tavern on the Church street viaduct, and that on the Saturday evening last Bishop Fitzgerald had engaged in the dedication exercises, had made a speech, and joined in singing the long-meter Doxology with whisky-bibbers and beer-guzzlers. Would he not be surprised? And if the said Methodist and Bishop Fitzgerald were to call at his office and thank him for saying that they should be praised for their efforts to improve the saloon as it exists in Nashville, would he feel encouraged?

"Since, for the present, some sort of a saloon the men of our large cities will have," as Dr. Winton says, we infer that he believes Bishops and ministers, generally, should join with "the world, the flesh and the devil" in giving them the very best. Is this one of the aims of the "institutional Church?"

WHY NOT COME TOGETHER?

The Examiner, a Baptist paper of respectable character and proportions, asserts that "there is no substantial reason why the Presbyterian, Reformed, Methodist, Congregationalist, and other evangelical bodies, should not come together as one body." It says: "The differences are mainly verbal; the spirit is essentially the same. . . . Only man-made barriers keep them asunder." That is not a fair statement. From the Examiner's standpoint all these denominations are man-made. We allow the Examiner to cherish this delusion without questioning its sincerity, but we can not allow it to assert that the differences between these bodies are "mainly verbal," without questioning its information on the subject. Does not the Examiner know that each one of these bodies has a creed and a polity? When did the Examiner learn that the Methodists had surrendered their Arminianism, or stand ready to give up their form of government? When did it find out that the Presbyterian Church is no longer Calvinistic in doctrine, or Presbyterial in polity? The Examiner talks strangely.

As to the differences between the Churches named and the Baptists, the Examiner says, "There is nothing essential but a plain question of obedience." There it is again! Baptists only have obeyed Christ in baptism. That is true, as the Examiner looks at it, but we decline to allow our brother to determine for us what is obedience to Christ. We have our own eyes, and intelligence, and judgment, and conscience, and stand or fall before the Master, not before the Examiner. And as we see the matter, there are some differences between the Baptists and other Churches besides the question of obedience in baptism. The Examiner certainly is cognizant of these differences.

Suppose all the Churches named were united, and for the sake of universal union and communion should agree to adopt immersion exclusively, and assume a name agreeable to all the united bodies, would the Examiner and the Baptist hosts, generally, unite with the consolidated denominations? Why not? Nothing essential would be between them. No, they would not unite. They would still maintain their peculiarities and their name. They would gladly receive these beloveds into their flocks—some without re-baptism, and others would compel the newcomers to submit, even to a re-immersion.

The Examiner prays that "the day may soon come when all shall see eye to eye on this point of obedience." Dear brother, you will die without the sight.

PERSONAL.

Rev. H. W. Van Hook, of Biloxi, and Rev. J. T. Abney, of Vancleave, Miss., were in the city on Tuesday morning, and visited the ADVOCATE office.

Virginia Barnes Wilkinson, daughter of Rev. and Mrs. Richard Wilkinson, Rayne Memorial Church, this city, was born on Sunday afternoon. All are well and happy.

Rev. A. D. Miller, of Wesley Chapel, Natchez, Miss., makes an earnest appeal for help. He says, "This is the last call." We hope the brethren will respond.

A note from Rev. R. O. Wier, recently transfered to Louisiana, and appointed to Amite, says: "I am delighted with my charge, and think the outlook is good. I expect to hold a series of meetings iu October, and am praying for a revival."

Rev. J. C. Park, presiding elder of the Aberdeen district, sending appointments for the fourth round, adds this note of interest: "You will be glad to know that we enter upon our fourth round with great promise. Already we have passed last year's reports on accessions to church, on conversions reported, on church improvements, on infants baptized, and we are pushing for everything in full."

We tender our sympathies to Brother K. W. Dodson, pastor of our Parker Memorial Church, this city, who mourns the death of his father, the Rev. N. C. Dodson, at Devalls Bluff, Ark. He was eighty-five years of age, and had been a preacher in our Church forty-eight years. He left five children, three of whom are in the itinerant ministry. May the Lord comfort the hearts of the stricken family!

A generous and grateful sister, in a letter to the editor, says: "Oh, I am so thankful to our Heavenly Father for the great blessing of good health!" In token thereof, she sends us two dollars for the sick preacher, and adds: "I wish I could send more." The money was accompanied by her "earnest prayers for his welfare." May the Lord bless this generous donor, and all other kind-hearted ones who have responded to our appeal.

The Epworth Era.

The magazine number of the Epworth Era—the last issue for August—is a superb paper. In mechanical execution it is unexcelled by any weekly publication. In editorial management it is equal to the best. In the Era our Epworth Leaguers have a paper that can appeal to them for support, both ou the ground of loyalty and real merit. We congratulate Dr. DuBose and his co-laborers in giving the League such an organ. May it continue to prosper and increase in usefulness!

Sunday-School Institute.

The Conference Sunday-school Institute for the North Mississippi Conference will be held Sept. 27-29, 1904, at Tupelo, Miss.

R. P. NEBLETT,
Field Agent.

"Is Man Immortal?"

Of Dr. Black's book, "Is Man Immortal?" the Baltimore and Richmond Advocate says: "The subject of immortality must ever be of unfading interest to mortals. And it must needs be that as long as skepticism proclaims its gospel of dirt and its creed of mud, that the knights of the cross must enter the lists, and for each generation unhorse the champion of the kingdom of darkness.

"Dr. Black, who has rendered such true service to the Methodism of Mississippi as pastor, editor, etc., has increased our obligation by resetting for the present generation the argument for this fundamental fact of faith. The attraction and value of the book will be found in the excellent and easy translation of profound scientific truths into every-day language. Indeed, as one reads the book, one is especially struck with the easy style, and the terse and simple Anglo Saxon words with which the author has been able to clothe the deepest truths. It is a pleasure to hear even a doctrine that we believe demonstrated, and faith is strengthened by a rehearsal of the argument.

"The second lecture of the book deals with the fact of God in Nature, and what philosophers call the cosmological and the teleological arguments are well presented in popular style. The author unmasks from the face of materialism the learned and often meaningless words behind which it is accustomed to hide, and shows its abject condition of helplessness when confronted with the facts of nature and the claims of revelation. There is a demand for books on this subject, and, when properly written in the language of the common people, they will be read. This is an excellent volume for one troubled with doubts, or needing comfort, and a stay for faith in affliction."

This book is offered by us as a premium to subscribers. See our offer in another column.

Parkdale, Ark.

DEAR DR. BOSWELL: Thinking my friends in Louisiana would be glad to hear from me, I venture to write a few lines for publication. During the last session of the Louisiana Conference, I was transferred to the Little Rock Conference, and stationed at this place. On Dec. 30 I arrived at Parkdale, and was invited to the hotel, where I enjoyed a good diuner. After dinner I went out walking, and found an old, dilapidated church in the extreme northwestern part of town. We resolved then and there to build a new church down-town. Inside of thirty-five days from our arrival we had secured a lot and over $800. We continued to push the thing until we had secured enough to begiu building. We now have an elegant church ready for occupancy when seats are provided.

We are having our first experience with high steeples. Some of our brethren were afraid we would become sour, but we have tried to stay out of vinegar, and daily feast upon Him who is sweeter than honey. We have an aversion to anything sour, for God can not use a sour man. We are too busy fighting sin and the devil to fight the church we love. We have no time to brood over wounds that we received in the house of our friends. Our hands, head and heart are full.

We are in the midst of a hot campaign against sin and the devil. We have held two meetings, which resulted in at least twenty-eight conversions and fourteen accessions to the church. We begin our third meeting to night. There is not a cloud in our moral sky, and we are happy in our work.

More anon. WILSON MOORE.

A Statement and My Last Appeal.

To My Friends in the Mississippi Conference and Elsewhere—

DEAR BRETHREN AND SISTERS: I make this, my last statement and appeal for help on my new Wesley Chapel Church. I have about $700 in cash and good subscription. Our old church and lot will bring us about $800. Mr. Stephen Duncan, of Germany, sent us $1,000. We have it in the bank, and we expect a nice donation from our Church Extension Board, making in all about $2,750. We want at least $3 000 The new lot cost us $1,000, and we want at least $2,000 in our new church-building; so you see, I want to raise yet $300, or more.

Now, if my friends will give me that amount quickly, I will let them alone—for a while, anyway. I shall esteem anyone my friend that will help me in this important work.

Brethren and sisters, come to the rescue. Send quickly, as we want to begin the work at once. Send to 675 Cemetery street, Natchez, Miss.

A. D. MILLER.

Sept. 2, 1904.

Camp Meeting Notices.

The Shiloh Camp Meeting will begin Friday night, Sept. 30, and continue one week. The religious services will be under the direction of the presiding elder of the Forest district and the preacher in charge of the Shiloh circuit. There will be conveyances at Pelahatchie to meet all trains. The preaching will be done by faithful, earnest, consecrated men of God. A cordial invitation is hereby extended to our brethren of the ministry to come and help us.

J. S. PARKER, P. C.

The camp meeting at Salem Camp Ground, Americus, Miss, will begin Wednesday night, Oct. 5, 1904. Everybody interested in the Lord's work cordially invited. The hotel will be in charge of a competent manager, who will look well after the accommodation of all his customers. All right of camp-ground traffic reserved to him.

THOS. J. O'NEIL, P. C.

Request to Louisiana Preachers.

Please give me the names of any boys or girls of Methodist families from your respective charges who expect to enter as students in Ruston Industrial Institute.

R. H. WYNN.

Ruston, La., Aug. 23, 1904.

For Sick Preacher.

IN RESPONSE TO OUR APPEAL.

Previously reported	$5 50
Mrs. Blanche Thibodaux	2 00
Mrs. Fannie M. Montgomery	1 00
Mrs. C. C. Stedman	1 00
A Friend	1 00
Cash	3 00
Total	$13 50

Mississippi Conference.

MR. EDITOR: Owing to my continued illness, I am advised to leave the State for a time. During my absence Rev. P. D. Hardin, of Heidelberg, Miss, will act as treasurer Joint Board of Finance for me.

W. M. THORNTON, Treas.

Special Notice.

If any brother or sister generously disposed will send us help for a worthy preacher who has been sick for a long time, we will see that the money gets into his hands, and give them proper credit, and thanks, in the columns of the ADVOCATE. Money given in this case will be a real charity. "It is more blessed to give than to receive." Send your gifts to the editor of the ADVOCATE, 512 Camp street, New Orleans, and specify, for sick preacher.

Change of Date.

DEAR DR. BOSWELL: Please give notice to the pastors and superintendents of North Mississippi that to fit Dr. Hamill's schedule, our Institute at Tupelo will begin Monday night, Sept. 26, instead of Tuesday, Sept. 27, as heretofore announced; so the dates will be, Sept. 26-28.

Very truly, R. P. NEBLETT.

Monteagle, Tenn., Aug. 24, 1904.

Louisiana State Epworth League Cabinet.

President, J. V. Carter, Baton Rouge, La.

First vice-president, Rev. W. W. Drake, New Orleans, La.

Second vice-president, Miss Sallie Hollinsworth, New Orleans, La.

Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans, Covington, La.

Treasurer, Miss S. E. Cline, Howell P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La., 1905.

A Generous Offer.

The Gulfport Land and Improvement Co. have donated to the Mississippi Orphans' Home one block of ground, situated in North Gulfport; the lots, thirty two in number, to be sold for $75 each. Anyone sending the president, Hon. T. M. Evans, a receipt for the amount from the financial agent, will receive a title, executed by the company, for the lot designated.

There is a saw mill and brick-plant right near this block, and the company is working on a street-car line, which, when finished, will run within one block of the block donated.

Send the agent $75. Send his receipt to the president, and get your lot, and help yourself and the Orphans' Home.

W. T. GRIFFIN,
Financial Agent.

Summit, Miss.

SUNDAY-SCHOOL DEPARTMENT

Conducted by N. A. MOTT, Yazoo City, Miss.

To Whom All Communications for This Department Must Be Sent.

Sunday-School Institute. North Mississippi Conference.

TUPELO, MISS., SEPT. 26-28.

PROGRAMME.

(The singing will be in charge of R. P. Neblett, and will be congregational. Hymnal No. 2.)

MONDAY, SEPT. 26.

EVENING.

7:30—Song and prayer service, Rev. R. A. Clark.

7:45—Tupelo's Word, by her pastor, Rev. J. A. Bowen.

8—Salute, Chairman Hon. G. J. Leftwich.

8:15—"Why We Are Here," Dr. Hamill.

9—Announcements. Adjournment.

TUESDAY, SEPT. 27.

MORNING.

8:45—Devotional service, Rev. O. L. Savage.

9—The Pastor in the Sunday-school, Dr. Hamill.

9:45—The Child We Teach, Mrs. Hamill.

10:15—Questions and discussions.

10:25—Organizing a Sunday-school, Dr. Hamill.

11:15—An Up-to-Date Sunday-school, J. R. Pepper.

12—Announcements. Adjournment.

AFTERNOON.

2:45—Song service, Rev. T. M. Brownlee.

3—The Pastor: (a) As Director of Sunday-school Training; (b) As Trainer of Sunday-school Teachers.

3:45—Missions in the Sunday-school, Dr. Hamill.

4:15—Conducting a Sunday-school, Dr. Hamill.

5—Adjournment.

EVENING.

7:30—Devotional service, Rev. R. H. B. Gladney.

7:45—Question-Box, Dr. Hamill.

8—Building a Primary Lesson, Mrs. Hamill.

8:30—Next Sunday's Lesson Taught.

9—Sunday-school History, Rev. I. D. Borders.

9:30—Announcements. Adjournment.

WEDNESDAY, SEPT. 28.

MORNING.

8:45—Devotional service, G. P. Hammerly.

9—(a) The Teacher Preparing; (b) The Teacher Teaching, Dr. Hamill.

9:45—Aids in Primary Teaching, Mrs. Hamill.

10:15—Extending the Sunday-school, Dr. Hamill.

11—Questions and discussion.

11:15—The Pastor's Spiritual Work in the Sunday-school, Dr. Hamill.

12—Announcements. Adjournment.

AFTERNOON.

2:45—Song service, Rev. J. B. Randolph.

3—(a) The Big Boys and Girls; (b) The Adult Class, Dr. Hamill.

3:45—Training the Little Children, Mrs. Hamill.

4:15—Improving the Sunday-school, Dr. Hamill.

5—Adjournment.

EVENING.

7:30—Prayer service, Rev. J. C. Park.

7:45—Question-Box, Dr. Hamill.

8—"What I Can Do," Dr. Hamill.

9—Issuing certificates of honor, and final adjournment.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Sonthwest Missouri, Springfield, Sept. 14.
St. Lonis, DeSpto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ------, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

New Fast Trains to St. Louis via Mobile and Ohio Railroad.

Mobile and Ohio Limited leaves New Orleans at 7:30 P. M., arriving in St. Louis 5:44 next afternoon. St. Louis Express leaves New Orleans 9:10 A. M., arriving St. Louis next morning at 7:52. Both are solid, wide-vestibuled trains of the very latest pattern, carrying the finest Pullman Sleepers, Parlor and Library Observation Cars, New Orleans to St. Louis, without change. Dining cars with large electric fans, serving all meals a la carte. Patrons pay only for what they order, and get the very best that the markets afford.

World's Fair literature, maps and time cards, cheerfully mailed on application.

F. E. GUEDRY, D. P. A.,
229 St. Charles St.,
New Orleans, La.
Phone Main 3639-L.

Tourist Rates.

The Frisco System will issue, during the Summer months, Tourist round-trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address Passenger Traffic Department SAINT LOUIS.

A Tribute.

When word reached New Orleans that Mrs. Charlotte Halloran Jones had "entered into rest," a sense of personal loss was felt by those who knew and loved her, as well as gratitude to our Father for the beautiful life of this, his handmaiden, and memory reverted to the days of her early girlhood, when, as a member of Carondelet Sunday-school, she attracted the hearts of all through her loving, Christ-like spirit, and the wonderful intellectual grasp supporting it. With a change of residence she became a member of Felicity Church and school, and there the same gracious influence seemed to radiate from her whole nature. After the establishment of the mission in the City of Mexico by Bishop Keener, the work was found too arduous for Rev. Mr. Patterson and his devoted wife, and the Bishop, with Mrs. Keener, was constrained to look for one possessing all the necessary qualifications—spiritual, mental, and physical—to have charge of the school opened for the children of the poor. All were found in Charlotte Halloran, and early in the Spring of 1880 she left home and friends to dwell among strangers, for the "love of Christ constrained her." As elsewhere, hearts and homes responded to her gentle zeal, unable to resist her spirit of love. When, upon a visit home in December, 1881, she told, before a gathering of the societies pledged to the support of the school, of her work, not only teaching heart and mind the way of righteousness, but ministering to the neglected body often while faint of heart and discouraged, she created such an interest and gave such an impetus to the missionary cause that remained a blessing to the home work for years. How well she toiled and prayed the Mary Keener Institute of to-day attests. The seed sown is bringing forth much fruit, for God is giving the increase. With failing health from overtaxed strength, she resigned her position, Jan. 1, 1887, and soon after became the wife of Prof. S. J. Jones, making her home in an adjoining State, and in all the years that have passed of report has been of adding "grace to grace;" henceforth "glory to glory." She slept well.

A. A. B.

As members of the missionary societies of Carondelet, Rayne Memorial, and Louisiana Avenue Churches, which sent Charlotte Halloran to Mexico, and supported her while there, we mourn her death, but thank God that we were connected with her in her work as a missionary, and for her life of devotion to him in her labor of love among the people of that country. We bless his holy name for the grace which enabled her to carry the news of salvation to this people, many of whom might never have heard of the "liberty wherewith Christ hath set us free" but for the message taken by this devoted woman. After a few years she severed her connection with the work in Mexico to become the wife of Mr. Samuel Jones, of Saledo, Texas. Her influence was always for good among the students of her husband's school. As a wife and mother, she was faithful and self-sacrificing, tenderly and lovingly devoting herself until too weak longer to continue her service of love. To these sorrowing ones we would offer our sincere sympathy, and with theirs we mingle our tears, with the blessed assurance of a happy reunion "over there."

(Signed) Mrs. B. P. Werlein, Rayne Memorial; Mrs. A. Crebbin, Louisiana Avenue; Mrs. A. A. Bartels, Carondelet.

New Orleans, Aug. 24, 1904.

Wanted.

A Christian young man, who has had experience with machinery, to run steam pump and look after boiler and waterworks plant in Meridian Male College to pay part expenses in College.

Address M. A. BEESON, Pres., Meridian, Miss.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Greenwood	Sept. 10, 11
Itta Bena, at Itta Bena	17, 18
Winona	24, 25
Carrollton, at Carrollton	Oct. 2, 3
Eupora and Maben, at Eupora	8, 9
Black Hawk, at Acona	15, 16
Vance, at Lambert	22, 23
Webb, at Sumner	24
Ruleville, at Ruleville	29, 30
Moorhead, at Moorhead	30, 31
McNutt, at Sunnyside	Nov. 2
Carrollton circuit, at McInnery	5, 6
Vaiden, at Columbianna	12, 13
Winona circuit, at Bethlehem	19, 20
Mars Hill, at Chapel Hill	26, 27
Indianola, at Indianola	Dec. 3, 4
Tom Nolen, at Stewart	10, 11

THOS. H. DORSEY, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 4, 5
Aberdeen station	11, 12
Amory and Nettleton, at Amory	18, 19
Tupelo station	25, 26
Shannon circuit, at Troy	Oct. 1, 2
Prairie circuit, at Prairie	8, 9
Verona circuit, at Verona	15, 16
Montpelier circuit, at Sparta	22, 23
Buena Vista circuit, at Pleasant Grove	29, 30
Atlanta circuit, at Macedonia	Nov. 5, 6
Fulton circuit, at Hopewell	12, 13
Houston and Wesley, at Wesley Chapel	19, 20
Nettleton circuit, at Carolina	26, 27
Aberdeen circuit, at Pleasant Grove	Dec. 3, 4
Okolona circuit, at Boone's Chapel	10, 11

J. C. PARK, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Sept. 4, 5
Booneville station	10, 11
Iuka station	17, 18
Corinth circuit, at Shady Grove	24, 25
Ripley and New Hope, at New Hope	Oct. 1, 2
Jonesboro circuit, at Brownsfield	8, 9
Guntown and Baldwyn, at Guntown	15, 16
New Albany and Ingomar, at New A.	22, 23
Wheeler circuit, at Wheeler	26
Booneville circuit, at Oak Grove	29, 30
New Albany circuit, at Union Hill	Nov. 5, 6
Mantachie circuit, at Hebron	12, 13
Belmont circuit, at New Valley	16
Burnt Mills circuit, at Paradise	17
Iuka circuit, at Bethel	19, 20
Kossuth circuit, at Pleasant Hill	26, 27
Marietta circuit, at Shady Grove	30
Blue Springs circuit, at Leighton	Dec. 3, 4

W. C. HARRIS, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.
(In Part.)

P. and Logtown, at Pearlington, Sun. and Mon.	Sept. 18, 19
Bay St. Louis	Tues. 20
Biloxi	Wed. p. m. 21
Ocean Springs, at Ocean Springs	Thurs. p. m. 22
Moss Point	Fri. p. m. 23
Escatawpa, at Escatawpa	Sat. 24
Pascagoula	Sun. and Mon. 25, 26
Lumberton	Sat. and Sun. Oct. 1, 2
Gulfport: 28th Street, at Long Beach	Sat. and Sun. a. m. 8, 9
Gulfport: 25th Avenue, Sun. p. m. and Mon. a. m.	9, 10
Vancleave, at New Prospect Camp Ground	Thurs.-Sun. 13-16
Coalville, at White Plains	Tues. 18
Wolf River, at Durham, Sat. and Sun.	22, 23
Carriere, at McNeil	Tues. a. m. 25
Poplarville and P., at Purvis, Wed. p. m.	27
Hub, at Baylis Chapel, Sat. and Sun. a. m.	29, 30
Columbia, Sun. p. m. and Mon. a. m.	30, 31

Church Records and Registers not presented to the third Quarterly Conferences should be presented on this fourth round. The pastors will greatly oblige me by seeing that the trustees have full answers to Question 29, and that all deeds or certified copies be shown. Let us try to get all titles clear.

T. L. MELLEN, P. E.

JACKSON DIST.—FOURTH ROUND.

First Church	11 a. m. Sept. 4, 5
Capitol Street	8 p. m. 4, 7
Lintonia	11 a. m. 10
Yazoo City	11, 12
Braxton	11 a. m. 14
Pinola	11 a. m. 16
Florence	11 a. m. 17, 18
Madison	11 a. m. 24
Deasonville	11 a. m. 25
Flora	11 a. m. Oct. 1, 2
Benton	8 p. m. 2, 3
Tranquil	11 a. m. 4
Silver City	11 a. m. 6
Brandon	8, 9
Canton	15, 16
Sharon	22, 23
Lake City	29, 30
Rankin Street	Nov. 5, 6
Thomasville	12, 13
Fannin	19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

JOHN W. LEWIS, P. E.

NATCHEZ DIST.—THIRD ROUND.

Meadville, at Oak Grove	July 2, 3
Barlow, at Brandywine	16, 17
Gloster, at Camp Ground	22-30
Homo Chitto, at Rosetta	Aug. 6, 7
Percy Creek, at P. C	13, 14
Woodville	14, 15
Wilkinson, at Mars Hill	20, 21
Centreville, at Bethel C. G.	24, 25
Liberty, at T. Chapel	Wed. 31
Washington, at Kingston	Sept. 3, 4
Harriston, at Rodney	10, 11
Hamburg, at Roxie	17, 18
Fayette, at Martin	24, 25

T. W. ADAMS, P. E.

Gloster, Miss.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity	Sept. 25
Louisiana Avenue	a. m. Oct. 2
Parker Memorial	p. m. 2
Carrollton Avenue	a. m. 9
New Orleans Mission	p. m. 9
Burgundy	a. m. 16
Algiers	p. m. 16
Carondelet	a. m. 23
Dryades	p. m. 23
McDonoghville	30
Plaquemine	Nov. 6
White Castle	13
Rayne Memorial	20
Covington	27
Mandeville, at Talisheek	30
Slidell	Dec. 4

Pastors, please see that full reports are made by Woman's Home and Foreign Missionary Societies, and by Boards of Trust.

WM. H. LAPRADE, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Sayes	Sept. 3, 4
Alexandria	17, 18
Opelousas	24, 25
Melville	Oct. 1, 2
Simsport, at Marine	8, 9
Lecompte, at Elam Bayou	15, 16
Boyce	22, 23
Bunkie	29, 30
Columbia	Nov. 5, 6
Pollock	12, 13
Jena	19, 20
Natchitoches	26, 27
Montgomery	29, 30
Dry Creek	Dec. 3, 4

J. L. P. SHEPPARD, P. E.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	8 1-16
Ordinary	8 9-16
Good ordinary	9 7-8
Low middling	10 1-2
Middling	11 1-8
Good middling	11 7-16
Middling fair	11 11-16
Fair	12 3-8

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	27 1-2 c
Off refined oil, in bbls, per gal	26 1-2 c
Prime crude oil, loose, per gal	21c
Prime C. S. cake, per ton, 2240 lbs	$26.25
Prime C. S. meal, per ton, 2000 lbs	$26.00
Soap stock, per lb	9c

Cotton Seed--

In sack, delivered at N. O., per ton, 2000 lbs	$17
In bulk, delivered at N. O., per ton, 2000 lbs	$16

To the Students of Whitworth College.

We are celebrating our promotion to Class "A" by painting and beautifying every student's room in the different buildings; painting the Johnson Home inside and out; also putting a new roof on the Johnson Home; and presenting to the Board of Trustees (by the aid of special friends) one of the lots on east campus. We are receiving many congratulations on the honor which has come to our college. The honor has come to our students; they are worthy of such. We are pleased to say that a large majority of the students of 1903-1904 will return. We will have quite an array of new students in addition.

Let all students coming south be in Jackson, Miss., Sept. 20. The I. C. R. R. will have two coaches for Whitworth girls. The coaches will be decorated with the college colors. The train will leave Jackson, Miss., at 4 o'clock P. M.

Rev. R. Selby will preach the opening sermon Sept. 25, at 11 A. M.

To both old and new students we send greetings in the name of our teachers. WHITWORTH COLLEGE.

Brookhaven, Miss.

Louisiana Day at the Fair. Sept. 14.

On Tuesday, Sept. 13, the Mobile and Ohio railroad will run a special coach excursion to St. Louis. Rate, $15 for the round trip; limit, 10 days. We will also sell the following tickets, which will be honored in sleepers by paying berth rate, every day, including September: Good 15 days at Fair, $20; 60 days, $24; good until Oct. 31, $26; good until Dec. 15, $28 80. Coach excursions every Tuesday, $15; limit, 10 days.

For rates, time cards, sleeping-car reservations, etc., write,

F. E. GUEDRY, D. P. A.,
229 St. Charles St.,
New Orleans, La.

Phone Main 3639-L.

Wanted.

One Christian young man to work in the dairy, one in truck patches, and to do carpenter work and help pay expenses in school. Address

M. A. BEESON, Pres.
Meridian Male College.

Meridian, Miss.

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. A. S. J. NEILL, Treas.

For low rates to the World's Fair via the Texas and Pacific railway, ask any ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

Wanted.

An earnest young man in each community to help pay expenses in college by canvassing for students. Apply at once. M. A. BEESON, Meridian Male College, Meridian, Miss.

ITEMS FROM THE FIELD.

Topisaw Camp Meeting.

DEAR DR. BOSWELL: With your permission I shall speak of our camp meeting at Topisaw. We had a most delightful time. For some months the church had been praying for favorable weather conditions, a Spirit-filled ministry, and for a great revival. The weather conditions were almost ideal, the preachers were happy in the presentation of the Word, and we had a gracious revival. No accessions, because almost everybody in this community are members of some church, but the membership was graciously revived. There was much rejoicing and praising God. I have never been so continually filled with ecstatic joy as on that occasion. We had the following preachers to visit us during the meeting: Revs. B. F. Jones, P. E.; M. L. Burton, M. J. Miller, C. F. Emory, E. F. Edgar, W. T. Griffin, L. E. Alford, E L. Alford, N. E. Alford, J. W. Sandell, Dr. R. C. Bethea, G. W. Bachman, colporter; M. G. Felder, Rev. Roggers, and Granberry Sandell, of the Texas Conference. Bro. Sandell says his brethren have placed him on the superannuated list, but we did not consider him a superannuated man. The power with which he presents the gospel and the sweetness of his spirit indicates to us that he would be eminently useful in many places. We thank God for the revival, and those brethren for their presence and faithful labors. Our good people presented the pastor with a beautiful Oxford Bible; catalogue price, $8.50. How humble we feel and how grateful! Pray that we may righteously feed and lead our flock.

Your brother,

P. H. HOWSE, P. C.

Felder, Miss., Aug. 23, 1904.

Greenwood, La.

DR. BOSWELL: We have just closed a glorious meeting of thirteen days' duration at Greenwood, La. Our pastor, Rev. C. F. Staples, was ably assisted by Rev. Paul M. Brown, of Bunkie, La The interest increased each day, and the preached Word was accompanied by great power. The Lord was with us from the first day to the last. Never were more honest, earnest prayers offered, and never were such wonderful and glorious answers given. The whole church and community were blessed; not a home or heart that was not reached. Sinners were brought to repent of their ways, backsliders reclaimed, and Christians made to rejoice in the love of God. Twenty-five new members (mostly young men) were added to the church. It was a sight to cause rejoicing among the angels in heaven to see the young people consecrating themselves to the Lord. We are so thankful for this great awakening. There are only four or five persons in town now who are outside the church. We feel encouraged to pray for their salvation. We thank God for such men as Bros. Staples and Brown.

Yours in the work, L. E. A.

Aug. 23, 1904.

Mars Hill Circuit.

Our Sunday-school field agent, Rev. R. P. Neblett, conducted a Sunday-school Institute for us at Mars Hill, July 30 and 31. Perhaps the largest congregations ever assembled at this place were present. Bro. Neblett is certainly doing much for the Sunday-school cause. His Institutes are very instructive and helpful, and his communications have been very helpful to our officers and teachers. Besides conducting the Institute, he preached a very able sermon Sunday night.

We have had some good revivals. The one at Bethesda deserves special mention. The meeting lasted six days, and great interest was manifested from the beginning to the close. Bro. Dorsey, our presiding elder, was with us some, and preached five powerful sermons. He is putting all his energy into his work, and the Lord is graciously blessing his efforts. As a direct result, there were twenty-seven additions to the church, and the membership greatly revived. There has been a good Sunday-school here. We almost always have good meetings where we have good Sunday-schools.

We begin our protracted meeting at Chapel Hill to-morrow. Bro. J. J. Garner is to be with us. As they have had a fine Sunday-school all the year, we expect to be greatly blessed in our meeting. This is our second year in the ministry also at this place. Finances are far ahead of last year at this time, and as collections were all "in full" last year, we feel much encouraged. Pray for us. W. M. JOHNSON.

Tyro Circuit.

DEAR DOCTOR: We have just closed a revival of great power at Fredonia, one of the best country churches in North Mississippi. The people came from far and near to hear the Word The Holy Ghost manifested himself in every service. Christians rejoiced, sinners were saved, several were added to the church. Rev. L. M. Lipscomb, a man of splendid ability and culture, did the preaching, and God blessed his labors.

My charge is in fine shape. It will be a desirable place for my successor. The locality is healthful; the parsonage is furnished throughout, and is one of the best in the district. Church property is in good condition, with no indebtedness; roads are being well worked, telephone lines are going up, the people are religious and loyal to the interest of the church. Our stay of nearly four years here has been most delightful.

W. L. GRAVES.

Tyro, Miss.

Bethel Circuit.

DEAR DOCTOR: We began our meeting at Roses Chapel, on this charge, the fifth Sunday in July, assisted by Bro. Storment, of Mt. Pleasant charge. Bro. Storment did us faithful work, and preached some great sermons He is indeed a man of God, and a power in the pulpit. He is a coming young man, and loved very much by his members. May God give him health and a long, prosperous life! is my prayer.

We are going to build a new church on this charge, and as our membership is small, we will need help. We need the church badly.

Yours in Christ,

J. E. GAULT, P. C.

Walnut Grove, Miss.

DEAR DR. BOSWELL: We closed our meeting yesterday at Fruny, Miss—a place I took up as a wayside appointment. Last year I held a meeting there, receiving 10 members as the result of that meeting. A two-story school-house was built; so I held my meeting this year in the new building. We had a great revival; 20 accessions to the church, and a real turning to God. Building Committee was appointed, subscription papers circulated, and the subscription was liberal. Whoever holds a meeting here next year will hold it in the new church.

We go to-day to Santiago, Neshoba county, near McDonald Station, on the new railroad, hoping to have a great victory.

I have four more meetings to hold, and then I am through for this Summer.

Yours in Christ,

M. L. WHITE.

Aug. 26, 1904.

Hamburg, Miss.

DEAR DOCTOR BOSWELL: We closed our revival services at Hamburg last Friday night with glorious results. Bros. W. T. Griffin and Ira B. Robertson assisted us in the preaching. Bro. U. S. Iniechen led the singing. The Holy Spirit was manifested in his saving power. Many were made to rejoice in the Lord. Thirty were added to the church—27 on profession of faith and baptism, and 3 otherwise. We praise the God of all grace.

Your brother,

R. E. RUTLEDGE.

Aug. 22, 1904.

Jackson District.

I received six members at Zeiglerville yesterday, with the promise of one, or more, next month.

R. W. Thurman has just 'phoned me to be with him to-night on the Tranquil circuit, and baptize for him that twenty-six joined yesterday. Thurman is doing wonders on the Tranquil charge.

The Lord is very gracious in this part of the Jackson district.

C. MCDONALD.

OBITUARIES.

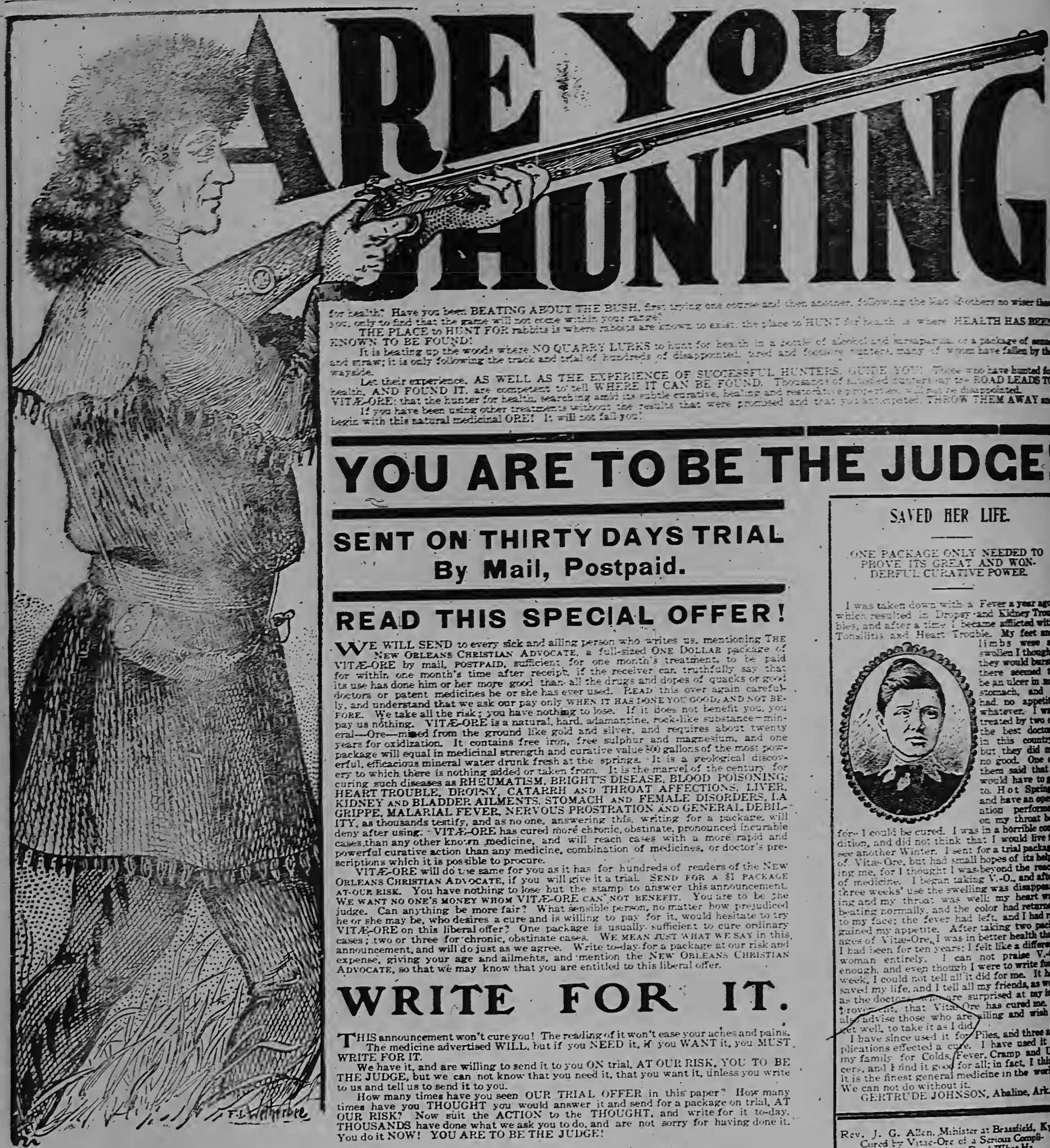
OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

J. H. STARLING was born in Washington county, Ga., Jan. 17, 1834, and died at his home near Martinsville, Miss., June 30, 1904. He came to Mississippi when sixteen years of age. In young manhood he was happily married to Miss Sara McClain, of Leake county. Fourteen children were born of this union, twelve of whom survive him. He was a faithful Confederate soldier for four years in the Civil War. For thirty years he was a faithful member of the Methodist Church, and for a number of years he served as steward in his church. In his death Union Chapel Church not only loses her steward, but one of her best men. Bro. Starling's home was always the preachers' home. He was a faithful, good man, a kind and loving husband and father. His faithful wife and twelve children, with a large number of relatives and friends, are left to mourn their loss, while he enjoys the riches of his eternal reward. May God bless and comfort the bereaved loved ones, and help them to so live in this life as to meet him in a better world.

J. J. GOLDEN, Pastor.

ROY VAUGHN, the third son of Allen Hicks, Jr., was born Aug. 17, 1898, and died very suddenly on Aug. 23. He was a promising boy, and his parents bestowed a great wealth of affection and kindness on him; and now as he has been taken, there is great sorrow in their home. The parents have the sympathy and prayers of their many friends.

C. MCDONALD.



for health? Have you been BEATING ABOUT THE BUSH, first trying one course and then another, following the lead of others so wise than you, only to find that the game will not come within your range?

THE PLACE to HUNT FOR rabbits is where rabbits are known to exist; the place to HUNT for health is where HEALTH HAS BEEN KNOWN TO BE FOUND!

It is beating up the woods where NO QUARRY LURKS to hunt for health in a bottle of alcohol and sarsaparilla, or a package of senna and straw; it is only following the track and trial of hundreds of disappointed, tired and footsore hunters, many of whom have fallen by the wayside.

Let their experience, AS WELL AS THE EXPERIENCE OF SUCCESSFUL HUNTERS, GUIDE YOU! Those who have hunted for health, AND FOUND IT, are competent to tell WHERE IT CAN BE FOUND. Thousands of satisfied hunters say the ROAD LEADS TO VITÆ-ORE; that the hunter for health, searching amid its subtle curative, healing and restorative properties, will not be disappointed.

If you have been using other treatments without the results that were promised and that you anticipated, THROW THEM AWAY and begin with this natural medicinal ORE! It will not fail you!

YOU ARE TO BE THE JUDGE!

SENT ON THIRTY DAYS TRIAL
By Mail, Postpaid.

READ THIS SPECIAL OFFER!

WE WILL SEND to every sick and ailing person who writes us, mentioning THE NEW ORLEANS CHRISTIAN ADVOCATE, a full-sized ONE DOLLAR package of VITÆ-ORE by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. READ this over again carefully, and understand that we ask our pay only WHEN IT HAS DONE YOU GOOD, AND NOT BEFORE. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. VITÆ-ORE is a natural, hard, adamantine, rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 500 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as RHEUMATISM, BRIGHT'S DISEASE, BLOOD POISONING, HEART TROUBLE, DROPSY, CATARRH AND THROAT AFFECTIONS, LIVER, KIDNEY AND BLADDER AILMENTS, STOMACH AND FEMALE DISORDERS, LA GRIPPE, MALARIAL FEVER, NERVOUS PROSTRATION AND GENERAL DEBILITY, as thousands testify, and as no one, answering this, writing for a package, will deny after using. VITÆ-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescriptions which it is possible to procure.

VITÆ-ORE will do the same for you as it has for hundreds of readers of the NEW ORLEANS CHRISTIAN ADVOCATE, if you will give it a trial. SEND FOR A $1 PACKAGE AT OUR RISK. You have nothing to lose but the stamp to answer this announcement. WE WANT NO ONE'S MONEY WHOM VITÆ-ORE CANNOT BENEFIT. You are to be the judge. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try VITÆ-ORE on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. WE MEAN JUST WHAT WE SAY in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention the NEW ORLEANS CHRISTIAN ADVOCATE, so that we may know that you are entitled to this liberal offer.

WRITE FOR IT.

THIS announcement won't cure you! The reading of it won't ease your aches and pains. The medicine advertised WILL, but if you NEED it, if you WANT it, you MUST WRITE FOR IT.

We have it, and are willing to send it to you ON trial, AT OUR RISK, YOU TO BE THE JUDGE, but we can not know that you need it, that you want it, unless you write to us and tell us to send it to you.

How many times have you seen OUR TRIAL OFFER in this paper? How many times have you THOUGHT you would answer it and send for a package on trial, AT OUR RISK? Now suit the ACTION to the THOUGHT, and write for it to-day. THOUSANDS have done what we ask you to do, and are not sorry for having done it. You do it NOW! YOU ARE TO BE THE JUDGE!

Permanent Cures. In making the claim a quarter of a century ago that Vitæ-Ore is the best thing in, on or out of the earth for sick, ailing or suffering people, we made it unreservedly and unqualifiedly, without any stipulation or "saving clause," knowing from our experience, and from the experience of a few who had already used it at that early date, that its virtues and curative properties would fully substantiate this claim; that it was the best, not only because it gave relief from pain and the effects of disease, but that it cured the disease, and cured it effectually and permanently; hence the reason for the lines we have so often used in our advertisements and literature: "Get cured and stay cured," and, "Not only immediate relief, but a permanent cure." Too many preparations are put on the market and advertised to give relief: too few to cure.

The test of a medicine is not so much in the experience and immediate testimony from the use of one package or bottle, but in the experience of people written months or years after they have used that one package or bottle, and who testify that it cured them at that time, and that they have never had a recurrence of the malady. How many of the testimonials you see published in the papers of the land are such testimonials? How many who testify that they were and are permanently cured? Vitæ-Ore has thousands upon thousands of such experiences to its credit. It has been before the public for a quarter of a century. It cured numerous people right after its first introduction, and they have remained cured and are cured to-day. [illegible] by the thousands to-day of all manner of diseases, who will still be cured [illegible] of a century hence. We have repeatedly received letters from people [illegible] and letters years ago, now saying that they have had absolutely no return of their disease or troubles.

Vitæ-Ore [illegible] at its root, entirely eradicates every vestige or trace, and the patient is cured to stay cured. Its cures are permanent, and for this reason it itself is a permanent [illegible] that has come to stay, that will grow in popularity and sell more rapidly from year to year, always curing with a permanent cure, always satisfying, always selling.

WALKED ON CRUTCHES.

A CRIPPLE FROM RHEUMATISM—NOW PERMANENTLY CURED.

SPRINGFIELD, MO.—I was attacked with Pneumonia, attended by Fever, and when the Fever was broken up, Rheumatism settled in my left knee so badly that I was hardly able to walk except on crutches. I saw an advertisement of Vitæ-Ore, sent for some, and used it according to directions. Before one package was entirely used I discarded the crutches and took to a cane. I sent for another package, used it, and am happy to state that I now walk the earth a man free from rheumatic affections. I honestly believe it to be the best medicine on earth for most of the ills flesh is heir to. This was two years ago, and I have had no return of the trouble, and am willing to have this published for the benefit of suffering humanity. Everyone here that has used Vitæ-Ore is well satisfied with it, and all speak very highly in its praise.

JEREMIAH W. BUTLER, 2200 Springfield Ave.

SAVED HER LIFE.

ONE PACKAGE ONLY NEEDED TO PROVE ITS GREAT AND WONDERFUL CURATIVE POWER.

I was taken down with a Fever a year ago, which resulted in Dropsy and Kidney Troubles, and after a time I became afflicted with Tonsilitis and Heart Trouble. My feet and limbs were so swollen I thought they would burst; there seemed to be an ulcer in my stomach, and I had no appetite whatever. I was treated by two of the best doctors in this country, but they did me no good. One of them said that I would have to go to Hot Springs and have an operation performed on my throat before I could be cured. I was in a horrible condition, and did not think that I would live to see another Winter. I sent for a trial package of Vitæ-Ore, but had small hopes of its helping me, for I thought I was beyond the reach of medicine. I began taking V.-O., and after three weeks' use the swelling was disappearing and my throat was well; my heart was beating normally, and the color had returned to my face; the fever had left, and I had regained my appetite. After taking two packages of Vitæ-Ore, I was in better health than I had been for ten years; I felt like a different woman entirely. I can not praise V.-O. enough, and even though I were to write for a week, I could not tell all it did for me. It has saved my life, and I tell all my friends, as well as the doctors, who are surprised at my improvement, that Vitæ-Ore has cured me. I also advise those who are ailing and wish to get well, to take it as I did.

I have since used it for Piles, and three applications effected a cure. I have used it in my family for Colds, Fever, Cramp and Ulcers, and I find it good for all; in fact, I think it is the finest general medicine in the world. We can not do without it.

GERTRUDE JOHNSON, Abaline, Ark.

Rev. J. G. Allen, Minister at Brassfield, Ky., Cured by Vitæ-Ore of a Serious Complication of Diseases—Read What He Says:

Brassfield, Ky.

For over forty years I did not know what it was to be free from pain until I used Vitæ-Ore, which I did upon seeing the thirty-day trial offer in one of my papers. I was taken down with Diarrhœa in May, 1863, and continued to suffer from that trouble until 1870, when I became afflicted with Pneumonia and Pleurisy, and also a Kidney and Bladder Trouble, resulting from the chronic condition of Diarrhœa. After the Pneumonia and Pleurisy left me, I continued to suffer from the other troubles until last July or August, when I saw the Vitæ-Ore advertisement, and sent for a trial package. I had not used one-half the package before I was thoroughly satisfied that it was the remedy for my condition, the improvement and change during the short time being most remarkable. I sent for more, continued taking it with the result that I am now entirely free of all pain. I have since recommended it to many of my neighbors and church people, all of whom report equally good results. I can not command language to express my thankfulness to God for creating Vitæ-Ore, and to Theo. Noel for discovering it and offering it to the public in the way it is offered. I am sure no ailing person should hesitate to give this treatment a trial.

I am and have been a preacher for thirty years, my membership being at Drowning Creek Church, Panola, Ky. I am a member of Waco Lodge, No. 338, F. and A. M.

REV. J. G. ALLEN.

NOT A PENNY UNLESS BENEFITED.

This offer will [illegible] your attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

Theo. Noel Co., N. O. Dept., Vitæ-Ore Bldg., Chicago, Ill.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, SEPTEMBER 15, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2508. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 37.

GLANCES AT THE WORLD.

At the National Congress of Democratic Editors, held in New York on the eighth of this month, Mr. Clark Howell, editor of the Atlanta Constitution, in a speech before the body, touched on the race question in the South. Among other things Mr. Howell said: "I wonld not deny them (the negroes) a single right to which they are justly entitled—nor would our people. As conscientious we'l-wishers of a race that is among us, and which is here to stay, we but ask the privilege of co-operating with its better element toward the upbnilding and the nplifting of the race to the plane of good citizenship, and to that end I protest with all the fervor of my nature against that political interference which seeks tousethe negro for the one purpose of partisan chestnut pnlling, while making it more difficult for his real friends to help as they would, if left unhampered by political mischief makers. More than that, I would bespeak for them at the North the same consideration they receive in the South—though frequently denied them in Republican States—that of having the right to earn their own bread by the sweat of their brow and of protection from assault when, as has happened under more than one Repnblican governor, they have asserted that simple right. All the South asks is to deal with this question as its conscience and its judgment dictates, and we pledge that the solution will be for the best of all concerned—best for the negro, best for the whites, and best for the country at large."

The great Chicago butchers' strike is over. It was officially called off by President Donnelly on the eighth. He frankly acknowledged that the unions were beaten. The surrender seems to have been unconditional, for the packers, to the very last, declined to have any negotiations with the unions, or to acknowledge them in any way. But as soon as the struggle was over, they consented to reinstate as many of the old, skilled workmen as they needed. No promises were made the unskilled laborers. They were the ones who created the trouble and brought about the strike. All who offer for work, and are accepted, will be taken back as individnals, not as union men. During the struggle it was said that the battle between the unions and the employers would be fought to a finish in the West—in Chicago. It is fought out. The victory is with the employers; and, if the matters involved are not settled to a finish, the victory won in this instance will go far to establish the "open-shop policy"—the policy which will allow an employer to use union or non-nnion labor as he may desire. The policy of the unions to keep men ont of employment is un-American and oppressive. Unions for protection are all right, bnt they go beyond their province when they undertake to keep their fellow-men out of work because they do not belong to their society.

A Mississippi judge, recently appointed, has taken occasion to say some very sharp and important things from the bench. He declares that crime is rampant and on the increase in Mississippi, and so far as the negroes are concerned, he attributes it to the prosperity, which, he says, they "do not know how to use." They buy gnns and ammnnition—the merchants being hardly able to keep them supplied. This, he affirms, is one cause of so many killings. Another evil he finds is the existence of so many places where whisky is illegally sold. Several men engaged in the business were convicted in his court, and he gave them the limit of the law—$500 fine and 90 days in jail. He found three blind-tiger runners on the Grand Jury, and declared they ought not to have been there. But this was not the worst. He says the good people of the county are utterly indifferent—"sleeping on a volcano." Not a good man or woman of the town in which the court was being held had given him a word of encouragement in his efforts to enforce the law—not one had attended the sessions of the court. This he deplored as a bad sign. If this judge continues as he began, it will not be long before evil-doers will hide their heads. The country needs a great many more such men on the bench as Judge Cockran.

We do not know what the "Before Day Clnb" is, only that it is an organization of some sort among the negroes. When it meets, or for what purpose, we have not learned. The name, however, is suggestive of secret doings, and at a time when most people are at home and asleep. We learn from the papers that it has gotten some negroes into trouble. If it is a secret society and meets, as a stranger would infer, between midnight and day, it is likely to get a great many more negroes into trouble. Nothing is better adapted to arouse suspicion and put white people on their guard than such meetings as are suggested by the name of the "Before Day Clnb." At this particular time—at the height of political excitement, when lynchings are so numerons—it behooves all good citizens to cnltivate peace and friendly relations among each other. The negroes have nothing to gain, but all to lose, by banding themselves together in secret organizations with doubtful names. The leaders of the black race wonld be wise to frown down and stamp ont all such societies. There is never a time for a club of whites or blacks to meet just before day.

Insistence on the "color-line" at any point in the United States is a real red rag to the editor of Zion's Herald, of Boston, where, if we have been correctly informed, it is not always an easy thing for colored people to obtain first-class accommodations among the white citizens. The editor fairly boils over when discrimination is practiced elsewhere. Hear him: "It stirs onr indignation to read that three hundred students at the Ohio Normal University have signed a petition to the trustees to refuse J. P. Kuntz, a negro, the privilege of studying at the school. The students refused to attend classes yesterday morning as a protest against the presence of the colored man. Some of the students have left school." What would this man do were he vested with the power of an autocrat? He would not only suffer no discrimination against the negro in the North, bnt he would put "black heels on white necks" in the South. He would do this, and then ask for the organic union of Northern and Southern Methodism. That effected, we would see "black heels on Southern necks" sure enough.

When Methodists consent to magnify "the service" (speaking after the manner of the Episcopalians) at the expense of the sermon, Ichabod in big letters will be written over the doors of all our churches. An order of service, properly observed, no matter how short or how elaborate, unless it is sufficiently long to weary the congregation, prepares the worshipers for the sermon. The majority of people who attend Methodist Churches go to hear the sermon. Our Lord sent out his messengers, not to conduct the services, but to preach. Under God, Methodism has gained its victories, not by elaborate ritual, but by gospel sermons. We can not over-value great and good preaching.

One of our exchanges says: "In the South there are three times as many unconverted people as there were fifty years ago." That is altogether likely. And there are, we suppose, more than three times as many converted people in the South now than were here that far back. In 1852 the M. E. Church, South, numbered 402 322 white members; now the number is 1.562 022—considerably more than three times as many as we had fifty-two years ago. We are sorry that there are so many unconverted persons in the South, but the Churches are gaining on the population, and that is some comfort.

A good brother inquires why editors, secular and religious, and others, are constantly protesting against lynching. In reply, we will say: We have repeatedly affirmed that protesting does no good, but, as good citizens, believing in sustaining the laws of the land, we feel compelled to lift our voices against all forms of lawlessness. No matter what we would do under provocation—bereft of reason—in our sober senses we must sustain the law. Lynching is neither a Christian, a civiliz-d, nor a legal method of punishing crime.

Go Forward, the missionary journal issued from our Mission Rooms in Nashville, is always an interesting and profitable paper. The issue for September is exceptionably good. It should be in the hands of our Methodist men and women everywhere. The low price—twenty five cents a year—barely enough to cover the expense of publication, ought to appeal successfully to the very poorest of our people. We heartily commend it to our readers. It is worthy. We like everything about it except the name. But send for it. Write to Mr. G. W. Cain, Nashville, Tenn.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Over the Pacific Sea.

Dear Dr Boswell: The wonders of the sea impress me more profoundly every time I walk the decks of a great ship. There are the same deep blue waters and the same restless movement of the waves, but almost every hour marks a change. At one time it looks placid as shimmering silver, and then as angry and remorseless as death itself. In the morning almost the only motion felt is the vibration caused by engine and propeller; in the afternoon, under the lash of a strong "sou-wester," great seas sweep the decks from prow to stern, and you have to hold to something with a firm grasp to save life and limb. One night is glorious, as the bosom of every heaving billow is studded with stars of silver; possibly the next, the darkness is terrible, and the winds, howling through the rigging, sound like the day of doom.

And how impressive are the lessons of the sea! One can get very near to God in mid-ocean. The very sense of human helplessness begets a more implicit reliance upon Omnipotence. Indeed, there must always be a consciousness of despair before there can be absolute faith. So, when two thousand miles separate one from the solid earth, he is compelled to think of Him who said to the waves, "Thus far shalt thou come, and no further."

On this ship, which flies the English flag, the captain conducts divine service every Sunday morning. This is the rule on all English vessels, and a good rule it is. It seemed to me both appropriate and impressive that the stern commander, who issues orders every day that must be promptly and implicitly obeyed, and sometimes may appear very harsh, should, on the Holy Sabbath, ask his sailors and passengers to unite with him in the worship of God. This captain reads the service of the Church of England quite impressively. The prayers for those amid the perils of the sea never had deeper significance. Our voyage, though dreary and rough, has been in no sense unusually perilous, but my thought went out to the thousands whose entire lives are spent on the great ocean.

How perfectly isolated we are from all the world! Since the lights of Victoria faded from view on the evening of July 25—twelve days ago—we have known nothing except the little world on the decks and in the cabins of this good ship. Only one sail has been sighted—a whaling vessel, and that bound for Behring Sea. There are no daily papers, with news from all parts of the world; no reports from the Japan Russian war; no lurid accounts of political campaign—nothing to disturb our serenity, except the fog-horn and the high seas. We walk the decks, talk to friends—and everybody gets acquainted—read books and magazines, play games, and anxiously await the report of the ship's log at 12 o'clock every day. But it is wonderful how rapidly a little sensation can travel around the decks of a ship. When the "whaler" was sighted, Friday afternoon, somebody shouted, "The Russians," and I tell you there was a rush to the upper deck. Every man wanted to see for himself, and not another. Just before leaving Vancouver there were ominous press dispatches about Vladivostock cruisers on the eastern shore of Japan, near Yokohama, arresting and capturing merchant vessels supposed to have contraband of war on board. And as food-stuffs have been claimed by some as contraband, we have had some uneasiness. Much of our cargo is flour, consigned to Japanese merchants. None of us have contemplated with any pleasure the possibility of an enforced visit to Vladivostock. I would really like to see that Russian port, but not now.

Six of our first-cabin passengers are Japanese gentlemen returning home. Two or three have been in St. Louis, connected with the Japanese exhibit at the World's Fair; the others have been in England and Germany. Several of them speak English fluently. They talk modestly about the successes of their army and navy in the present war, but with unconcealed delight. What a passionate love of country they have! In all my travels over the world, I have never seen such ardent and unselfish patriots as the Japanese. And that is their greatest asset in the present war.

Yesterday morning, while at breakfast, some one shouted, "Land ahoy!" and there was genuine rejoicing. When we reached the deck, sure enough, there, in full outlines, was the irregular and mountainous shore of Dai Nippon—fifty years ago a hermit among the nations of earth; now a great world-power. In a few moments the white sails of little fishing boats began to appear, and then we knew our voyage was nearly over. Down the shore our good ship held on her course all day, the fog having lifted, and the sea became almost as placid as a silver lake. The days of cloud and gloom and cold and head-winds and tossing seas were all forgotten in the joy of that bright Sabbath morning, with the land of the Mikado in full view. What a happy provision of nature that makes a day of sunshine efface the memory of a week of shadow! But for that, our lives would be very burdensome to ourselves and unbearable to others. There are, however, abnormal persons, who live on either the unhappy memories of yesterday, or the evil prophecies and fears of to-morrow. With such people I may have acquaintance, but do not wish companionship. I want friends who have the cheerful optimism of a healthy Christian faith, and a generous, loving heart.

The little fishing-boats, spreading their white sails to the fresh morning breeze, were so peaceful that it seemed difficult to imagine that this eastern world was disturbed with war's dread alarm. But so it is in life: the struggles and heartaches of some are unknown to the indifferent many. In a very important and painful sense every man carries his own burden. What care these ignorant fishermen for the perils of their brothers on the battle-front in Manchuria!

One of the most interesting of our fellow passengers is a young German baron, with an Arabian valet. At first I thought his servant was an American negro, trained in some Southern home, but I soon learned he was from Arabia, and couldn't speak a word of English. The baron is very genial and talkative—speaks five languages. He has been for years in the diplomatic service of Germany, and is now en route to Japan to join the legation at Tokio. Of his travels and experiences in many countries I heard much, and we took our morning walks together on the spacious decks. This has led me to reflect not a little upon the unwise policy of our government, which changes the personnel of our legations and consulates with every change of presidential administration. The times of such folly ought no longer to be winked at.

We have two young lady passengers—sisters—going out to China under appointment of the Methodist Church of Canada. One is a young physician, and their going is part of a strange history. Many years ago their father had it in his heart to be a missionary to the Chinse. He studied medicine, sold his little estate, amounting to several thousand, and sailed for China. He went in the steerage, that he might the better study his Chinese fellow-passengers. But, unfortunately, he contracted small pox on board, and died while the ship was in the harbor at Kobe, and there he lies buried. His widow determined to go on and prosecute the work which so filled the heart of her martyr-husband. She went to Nankin with her little daughters, and taught in a mission school. Now, after their education has been completed back in Canada, these brave girls are returning to go on with their father's holy purpose. Such examples of divine heroism increase our faith in the power of the gospel to redeem the Christless nations.

Guided by a government pilot-boat, to keep us off concealed mines, we rode into the harbor of Yokohama this morning at 6 o'clock. By eight o'clock the ship was at her anchorage, the quarantine officer having passed favorably on our clean bill of health.

Of the war news which greets us I need not write. You will have heard with variations and exaggerations. I am glad to be in Japan again. Will send you other notes.

Chas. B. Galloway.

Yokohama, Japan, Aug. 6, 1904.

Chester Circuit.

Mr. Editor: We begun our revival work this Summer on the second Sunday in July at Chester, with some good accomplished, and closed with two accessions. The next Sunday we begun at Salem with large attendance, good revival, and six accessions. Brother James T. McCafferty did us much good here in preaching to his old home friends, who love him much for his work sake.

On Friday, July 22, South Union Camp Meeting begun. Brothers J. A. Bowen, W. S. Harrison, and W. S. Lagrone, P. E., were with us from the first service. It is doubtful that a greater interest was ever manifest at any previous meeting than was realized in this one. The interest grew, as the meeting progressed, until it became gloriously sweet to be there. Brother Bowen greatly endeared himself to the people of South Union Camp Ground. His preaching was most helpful, being delivered in a racy, attractive, forceful manner. Our people would hail with delight his coming on such a mission to South Union again. Our W. S. Harrison, although a superannuate, preached some fine, helpful sermons. Brother Lagrone, our presiding elder, was, as usual, an earnest, faithful administrator in the work of the camp meeting. We are under obligation also to Brothers V. C. Curtis, W. R. Rainey, and R. P. Neblett, for good, helpful sermons preached during the meeting. Brother W. F. Rogers also rendered us good help. Brother W. R. Rainey enjoyed his thirtieth attendance of the annual South Union Camp Meeting, and declared that this last to be nearest heaven of any place he had ever found.

Our meeting at Antioch was a good, helpful revival. At Pisgah we had a good revival, and was aided by that earnest, faithful, zealous pastor of West circuit, J. J. Garner, who did us a good work.

Our meeting at Chapel Hill was a helpful, good meeting. Brother W. A. Clark rendered us good help and faithful service. Brother J. R. Bright also gave us good help here.

Our meeting at Lagrange was good. Brothers — Malone, and G. W. Gordon, of Eupora, gave us each a good sermon. We were forced here to close on Tuesday, to attend the burial of young Brother Smith McCafferty, who was thrown from a frightened horse on Sunday night, Aug 28, about 11 o'clock, and died from the effects of the fall the following Tuesday about 10 A. M., having never regained consciousness. He is the oldest son of Charlie C. McCafferty, of Chapel Hill, and was quite a promising boy. God bless the bereaved.

We have had fifty accessions on profession of faith, and eleven otherwise. God has been with us, for which we give him praise.

H. M. Young.

Chester Miss, Sept. 5, 1904.

ITEMS FROM THE FIELD.

Philadelphia, Miss.

DEAR EDITOR: At the last Annual Conference I was assigned, as my work for this year, the North Neshoba circuit, and feel that the Lord has been very gracious in his benedictions upon my humble service in his vineyard this year. Some of the churches constituting my present work I have served for sixteen years either as pastor or otherwise, and they are now in a more prosperous and consecrated condition than at any former time.

I held my first protracted meeting for this year at North Bend, assisted by Rev. C. J. Gipson, commencing on the fourth Sunday in July, which resulted in eight accessions to the church and a glorious revival of the church. On the fifth Sunday in July the meeting began at Suntown, in which I had to do all the preaching, and on Friday following thirty-four members were received in the church. The first Sunday in August we commenced our services at Coy, and here again I was alone so far as pulpit work is concerned; but with the assistance of a live and consecrated congregation, we received an outpouring of the Holy Spirit which gave to the Coy Church forty additional members.

Our third Quarterly Conference on the second Sunday in August, held by our beloved presiding elder, J. M. Morse, was the opening of the protracted meeting at Mt. Pisgah. His services were thoroughly enjoyed, highly instructive and accomplished much and lasting good. Here six accessions were made to the church.

Our closing meeting of this season was held at Cook's Chapel on the third Sunday in August. Here I was ably assisted by Dr. Irvin Miller, whose sermons were profound and spiritual. Six new members were added to the roll of this church.

Coy Church was established last year, and a handsome new building is now nearing completion there, which will be ready for the fourth Quarterly Conference. Our collections are up, and the entire assessment will be paid by the end of the year.

Yours in Christ,

J. C. LONG.

Gueydan, La.

MR. EDITOR: I have been at my post this year doing the best I could. The financial condition of the country was such that we could not hope to raise enough to build a suitable parsonage; so after raising $500, we borrowed another $500, and have built a very nice, comfortable parsonage. The building and out-houses, with lots, is well worth $1500, as lots and buildings are valued here. I have secured to our church in Estherwood the building which was formerly the Union Church. It was wrecked by storm, and remained in that condition over a year. I made the trustees and original owners of the lots a proposition to repair same if they would deed it to the church, which was done, and, getting $100 from the Church Extension Board, I proceeded to repair it. I have used it several times, and we hope to have it painted by Conference.

I have received several on profession of faith, several by letter, but have dismissed more than those received. No members have died this year.

We have lately had some revival services in Gueydan. Bro. A F. Vaughan came over and delighted my people with several sermons. The same week we had Dr. S. S. Keener, our genial presiding elder; also Rev. C C Miller president of Centenary College. I wish also to acknowledge valuable services rendered me by Rev. W. L. Doss, Jr., recently licensed by the District Conference at Lafayette. Bro. Doss will return to Vanderbilt soon. He expects to go into the foreign field after the course at Vanderbilt. We feel very proud of him as one of our own boys. Pray for us.

Yours truly, H. S. JOHNS.

Laurel, Fifth Avenue.

DEAR DR. BOSWELL: We are still rejoicing in the Lord. Since finishing our churches, we have been receiving members every Sunday—from 1 to 8. Some by certificates, some by experience of grace. Our enrollment has grown from 71 to 244; 45 by vows.

At Kingston the Sunday-school is larger than the church membership, or any other way you want to take it. Our prayer service on Tuesday night is always a soul-feast. Our financial report is short. It will take time to develop this when we have our Fall revival. You are invited; so "come a-running." May God bless you!

Yours, CHAS. M. CHAPMAN.

Sept. 6, 1904.

Rapides Camp Meeting.

DEAR BRO. BOSWELL: The Rapides Camp Meeting closed Sunday night, Aug. 28. The writer assisted, preaching each day from the first. It was an old-time Methodist revival, where sinners were at the altar for conversion, and believers came for sanctification. It was a dead-lift from the beginning, but the leaven of conviction wrought from day to day until at last there was a holy joy on the faces of the people, and an awed silence pervaded the tabernacle. Then there was a holy melody in the music; the blissful echoes of those songs are in my soul to-day.

I came by special invitation to Hineston from Rapides Camp Meeting to assist Bro. Rutledge in a meeting. There were about forty persons at the altar last night. Conviction is on the people, and we expect a great revival. The work is deep and thorough.

Your brother in Him,

ROBERT L. PHILLIPS.

Crystal Springs, Miss.

Last Sunday night I closed a very good meeting in our church here, after continuing for two weeks. We had fine congregations, and the church was considerably revived. It was one of the best meetings I have been in for a long time. I had the assistance of quite a number of the membership, which guaranteed, to my mind, permanent good. Six applied for membership on profession of faith. In the two years of my pastorate here I have received about 70 into the church. All the work of the church is progressing.

Very cordially,

ROBT. SELBY.

Aug. 30, 1904.

Duck Hill, Miss.

DEAR DR. BOSWELL: We stated last week that we expected a good meeting at Chapel Hill, owing to their live Sunday-school. Result: a gracious revival, and twenty-six additions to the church. Bro. J J. Garner was with us from Monday till the close, and the Lord greatly blessed his preaching. Brethren, do all you can to encourage your Sunday-schools. There is no more profitable field for labor. Fraternally,

W. M. JOHNSON.

Sept. 3, 1904.

Walnut Grove, Miss.

DEAR DR. BOSWELL: Closed my meeting at Santiago last Friday night. Glorious results; 23 accessions to church. Two more members at Mt. Zion. This makes in eight meetings 108 members. We are now at Estes Mill. The Baptist people here let us use their church. Prospects are good for a good meeting. Two more meetings after this, and then will turn our attention to collections.

Yours in Christ,

M. L. WHITE.

Sept. 5, 1904.

Bastrop, La.

DEAR DOCTOR: Our work is growing, spiritually. Souls are being saved. We are having revivals throughout the work. Have organized one new Sunday school, with about 40 members. I have received 21 into the church this year, and baptized 4 infants.

Pray for us, Doctor. We have lots of sickness around now, and we are kept very busy. God bless you. Fraternally,

H. E. CARTER.

Sept. 5, 1904.

Seashore Camp Ground.

President's report to Board of Trustees of the Seashore Camp Ground at their Fall meeting, held in Wesley Hall, Seashore Camp Ground, Sept. 2, 1904.

BRETHREN: The thirty-third annual camp meeting was opened on Wednesday evening, July 13, with a strong and appropriate sermon by Dr. Wm H. LaPrade, and closed on Thursday, July 21. with a sacramental service conducted by Dr. H. W. Featherstun.

The preaching throughout the entire meeting was very good, the services were better attended than usual, and much interest was manifested from the beginning. When, night after night, the railing around the altar was filled with penitents, it reminded one of the good old camp meetings we used to have twenty or twenty-five years ago.

There were twenty or thirty conversions. Although most of them were already church members, they were genuine conversions. In addition to these conversions, there was a general warming up among the church members, and, no doubt, many persons who had grown careless and indifferent reconsecrated themselves to God. We can not overestimate the good accomplished.

There were present during camp meeting eleven preachers from Louisiana, thirteen from Mississippi, and twenty from Alabama, making in all forty four, all of whom were furnished with good board and lodging entirely free of cost (except two Alabama preachers who insisted on paying their own expenses).

The attendance on the Sunday of camp meeting was thought to be larger than last year, though the tents and boarding-houses were not as crowded during the season as they were last year.

The following comparative list of gate receipts for the last six years will show the progress that we are making: 1899, entire season, $545; 1900, entire season, $473.50; 1901, entire season. $468; 1902, entire season, $905; 1903, entire season, $1,005 25; 1904, to Sept 1, $1,093.

The gate receipts, as well as hauling, garbage, lights, wood—in fact, all collections — have been better looked after than in former years.

The Sunday law, which caused most of us considerable anxiety, was strictly enforced. Nothing, except regular meals, has been sold on the grounds on Sunday during the Summer, although some of our tenters have made purchases on Sunday out side of our limits.

The conduct of those visiting the grounds has been excellent, and the social features have been most enjoyable. No sports or amusements of an objectionable or improper nature have been allowed.

All property belonging to the camp ground, and entrusted to the care of the trustees, is in good condition and amply insured.

The "Epworth Lodge," a large two-story frame building, has been erected since we last met, which is quite an acquisition to the grounds No other houses have been built during the year.

Services have been held under the tabernacle every Sunday morning and evening, prayer meeting every Wednesday night, and Sunday school every Sunday morning during the Summer, all of which have been well attended

The sixth Seashore Epworth League Assembly convened on Wednesday, July 27, and adjourned on Sunday, Aug. 7. These services were, as usual, instructive and helpful. This part of our work is growing in interest each year, and is doing much good.

Financially, we are in a much better condition than we have ever been, being entirely out of debt. This is the first time the Seashore Camp Ground has been free of debt since its organization.

Would suggest that we extend a vote of thanks to the L. and N, and G. and S. I. railroads, the New Orleans Times-Democrat and Picayune, for favors and courtesies shown to us

In conclusion: The camp meeting just closed was in every respect the most successful that we have had for many years. Let us lift up our hearts in praise and gratitude to our Heavenly Father for what he has done for us, and resolve that with his help we will make our next camp meeting even a greater success.

Respectfully submitted.

J. B. LEFTWICH, Pres.

An Hour at Millsaps.

Finding that we must wait a while for connections at Jackson, we (three in number) decided to take a run out to the college. Here we found Professor Acklan busy putting the walks and landscapes in order for the opening, None of the faculty takes more interest in his department than does the curator of the grounds. We also stepped in to Science Hall to find Dr. Moore busy instructing the young man from China. We passed a few sentences with the young Oriental, and were much pleased with his manner. Dr. Murrah was absent, and we were sorry to have missed him. The new professors are on the grounds, either in person or in substance. Millsaps will have three new men this session, all of whom come with highest recommendations as to their ability. Heretofore every change made in the teaching force has been more than satisfactorily filled, and we look for nothing less in the incoming trio. Millsaps has, from the beginning, been honored above measure in that her professors have been sought for by institutions with larger purses All have left us to receive better salaries. While to this no one can enter objection, it stands as the strongest argument for a larger endowment of our own institution. The friends of Millsaps are anticipating a full attendance at the opening on the twenty first instant. "So mote it be" T. B. HOLLOMAN.

Whitworth College.

The prospects for the coming session are very gratifying. The attendance promises to be the largest in the history of the institution. The session will begin Wednesday, Sept. 21, and the opening sermon will be preached on the following Sunday by Rev. Robt. Selby, Educational Secretary of the Mississippi Conference.

The administration is sparing neither pains nor money in providing for the comfort of the students. Last session a $3,000 up to-date heating plant was installed, and more than $1,000 are being expended during vacation in beautifying and improving the buildings. The interior of Margaret Hall has been handsomely done in new paint. Johnson Hall has been painted and otherwise improved inside and out until it is one of the most attractive buildings on the campus. A new roof just being put on will insure comfort for years to come.

Since Whitworth has put off short dresses, and has become a full grown first-class college (so classified by the General Board of Education), she will make her debut in a manner becoming her new station. She is our college, and deserves our support and patronage. Yours respectfully,

CHAS W. CRISLER.

Brookhaven, Miss., Sept. 6, 1904.

"Upper Currents" and the Shut-Ins.

For many months my "Heart Talks" in the Epworth Era, Nashville, Tenn., have unerringly led me toward the Shut-ins. I have, as I firmly believe, been led to an open door. Have had direct correspondence with hundreds of Shut ins. If you want to correspond with a Shut-in, send reply postal, tell me what you want, and I'll gladly furnish the address. There is no special paper issued in the sole interest of the very aged, our prisoners, the county wards (poor farms), cripples (disabled), and Shut ins. Have piles of letters from such as these that would all but break your heart. Have never seen them face to face, but our hearts have come in contact. I've felt the thrill and power of that touch. God is leading me; of that I'm perfectly conscious.

I am trusting to the vast army of charitable people to let me lay this on their hearts. When this is done, my fondest hope is realized. The press is exceedingly kind; their columns are wide open to me. I have toiled and planned until I am determined on a definite course. I have no silver, no gold with which to bless these dear hearts. May it not be possible that those who dwell in shadows might more highly appreciate a heart-message than they would gold? Am issuing a monthly paper, eight pages, and not an advertisement in it. It will be increased in size as the sale of booklets justifies. This paper is to be sent absolutely free to any Shut-in, any cripple, any very aged person, any poor farm, any jail or penitentiary. The matter is not on the basis of their poverty. The paper has no price; it's a message of sympathetic hope and love. It is to be known as "Upper Currents." Every word in it, every communication, all pertain to these classes, and to these alone. Certainly, this is a territory unoccupied, and one toward which I have been unerringly guided. The constant call coming from our great body of young people throughout the United States has opened up the practical possibility of such a paper.

I am publishing monthly my "Silent-Hour Series." These are devotional booklets of not less than seventy pages, and sell at fifteen cents each. The titles advertised to date are: 1. Lazarus: A Study in Bethany; 2. Tongues of Nature; 3. Faith: A Study in the New Existence; 4. In the Heights: A Study in Our Lord's Life. These booklets are written for the intellectual and spiritual uplift of the reader. The hundreds of commendatory letters show that they are fully performing their mission. In order to send "Upper Currents" absolutely free to the unfortunate, for whom it is designed, I voluntarily devote the entire proceeds of these booklets to the publication and circulation of "Upper Currents." Will my friends—my thousands of young fellow-workers—ask more of me? Will any refuse me the following proposition when it is so little each month, and yet makes possible so great a blessing? I beg the preachers to interest some one in every charge to write me at once. Read the proposition; it is simple and easy. I can send "Upper Currents" to eight Shut-ins every time this proposition is accepted, and there are eight in any given community. In all the six thousand charges of our Methodism, are there not at least 1,200 that will meet me on this offer? Don't you see how I can thereby reach 10,000 Shut-ins every month? May God put me in touch with 25,000! If you will let scores of others tell you, the booklet itself is worth every cent it costs. My proposition is simply this:

1. I'll send you, postpaid, five copies of an issue, one of which is yours, complimentary.

2 You place the four among your friends; then, by money order, you send me sixty cents, less postage and cost of order. In other words, I send you five books, and you send me fifty five cents when sold.

Let no one charge me with a unique scheme to dispose of my booklet. I assure you that I can sell every issue and retain all the profit, and that without any sort of scheme. This last month I entered over one thousand names for "Upper Currents." And these poor sufferers are scattered throughout the United States. Do you want to help anybody? I only ask you for about one hour a month to do something that doesn't cost you even the postage. Sell four of my booklets, and let me coin the profit into an "Upper Current" that shall carry at least eight despairing spirits into higher and happier altitudes. Will you? I await your reply.

J. M. NICHOLS.

Gainesville, Texas.

Revival Notes.

DEAR ADVOCATE: We have just closed a revival meeting which stirred the town such as, perhaps, no meeting in the past has ever done. This is, at least, the opinion of those who ought to know. Rev. E. B Ramsey, of Memphis, Tenn, an old friend of this writer, and well known to many of the readers of this ADVOCATE, did the preaching. I do not hesitate to say that he is one of the most efficient men in the church. Those who know his past record will readily accept the foregoing statement. The merchants closed their places of business every morning at 9:30 o'clock without a request from any preacher, and came to the church en masse. I never saw such large congregations anywhere in the day-time outside of a camp meeting, and Bro. Ramsey made the same statement. There are few people in Columbia outside the church, as is the case in so many communities in this State. We will, however, receive on profession of faith and by certificate ten members.

At the close of the meeting the people did what I never saw done before. In making up a handsome purse for Bro. Ramsey (and which was done privately and quietly), they also presented one to their pastor as an expression of their love and appreciation.

But this is a world of sorrows as well as of joys, and in the very midst of our meeting, without scarcely a moment's warning, the young wife of one of our members (E H. Mounger) passed into the great beyond. During the revival services about fourteen months ago she was brightly converted, and, while planning to attend our recent meeting, she was taken suddenly ill, and expired before the doctors could reach here.

Other sorrows and afflictions came to other members of our church during the meeting. But we are assured that "as one whom his mother comforteth, so will God comfort us." His grace is sufficient, for we have tested and proved it.

THOMAS B. CLIFFORD.

Columbia, Miss., Sept. 8, 1904.

HOME CIRCLE.

A Talk on Invitations.

There comes a time when every girl likes to go a-visiting, to meet new people, to live amid new surroundings, and in the new setting to find herself, for the time at least, a new personality.

Now I like to go a visiting myself, but I have visited, and had visitors enough, to have had some serious thoughts on the subject. To begin with, there is the invitation, the importance of which some young people quite overlook. This should come from the lady of the house herself, and not from any less responsible member of her family. So cordially should it be expressed, whether written or spoken, that you should feel at once that your acceptance will give your friends a real pleasure.

In this connection there comes to me the remembrance of Flossy, a dear little maiden to whom I once said, half laughingly: "I wonder if your mother could spare you to me for a whole day?"

Flossy demurely drooped her head and made no reply. Not unnaturally attributing this to shyness, I tried to draw out an answer by dwelling on the attractions of my cuckoo clock and the new music-box; but my question, "Wouldn't you like to come, dear?" still met with no response, though a shade almost of anxiety came on the child's sweet face.

"I am sure old Muff and her five kittens would be glad to see you," I said, artfully, at last.

At this Flossy, with a joyous cry, jumped to my knee and gave me a rapturous hug. "Don't say another word," she exclaimed. "I wanted to say 'yes' the moment you asked me, but nurse said once that 'it was only after you had been asked three times that you could be quite sure that you wouldn't really be in the way.' Oh, I was so afraid you would stop at the second time!"

Now, though the philosophy of the thrice-repeated invitation is not wholly sound, there is much that can be said in its favor, for it contains a good measure of most excellent common sense.

Far different was it with an acquaintance of mine whom I shall call Elizabeth Eliza, a young woman who came to our village to fill a position of trust. At first, when she knew but few people, the girl was much liked and admired, but before she had been with us many months she had earned for herself the title of "that dreadful Elizabeth Eliza." I wondered at this not a little, for at all social gatherings she was treated with politeness by the very people who in private spoke of her by the objectionable title. So far as I could see, she was bright and attractive and worthy in every way of the recognition given her. After a time, however, I found out Elizabeth Eliza's weak point. She was a confirmed visitor, and visit she would and did, in season and out of season. In more than one family of my acquaintance there came to be a proverb used on days of domestic emergencies, when the cook had suddenly departed leaving an empty larder behind her, or a ceiling had fallen down, or the water pipes burst; then, when the suffering family were wrought to the highest pitch of exasperation, some one would be sure to say: "All we need now is a visit from Elizabeth Eliza;" and seldom in these cases did expectation fail.

One day, while I was waiting in the office in which Elizabeth Eliza is employed, I overheard a conversation between her and another young lady who was also a stranger in our village.

"I have very few invitations as compared with yours," said the stranger, enviously, when Elizabeth Eliza had outlined her programme for the week.

Then did Elizabeth Eliza unveil her simple philosophy on the subject:

"I thing it stupid to wait for people to ask you all the time," she said. "When I feel like visiting I presume that my friends will be as glad to see me as I am to see them [O short-sighted Elizabeth Eliza, if you had but known!], and I run in to see them when I am ready."

"But you, like myself, are tied to your work during regular visiting times," objected the stranger, "and you could scarcely run in just at meal-times."

To this the dauntless visitor replied: "That would make no difference to me. In fact, by going at such a time one is almost sure to be asked to stay to dinner or tea."

"But they might be having visitors, or be too busy to have strangers in," objected the girl; and I quite agreed with her as I thought of the many inconveniences occasioned my friends by Elizabeth Eliza's inopportune arrivals.

"But I never make myself a stranger," said she, quickly. "I join in with whatever they may be doing, and make myself quite one of the family. If there is company, why, so much the better, for I like to meet new people, and do not object in the least to a company tea."

"Sometimes you stay all night," pursued the questioner. "Now, I have never been asked out for the night since I came to the place."

I fancy that Elizabeth Eliza smiled a smile of conscious superiority as she replied: 'Neither have I; but when I have been drinking tea and spending the evening at a house where there is no gentleman to go home with me, it quite often comes about that I am asked to remain for the night. I once stayed a whole week at a house where I had happened in by chance one afternoon, and I had such a good time, too."

Then did I groan in spirit over Elizabeth Eliza, for it was sadly apparent that she had been guilty of almost unpardonable rudeness. Ignorance, pure ignorance, had been the cause of her boorishness. She had not intentionally schemed or planned, but she was wholly unware of the rudiments of etiquette on the gentle art of visiting.

So, girls, I would say to you, be warned by Elizabeth Eliza's example, and make very sure that "the pleasure of your company" is desired before you grant it. Take a hint from little Flossy, and when the invitation has been three times repeated, or, in other words, when you are absolutely certain that your friends are really and truly desirous of your society, then accept it most politely, and accept also my best wishes for a happy, happy holiday.—Mrs. C. F. Fraser, in Zion's Herald.

The Boy Behind the Buttons.

If we were instructed with the work of selecting candidates for patience and long-suffering medals, we should not hesitate to choose boys between the ages of seven and fourteen, boys of well-to-do parents or of parents who had much money.

These unfortunates are the true martyrs of progress. The poor boys do not count, because they do not have a surplus of clothes to bother them; the reason they rise to the great things of life is because they are not held back by buttons, sashes, holders and general hitching straps. They can get out of the swimming-hole and make a full toilet before the sunbonnet coming over the hill can stand full upon the horizon. They are all right. They have their fun and deserve no praise.

But the other boys, the boys on whom the fond mother dotes and for whom she runs up large bills at the department stores! By the time one of them gets dressed he has gone through enough misery and mystery to make a saint under civil service rules hand in his resignation. If this boy's father had to put on all those things, fasten all the contrivances, and stand just so until it was over, the family doctor would be sending him to a rest cure within twenty-four hours. And when, in the absence of the mother, this father has to undo his offspring, his whole aspect changes color—his face gets red, his hair turns gray, and his language becomes strong. But the boy bears it like an angel. Talk about your heroes and the men behind the guns! What are they compared with the boy behind the buttons?—Saturday Evening Post.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., Prytania and Napoleon avenue (river side).

New Orleans District, Rev. W. H. LaPrade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. H. G. Davis, pastor; residence 1430 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson pastor; residence, 5216 Pitt street; E. N. Evans, Sup., 1234 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1421 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schule, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O. City Mission, 1026 Tchoupitoulas street; Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, Rev. S. L. Riggs, McDonoughville, La.

Mobile and Ohio Railroad. Only $17.55 New Orleans to Hot Springs, Ark., and return, returning in 60 days; every Wednesday and Saturday in June, July, August and September. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A., 229 St. Charles street, New Orleans, La.

Christian Advocate

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MISSISSIPPI CONFERENCE.—Rev. T. W. Adams Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, September 15, 1904.

THE FAITH THAT SAVES.

That intellectual assent to the truth as revealed in the Old and New Testaments is necessary, no one will for a moment deny. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." But this faith, no matter how strong, can not bring the soul into a state of salvation. Otherwise, every man who truly believes in divine revelation would be on a safe moral basis and entitled to recognition as a child of God. Such, however, is not the case. Multitudes of men and women believe thus, and yet are total strangers to the saving power of grace.

There are reasons why purely intellectual faith can not save. One reason is found in the fact that the process by which such faith is implanted or received, can not, in the very nature of things, affect the moral or spiritual status of man. In some instances, perhaps a majority, men believe in God and his Word because their parents impressed the truth upon them in their infancy. It is no discredit to any man that he received his first religious impressions from his parents. Rather should he be respected, and the more so, if he holds on through his riper years. But a man is not saved because he accepts the religion of his parents. Religion is not hereditary, else the Jews who claimed exclusive privileges because they descended from Abraham would not have been so severely rebuked by John the Baptist. Religious parents pave the way, and help their children easily into a godly life, but children must accept Christ on their own personal faith.

Many persons are brought to belief by a process of reasoning. This is necessary in the case of the heathen who have no hereditary faith. All of us are confirmed in our early religious training in the same way. But even this does not bring the soul into communion with God. Church members would multiply more rapidly in our mission fields if only all who are convinced were recognized as genuine Christians. As a matter of fact, many acknowledge the truth, but are held back until they can give substantial evidence of sound religious experience. We think it likely that one reared by infidel parents in a religious community, if reasoned into faith in the time of a great revival, would, in the moment of giving the assent of his mind, at the same moment surrender himself to God and be saved on the spot. But when we see so many hundreds unsaved, notwithstanding they have the strongest kind of historical faith, we are forced to the belief that something else besides the assent of the mind is essential to salvation.

There must be the faith of trust—heart-faith—faith that enables a man to surrender all hope and trust in his own goodness and his own strength, and commit himself—soul and body—into the hands of the Lord. It is with the heart that men believe unto righteousness. It is with the lips they make confession unto salvation. The faith that saves includes, not only trust, but love. One may have all faith, so that he can remove mountains, but if he is destitute of love, it will profit him nothing. Trust and love are indwelling principles, but they take direction in a life of obedience. Hence the apostle exhorts true believers to separate themselves from the world, and stand ready to do good to all men, especially to them that are of the household of faith.

The sentiments herein expressed are perfectly consistent with Paul's testimony to the Thessalonian Christians: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Certainly the gospel comes by word, for "faith cometh by hearing, and hearing by the Word of God"—but not by word only—it comes in power to the inner man, through the influence of the Holy Ghost, and in much assurance, witnessing to the salvation and heirship of the children of God. One cried to Jesus, saying, "Lord, I believe; help thou my unbelief." He was evidently in distress. He had sufficient faith to acknowledge Christ, but lacked that implicit trust necessary to command the Lord's blessing.

Saving faith we call evangelical. This not everyone has who believes in revelation and the divinity of our Lord. To press this faith on the attention of all men is the duty of everyone called of God to preach the Word.

CHURCH ADVERTISING.

There is a Church in the Northwest whose pastor seeks to make it popular by putting advertisements on bulletin boards, and displaying them on the walls for the information of the attendants. This is after the manner of hotels and street cars and railroad stations. Enterprising merchants, and business men in other lines, get the eyes of persons who, perhaps, would fail to scan the columns of the daily paper. It is one way of satisfying the consciences of devout Christians who can not patronize the Sunday paper. The bulletins bring some revenue to the Church—about $250 a year; not as much as the scheme should bring. If the pastor of that Church is to be believed, he has adopted the plan, not so much to make money as to increase his congregation. Having secured the advertisements, the tradesmen come to Church on Sunday to see how their cards look on the walls of the Lord's house. By this means the pastor hopes to secure a good per cent. of the advertisers as permanent attendants. It is easy to see how a godless man can take advantage of such an opportunity to make gain, but it is not so easy to see how he can have respect for such a preacher, or be inclined to unite with such a Church.

This is about the most sacrilegious use of the house of God of which we have ever been informed. It is the legitimate outgrowth of the sensational methods adopted to attract people to Church. The pastor in this case frankly confesses that the people come through curiosity. The same thing can be said of those who go to hear a man who has announced a theme suggestive of a "literary" or "sensational" character, rather than of a sound and simple gospel sermon. This pastor's method is suggestive of unholy ambition—a desire to be seen and heard. The same thing can be said of men who give out "timely topics" in catching phrases for the sake of reaching itching ears. It is just as bad, and indicates the inability of a preacher to hold a congregation, to turn his Church into an opera house, and give his people a sacred concert on Sunday evening.

Announcement of special subjects, important by reason of their nature or the demands of the time, either from the pulpit or through the press, is legitimate, but to bill-board a sensational theme, or otherwise try to drum up a crowd in unusual and distasteful ways, is not consistent with the dignity of the ministry or the spirit of the gospel. A sensational preacher can not hold his own very long in any community. To do so, he must be more sensational from week to week. This he can not be. His resources are limited, and he must repeat himself. This tires and disgusts his hearers, and they leave him. This is why sensational evangelists seldom have successful meetings twice in the same place.

To advertise a man's Church, there is nothing like the preaching of the pure Word of God. The better it is preached, the more hearers will the preacher have. One who is afraid to preach the Word is not the one to lead men to Christ.

OUR FATHER IN HEAVEN.

We were much surprised a few days since, in looking over a family religious journal, to find an article severely condemning Christian parents for teaching their children the Lord's Prayer. We had heard before that certain preachers taught that it is sinful, but we supposed that such teaching was confined to "cranks," or to men who entertained views that made it necessary to impress people with the idea that none but actually regenerated believers are allowed to call upon God as their father. We were not prepared to see the notion set forth in a regular, orthodox Church organ.

The writer of the article in question quotes from one who has declared that "children ought not to be taught to say, 'Our Father,' since God is not the Father of an unregenerated human being." He seems to quote this expression approvingly. We presume he believes that the devil is the father of unregenerated children. Then the writer endeavors to show that children should not be taught the Lord's Prayer, because it is only "a model"—never intended to be used literally—and that, in teaching them to say the prayer, parents are in danger of putting into their children's mouths "a string of meaningless words," and in teaching them to "say prayers" rather than to pray.

We wonder how this man would teach his children to approach the Lord, and what relation the Lord sustains to them.

As this ADVOCATE circulates extensively in sections where such doctrine is promulgated, we hope none of our brethren and sisters who are parents will be misled by this mischievous heresy.

We respectfully call the attention of the Mississippi Baptist to the fact that Bishop Potter, who took part in the dedication of a New York saloon, is not a Methodist. He is a Protestant Episcopalian, and Bishop of the diocese of New York. Methodist Bishops have enough to answer for without dedicating such man-traps as the Subway Tavern. Will the Mississippi Baptist please make the correction?

PERSONAL.

Rev. J. A. Bowen is closing his fourth year at Tupelo, happily and with success.

Rev. W. W. Holmes, of Carrollton Avenue Church, has recently visited his old home, and also the World's Fair at St. Louis.

Rev. C. J. Nugent, well known in Louisiana and Mississippi, now a member of the Kentucky Conference, has been appointed to Bloomfield station.

Rev. J. E. Cunningham, of Aberdeen station, in a private note to the editor says: "I have had a pleasant year, . . . and will have a good report to make at Conference."

Rev. R. W. Vaughan preached Sunday, the fourth, for the brethren of Louisiana Avenue, the pastor, Rev. E. K. Means, filling Brother Vaughan's place at Morgan City.

Our Church on the Lauderdale charge, under the pastoral care of Rev. J. D. Ellis, is enjoying prosperity. Eleven members were recently received, making forty for the year.

Brother W. T. Holland, of Greensburg, La., was a pleasant and helpful caller last Saturday. He gives a good account of his section of the vineyard—a good preacher doing well.

Rev. C. C. Miller stopped to see us as he was passing through the city last week. He is in fine health and spirits, and encouraged with the prospect of a fine opening for Centenary College next week.

It is always a blessing to us to hold half an hour's conversation with a good, companionable man. We had such a blessing on Saturday afternoon last in company with Rev. Wm Schuhle, of Dryades Street Church.

Rev. W. G. Harbin is taking his month's vacation helping the brethren in meetings at different points. This week he is with Rev. J. T. Murrah at Leland, Miss. He is enjoying such service more than he would "resting selfishly" at a watering place or a mountain hotel.

Two brethren from Springfield, La., gave us a pleasant call on Wednesday last—Brothers P H Lavigne and E. D. Fayard. The latter was on his way to Mississippi City to see a sick son, the former on business. We enjoyed an hour's conversation with them very much.

Miss Mary V. Duval, well known in Mississippi and Tennessee as an educator, is now with Martha Washington College, Abingdon, Va., where she will spend the ensuing scholastic year. Miss Duval is a stanch Methodist, and a lady of high literary attainments.

Rev. C N. Guice is doing fine work at Gloster. He has lately closed a meeting in which he was assisted by Rev. W. G. Harbin. Fourteen persons were added to the Church, and fine work was done smong the membership. Brother Guice is "in love and favor with his people."

A note from Dr. J. M. Beard asks us to change the address of his ADVOCATE from Walla Walla, Washington, to Heppner, Oregon. We infer from this that he takes charge of our Church at Heppner instead of Walla Walla. He says the Conference session at Spokane was "delightful and profitable."

Rev. W. L. Duren informs us of the death of Miss Tennessee Lee, daughter of Capt. N. W. Lee, of Clarksdale, Miss. She was a member of our Church, and a noble young woman. Brother Duren conducted the funeral services in place of Rev. R. M. Standifer, the pastor, who had affliction in his family at the time.

Rev. W. H. Huntley, presiding elder of the Vicksburg district, has "moved twice in two years," and will have to move again—probably before Conference—as he has a district parsonage in sight. We hope his "house-hunting scramble" will soon be a thing of the past. And may the "threatened state of prosperity" be fully realized throughout his bounds!

Miss Janie Watkins, a niece of Dr. A. F. Watkins, and sister of Rev. H. B. Watkins, of the Mississippi Conference, will soon leave for China, where she has been appointed to labor as a missionary. We pray that she may be abundantly successful in her chosen work. Her support for one year has been undertaken by our Church at Lake Charles, La., under the pastoral care of Rev. N. E. Joyner.

For four Sundays past the editor has supplied the pulpit of the Prytania Street Presbyterian Church, this city, while the pastor, Dr. Alexander, was off on vacation kindly given him by his congregation. We have been greeted by fair audiences who gave us patient hearing, notwithstanding every Sunday was very warm. We did the best we could in preaching, and trust that some good was done.

Dr. Geo. S. Savage, nearly ninety-two years old, answered roll call at the recent session of the Kentucky Conference. He joined the itinerancy in 1835, sixty-nine years ago. He has beeu on the superannuated list less than ten years. It has been about that number of years since we saw him last. He was then as straight as an Indian brave, and in fine health. But the intervening ten years have made their mark, and he is feeble. With him, at evening time it is light.

Rev. J. C. Park, presiding elder, is on his fourth round of quarterly meetings. The local paper has this to say: "This makes the closing three months of Mr. Park's second year. Under his guidance the district will make the best report in its history, there having been a marked improvement in both the spiritual and financial interests of the Church. Mr. Park is a strong preacher as well as a most pleasant gentleman. It is to be hoped the Conference will see fit to return him to the district for next year." We rejoice with Brother Park and the good people of his district.

We deeply sympathize with Brother and Sister R. M. Standifer, of Clarksdale, Miss. They have just been called to mourn the death of their eight-year-old daughter, Mary. Rev. W. L. Duren writes that "she was stricken with diphtheria, and was expected to die all through Sunday, but rallied, and was so much better that even the anxious parents felt confident of her recovery. But at about 1 o'clock this morning she had a sudden collapse from heart failure, and a few minutes later was beyond the furthest outpost of pain and earthly sorrow. Bro. Standifer has only a son left. The parsonage is wrapped in gloom. The family is broken-hearted." The afflicted family will have the prayers of many friends.

Home Mission Society.

The Thirteenth Annual Report of the Woman's Home Mission Society of the North Mississippi Conference has reached our table. It is a full report of the work of the society for the year ending March 1, 1904, and Minutes of the Annual Meeting held in Holly Springs, May 15-18. The report shows that the various Auxiliaries collected $1,635 51, besides boxes of supplies and cash sent to needy preachers' families and to the Orphans' Home at Water Valley to the amount of $1,346 85. On the whole, this is the best year's work in its history. And the women are still working. We bid them God-speed in their labor of love.

For Sick Preacher.

IN RESPONSE TO OUR APPEAL.

Previously reported	$13 50
Mrs. L A. Flowers	3 00
Total	$16 50

Camp Meeting Notices.

The Shiloh Camp Meeting will begin Friday night, Sept. 30, and continue one week. The religious services will be under the direction of the presiding elder of the Forest district and the preacher in charge of the Shiloh circuit. There will be conveyances at Pelahatchie to meet all trains. The preaching will be done by faithful, earnest, consecrated men of God. A cordial invitation is hereby extended to our brethren of the ministry to come and help us.

J. S. PARKER, P. C.

The camp meeting at Salem Camp Ground, Americus, Miss., will begin Wednesday night, Oct. 5, 1904. Everybody interested in the Lord's work cordially invited. The hotel will be in charge of a competent manager, who will look well after the accommodation of all his customers. All right of camp ground traffic reserved to him.

THOS J. O'NEIL, P. C.

Request to Lonisiana Preachers.

Please give me the names of any boys or girls of Methodist families from your respective charges who expect to enter as students in Ruston Industrial Institute.

R. H. WYNN.

Ruston, La., Aug. 22, 1904.

Mississippi Conference.

MR. EDITOR: Owing to my continued illness, I am advised to leave the State for a time. During my absence Rev. P. D. Hardin, of Heidelberg, Miss, will act as treasurer Joint Board of Finance for me.

W. M. THORNTON, Treas.

Special Notice.

If any brother or sister generously disposed will send us help for a worthy preacher who has been sick for a long time, we will see that the money gets into his hands, and give them proper credit, and thanks, in the columns of the ADVOCATE. Money given in this case will be a real charity. "It is more blessed to give than to receive." Send your gifts to the editor of the ADVOCATE, 512 Camp street, New Orleans, and specify, for sick preacher.

Change of Date.

DEAR DR. BOSWELL: Please give notice to the pastors and superintendents of North Mississippi that to fit Dr. Hamill's schedule, our Institute at Tupelo will begin Monday night, Sept. 26, instead of Tuesday, Sept. 27, as heretofore announced; so the dates will be, Sept. 26 28.

Very truly, R P NEBLETT.

Monteagle, Tenn., Aug. 24, 1904.

Louisiana State Epworth League Cabinet.

President, J. V. Carter, Baton Rouge, La.

First vice-president, Rev. W. W. Drake, New Orleans, La.

Second vice-president, Miss Sallie Hollinsworth, New Orleans, La.

Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans, Covington, La.

Treasurer, Miss S. E. Cline, Howell P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La., 1905.

A Generous Offer.

The Gulfport Land and Improvement Co. have donated to the Mississippi Orphans' Home one block of ground, situated in North Gulfport; the lots, thirty two in number, to be sold for $7 each. Anyone sending the president, Hon. T. M. Evans, a receipt for the amount from the financial agent, will receive a title, executed by the company for the lot designated.

There is a saw-mill and brick-plant right near this block, and the company is working on a street car line, which, when finished, will run within one block of the block donated.

Send the agent $75. Send his receipt to the president, and get your lot, and help yourself and the Orphans' Home.

W. T. GRIFFIN,
Financial Agent.

Summit, Miss.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

A Blessing in Disguise.

On Sunday last a meeting began at Walnut School-house under Bro. W. W. Nicholson, with the expectation of Rev. H. W. Bowman, of Homer, doing the preaching, but, for some misunderstanding, he did not come. Bro. Nicholson then left the meeting with me, and went and tried to get help, but could not. He then sent me word to close out the meeting on Sunday night, not being able himself to do the preaching. The people were badly disappointed, but I preached to them as best I could for the first time from the text, "And when they were come to the place which was called Calvary, there they crucified him," and for some cause it got hold of me, and then hold of the people (the fire fell and sat upon each of them), and we had 4 bright conversions, and 2 joined the church, and we had a good time; then I asked the people if they wanted the meeting to go on, and with one accord they said, "Yes." I then attempted to preach again on Monday, and had another good meeting on Monday night. We got Bro. Marese, a young M. P. preacher from Kentucky, to run the meeting till Friday night, and, as a result, 16 souls were saved, and 5 joined the different churches. The altars were filled to overflowing at every service with penitents, and lots of shouts of "Glory to God!" were heard. Bro. Marese did some very fine preaching for a boy. There were some that tried to run the meeting for spite, until others were in earnest about it, and we all said, "Glory to God for saving and reclaiming 16 precious souls!" A. G. PACE.

Aycock, La., Aug. 20, 1904.

Mt. Pleasant Circuit.

DEAR DOCTOR: Our meeting began at Union Church, this charge, Sunday, Aug. 14, assisted by Bros. Gault and King. Bro. Gault, from Bethel circuit, got to us Monday, and did the preaching until Thursday evening. On Wednesday night he preached from this text: "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able." (Luke xiii, 24.) God spoke through him with great power, and, as a result, there were 10 conversions that night. On Thursday, at 11 o'clock, his subject was, "The First Resurrection." For about forty or forty-five minutes the congregation was spell-bound, it seemed, and there were 3 conversions, and the church wrought up to a great spiritual plane. Bro. Gault is a man of God, and we paid him for his service from Monday till Thursday $16 30, for he did us faithful work. He has promised to come to the town of Mt. Pleasant and help us 8 or 10 days in October. In all we had 17 conversions, and all joined the M. E. Church. We give God the glory. After Bro. Gault left Bro. King did us faithful work. He is a man of God.

Yours in Christian bonds,
W. L. STORMENT, P. C.

Mt. Pleasant, Miss.

George Stephenson worked fifteen long years for his first successful locomotive.—Exchange.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903-04, $2 25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly. G. W. BACHMAN, Colporter.

Winona, Miss.

Brazil Mission Conference.

DEAR DOCTOR BOSWELL: The nineteenth session of the Brazil Mission Conference—my third—which adjourned in the city of Petropolis on Aug. 10, was noteworthy in several of its features. In the first place, it was preceded by a two-days' mission meeting, held especially for missionaries to discuss plans of work, and receive that spiritual uplift of communion with kindred minds which we so often miss on the foreign field. Dr. Lambuth, our beloved Missionary Secretary, is visiting Brazil for the first time, and called this meeting to meet the missionaries of both Boards, and to plan the campaign to conquer Brazil for Jesus Christ; and, Christian statesman that he is, he entered into every phase and detail of our past work and future plans with the precision and far-sightedness of a general. When Conference opened he conducted the devotional half-hour each day through an interpreter, which was a spiritual treat.

Aside from the spiritual influences of the Conference above referred to, there were two remarkable facts that indicate the growing liberality of the government on one hand, and the increasing enmity and bitter hatred of the Roman Catholic Church. The congregation in Petropolis is building a new church on the site formerly occupied by a residence which, for some years, was used as a house of worship. It has been demolished, and a handsome new church is being built; so, the congregation being without a home, had to provide a hall. Petropolis was the State capital until recently, and the hall formerly used by the Legislature is unoccupied. It was courteously granted to us for two weeks by the governor, who will receive no rent, but assured us of his interest in our work. While the State government was receiving us cordially, the Bishop of Petropolis was preparing a pastoral, which was printed on slips of paper and scattered all over the town, as well as in the paper, most violently protesting against the invasion of the Methodists, who are to be considered enemies of the Church and State, guilty of blasphemy, and of denying the worship of Our Lady and the saints. He called on all true Catholics and loyal Brazilians to defend the true church against this crime before God, and against reason and common sense; forbade attendance on the meetings, etc. Suffice it to add that we got a lot of free advertising, and as the justice of the peace and police were on hand, there was no trouble. One night only there was an attempt to break up the meeting by a band of students. We were having an Epworth League Rally, and this body of students divided itself. Some remained in one part of the building, while others entered the auditorium to give the signal later. In the meantime the gate keeper suspected trouble, and sent off for the police, and thus avoided any disturbance. One of the most encouraging facts brought out in the Conference was that over 200 Epworth Leaguers are keeping the morning watch. Louisiana Leaguers, how many among you are enrolled to keep the morning vigil with your Lord? One of the lay delegates, a poor colored man, walked over 150 miles over rough mountain roads to attend Conference. You will not be surprised to learn that he is an ardent Leaguer, and when not at work in the field, is going from place to place telling the wonderful old story.

While there was a net increase of between 300 and 400, yet the mission reported progress along all lines, and I doubt if the outlook has ever been brighter than to day for a prosperous year. There were a number of changes, but your writer continues in the publication work, being releived however, of the English work in Rio, which will be given to the new missionary whom we are expecting in a short time.

The latest arrival from Louisiana, Miss Ada Parker, arrived safely, and is actively at work in Rio already.

With love and best wishes to my friends, I remain,

Yours in Christ,

G. D. PARKER.

Wanted.

A Christian young man, who has had experience with machinery, to run steam pump and look after boiler and waterworks plant in Meridian Male College to pay part expenses in College.

Address M. A. BEESON, Pres., Meridian, Miss.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and spendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

FRISCO SYSTEM

AT VERY LOW RATES.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

Bromo-Sedative Tablets need only a single trial to prove their merits. In acute pain, if there is any trouble in swallowing the tablet, they are readily dissolved in a little water, and are prompt in their action when taken this way. In violent headaches their action is very much increased by the patient retiring to a dark room well ventilated. If the headache is produced by indigestion or other disorders, it is best to empty the stomach by taking a glass of warm water with salt or mustard, and then follow with Bromo-Sedative Tablets, in which the relief is almost instantaneous. Bromo Sedative Tablets are designed to relieve the headache and to cool the fever, quieting cramps of all kinds, and at the same time strengthening the heart. They positively relieve that tired feeling so common to nervous people, who have relied for the longest time on headache tablets and opiates, or other drugs, harmful to the nerves and the digestion as well. They are harmless.

Get a box for 25 cents at your druggist, or write Finlay, Dicks & Co., L't'd, New Orleans.

Sunday-School Institute.

DEAR FELLOW-WORKER: We are confidently expecting you at our annual Sunday-school Institute, to be conducted by Dr. and Mrs. Hamill at Tupelo, Miss, Sept. 26–28.

The first session will be held Monday, Sept. 26, at 7 P. M. Be on hand for the first session.

Pastors and superintendents are ex-officio members, and each school is entitled to one representative. Select your delegates at once, and send their names, together with yours (if you can attend), to Rev. J. A. Bowen, Tupelo, Miss., as early as possible.

Entertainment will be furnished for the first two hundred whose names are sent in before Sept. 20. Reasonable hotel accommodations will be secured for all those failing to get in the above limit.

It is absolutely necessary to adhere strictly to this rule, and you will please be governed thereby.

Please state what day and by what train you expect to arrive. The usual railroad rate of one and one-third plus twenty-five cents will be given, provided you get a certificate from your home agent showing that you paid full fare going.

The last session, Wednesday night, will be the best. Don't miss it. Very sincerely,

R. P. NEBLETT, Agent.

North Mississippi Sunday-School Institute.

NOTICE TO DELEGATES.

Our people consider it a blessing to have the North Mississippi Sunday-school Institute here, Sept. 26–28. The presence of Dr. and Mrs. Hamill, J. R. Pepper, and the delegates, will help us to better service. Be sure to comply with the following:

1. Send names by Sept. 20, so the committee can arrange proper entertainment.

2. Write us what train you expect to arrive on, so the Reception Committee can meet you.

3. Be sure to come on the day trains, not later than 9 P. M; otherwise, delegates will have to go to the hotels.

These earnest requests are made to avoid all confusion. Let us all pray for the baptism of the Holy Ghost upon this important meeting. It is expected that all give heed to the notices sent out by Bro. R. P. Neblett.

Fraternally, J. A. BOWEN.

The Century's Index.

The Century Magazine has been trying the experiment of omitting the index from the last number of the volume, but it has announced that, beginning with the October number, which ends the current volume, the index will be restored.

Many magazine publishers have found that it is not necessary to print an index for the entire edition, but a small edition only has been printed, and copies have been sent to persons who desire to preserve their numbers in bound form. The publishers of The Century have found out that so many readers of that magazine bind the numbers that it has become necessary to include the index, as heretofore, in the entire edition.

GENERAL NEWS.

The Vatican is alarmed over the reports of losses at the Washington University.

The Japs have taken possession of the coal mines at Yentai, where their main force is now stationed.

The Russian Baltic fleet at last left Cronstadt, destined for the Far East, presumably through the Suez Canal.

The fifteenth session of the Trans-Mississippi Commercial Congress will meet at St. Louis, October 25 to 29, inclusive, the Congress to convene in Convention Hall, on the World's Fair ground, Tuesday at 10 a. m.

Almost complete quiet has followed the intense activity of the ten days preceding Thursday last at the scene of the war in the Far East. The Russian Army has been finally extricated from its dangerous position and has retreated safely to Mukden.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 1-4
Ordinary	7 3-4
Good ordinary	9 1-16
Low middling	9 11-16
Middling	10 1-4
Good middling	10 7-16
Middling fair	10 11-16
Fair	10 3-8

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	29 c
Off refined oil, in bbls, per gal	28 c
Prime crude oil, loose, per gal	22c
Prime C. S cake, per ton, 2240 lbs	$26.75
Prime C. S. meal, per ton, 2000 lbs	$26.50
Soap stock, per lb	95c

Cotton Seed--

In sack delivered at N. O., per ton, 2000 lbs. $17.00
In bulk delivered at N. O., per ton, 2000 lbs. $12.50

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. A. S. J. NEILL, Treas.

For low rates to the World's Fair via the Texas and Pacific railway, ask any ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

Wanted!

An earnest young man in each community to help pay expenses in college by canvassing for students. Apply at once. M. A. BEESON,
Meridian Male College,
Meridian, Miss.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Bro. E W. THOMSON was born near McKinley, Ala., Oct. 4, 1837, where his boyhood was spent. When the dark clouds of the Civil War hung over his beloved State, he enlisted in one of the companies of his native State, serving until the close of the war, receiving an honorable discharge. On returning to his home he entered into the drug business in Mobile. On Nov. 23, 1865, he was married to Miss Mary Susan Edwards, who preceded him to the eternal shore several years. In 1874 he moved to Louisiana, and settled in the town of Delhi, where he opened a drug store, which business he continued to follow until the Messenger came to summon him to his home in heaven. He united with the M E. Church, South, in May, 1877, and lived a consistent Christian life to his end on earth; was a steward of his church when he died. Bro Thomson was an humble, meek Christian gentleman. Like his Lord, he preferred to be the least. He was a conscientious man, living up to the dictates of an enlightened conscience, in accordance to the teaching of God's Word. He was universally loved and respected by all who knew him; a charitable, public-spirited man, never turning away the needy or distressed His home was a refined, religious home; a home where the Lord dwelt, as in the home of Mary and Martha. It was the home of the preacher In such a home it was natural for the children to grow up into Christian manhood and womanhood. His six children are all members of the church. Bro Thomson was a devoted husband, a kind and affectionate father, a true friend and safe counselor. He was as near a perfect man as will be found on earth. He loved God and his cause, for which he spent his money liberally. He had just contributed largely toward the building of our new church in Delhi, which was dedicated to God on the Sabbath before his death. His sickness that ended this life was short indeed. He worked to the end of his probation. When the messenger of death entered his place of business at half-past five o'clock on the evening of Aug. 6, 1904, it found him with his armor on; the sword had worn out in the scabbard At six o'clock the soldier of Christ had fallen, but not as those who have no hope. He fell into the arms of the Captain of our salvation, who has chained death to his chariot wheels and led captivity captive. He leaves two sons and four daughters, who mourn for him, and a host of friends. He awaits us in the home of the blest. "Mark the perfect man, and behold the upright: for the end of that man is peace."

C. T. MUNHOLLAND.

MRS. HENRY P. LEWIS.

In her own unostentatious way few women have excelled her in good impressions made on the present and the future of our humanity for good. She took her allotted place without a thought or feeling of envy against any who were better circumstanced for the battle of life, in simple and abiding trust in her Lord, she has won her crown of eternal rejoicing.

My introduction to her was as an inmate of her home as a young preacher, and her cheery, contented life was an inspiration that has never been dimmed by the severity of after experiences. As a true helpmeet, she was ever by her faithful husband's side; and when labors were hard and difficult, and the future seemed darkest, her unshaken faith found expression in some sweet and adapted song of Zion.

I never think of that quiet home near Old Santee that happy memory does not flash the photo of this good woman impressing her Lord upon everyone in the community. It was impossible to be faithless or inactive in the presence of one to whose faith and experience the Lord was so real as he was to her. Little wonder, therefore, that her children were easily and firmly brought into the kingdom of God, and that they abide and are abundant in labors.

But how lonely, sad and sorrowful is that home to-day. For about forty-six years she had walked by the side of her faithful husband, and during their lives her heart had been the sheltering home of her children. And how strong and how endearing grew the ties that bound them all together as one, and that could only be broken by the ruthless touch of death. And yet to her it is only the quiet of restful sleep. Grateful memory places this simple flower of love upon her grave by the hand of

J. M. WEEMS.

TRIBUTE OF RESPECT.

We, the Shubuta (Miss.) Sunday-school, would offer this expression of love and respect to the memory of Mrs. MARY E. STOVALL, one of our most energetic, faithful, and beloved teachers, whom God, in his wisdom, has removed from our circle. Her name is dropped from our roll, but it is "called up yonder;" her eyes now behold the King in his beauty, and her sweet voice, that so loved on earth to sing the songs of Zion, is now swelling the glorious melody of heaven. We shall sadly miss her cheering presence, her wise counsels, and her earnest zeal for the school and all its interests; therefore, be it

Resolved, 1. That while we realize that we have suffered a loss that is well-nigh irreparable, yet we bow in resignation to the divine will, assured that our loss is her eternal gain.

2. That we commend her as a shining example to both teachers and pupils for her devoted faithfulness to the Sunday-school cause.

3. That while we all suffer from her loss, we feel that the bereavement comes with special sadness to those who formed her class. These we would exhort to cherish her memory, and forget not the admonitions by which she sought to guide their steps in the way of life.

4. That these resolutions be spread upon the Minutes of our school, and that we tender a copy to her bereaved family, with the assurance of our deepest sympathy, and the prayer that the Comforter may come to them with heavenly grace and benediction.

Respectfully submitted.

Committee: Annie B. Hand, Nannie C. Ledyard. Chas. A. Ferrill.

MARY EDIE LOFLIN, wife of L. M. Barlow, was born Aug. 1, 1872, and finished the course of her earthly life, July 29, 1904. She was happily married to Mr. L. M. Barlow on Jan 26, 1896, and to this union four children were born, the baby being only a few days old at the mother's death. In childhood she was obedient to her parents and attentive to those about her, observing in this particular the injunction of Scripture, "Children, obey your parents, for this is right." It was in 1887 that she confessed Christ before men and united with the M. E. Church, South, from which time to the day of her death she lived a consistent member of the church. The testimony of those who knew her is that she was not neglectful of the duties of her home and family, and in this she fulfilled the measure of obligation upon her as wife and mother Her life as a Christian was due largely to the training of her parents, Mr. and Mrs. L. B. Loflin, who sought to impress her with the wisdom of placing her "affection on things above, not on things on the earth." A home is left desolate because of the absence of its keeper; a husband is without the companionship of a good wife, and four small children, one of whom is a tiny infant, are without the care and protection of a devoted mother In the midst of all the gloom of that home God is good and able to succor them that need his aid. She was buried from the Methodist Church in Crystal Springs on the afternoon of July 30, 1904, the interment being in the city cemetery. The Lord's abundant grace be with the husband, children, parents, brothers and sisters. ROBT. SELBY.

HENRY EDWARD WILLIAMS, son of the late Dr. I. A. Williams, was born in East Baton Rouge parish, Aug. 3, 1859, and died at his home in Jackson, La., June 27, 1904. For years he had been a patient sufferer with aneurism of the heart, and when the summons came the thread of life was instantly clipped, and a faithful soul was speedily called to his eternal reward. Five minutes from the time he sat on his front porch reading his Bible he passed away, surrounded by loved ones and friends Funeral services were held at the home by his pastor and former pastor, Rev. T. J. Upton, and we laid him to rest in the family cemetery near Zachary, La. Bro. Williams was a loyal member of the church, a consecrated Christian, a kind husband and father. Many were the pleasant moments I spent in his home, talking with him of Christ's love, reading God's Word, and joining him and his Christian family in prayer around the family altar He leaves a wife and three children, one brother, three sisters, and a multitude of friends, who keenly feel the irreparable loss they sustain in this bereavement, but who expect to meet him where loved ones and friends shall part no more.

W. H. COLEMAN.

A TRIBUTE.

In grief and distress our hearts are bowed down over the death of our friend and loved member of the Home Mission Society, Mrs. ALEX. H. AMES. We bow in submission to the hand that "doeth all things well," knowing that "underneath us are the everlasting arms."

In the Home Mission Society our friend was a willing worker and a faithful helper. We shall miss her from our work and from our meetings. We feel that we have been blessed in having such a life among us, and that the vacant place will be to us a gentle benediction and an uplift in our hearts toward better things. Tender love and sympathy go out from our hearts to the lonely husband and little daughter, with the prayer that He who neither slumbers nor sleeps may keep them in the hollow of His hand until the resurrection morn.

Committee: Annie L. Magruder, Clemmie H. Magruder, Alice T. Wier.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Greenwood	Sept. 10, 11
Itta Bena, at Itta Bena	17, 18
Winona	24, 25
Carrollton, at Carrollton	Oct. 2, 3
Eupora and Maben, at Eupora	8, 9
Black Hawk, at Acoma	15, 16
Vance, at Lambert	22, 23
Webb, at Sumner	24
Ruleville, at Ruleville	29, 30
Moorhead, at Moorhead	30, 31
McNutt, at Sunnyside	Nov. 2
Carrollton circuit, at McInnery	5, 6
Vaiden, at Columbianna	12, 13
Winona circuit, at Bethlehem	19, 20
Mars Hill, at Chapel Hill	26, 27
Indianola, at Indianola	Dec. 2, 3
Tom Nolen, at Stewart	10, 11

THOS. H. DORSEY, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 4, 5
Aberdeen station	11, 12
Amory and Nettleton, at Amory	18, 19
Tupelo station	25, 26
Shannon circuit, at Troy	Oct. 1, 2
Prairie circuit, at Prairie	8, 9
Verona circuit, at Verona	15, 16
Montpelier circuit, at Sparta	22, 23
Buena Vista circuit, at Pleasant Grove	29, 30
Atlanta circuit, at Macedonia	Nov. 5, 6
Fulton circuit, at Hopewell	12, 13
Houston and Wesley, at Wesley Chapel	19, 20
Nettleton circuit, at Carolina	26, 27
Aberdeen circuit, at Pleasant Grove	Dec. 3, 4
Okolona circuit, at Boone's Chapel	10, 11

J. C. PARK, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Sept. 4, 5
Booneville station	10, 11
Iuka station	17, 18
Corinth circuit at Shady Grove	24, 25
Ripley and New Hope, at New Hope	Oct. 1, 2
Jonesboro circuit, at Brownsfield	8, 9
Guntown and Baldwyn, at Guntown	15, 16
New Albany and Ingomar, at New A	22, 23
Wheeler circuit, at Wheeler	23
Booneville circuit, at Oak Grove	29, 30
New Albany circuit, at Union Hill	Nov. 5, 6
Mantachie circuit, at Hebron	12, 13
Belmont circuit, at New Valley	16
Burnt Mills circuit, at Paradise	17
Iuka circuit, at Bethel	19, 20
Kossuth circuit, at Pleasant Hill	26, 27
Marietta circuit, at Shady Grove	30
Blue Springs circuit, at Leighton	Dec. 3, 4

W. C. HARRIS, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 3, 4
Como	10, 11
Hernando and Hines, at Hines	17, 18
Pleasant Hill, at Lewisburg	24, 25
Senatobia	Oct. 1, 2
Cockrum, at Greenleaf	8, 9
Coldwater, at Love	15, 16
Wall Hill, at Chulahoma	22, 23
Arkabutla, at Brooks Chapel	29, 30
Tyro, at Mt. Vernon	Nov. 5, 6
Longtown, at McGehee Chapel	12, 13
Courtland, at Courtland	19, 20
Batesville and Wesley, at Batesville	26, 27
Eureka, at Eureka	Dec. 3, 4

Will all the brethren concerned do their utmost to have every item of assessment paid in full? These great enterprises of the church need better support. Our Lord looks to his followers to maintain the progress of his kingdom amongst men, and it is time for thank-offerings to him for his bountiful blessings. Let all Boards of Trustees be prepared to make full reports of the church property in their charges.

W. T. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Sept. 10, 11
Columbus, Second Church	17, 18
West Point	25, 26
Starkville	Oct. 1, 2
Starkville circuit	8, 9
Hebron	15, 16
Crawford	22, 23
Columbus, First Church	29, 30
Brooksville circuit	Nov. 5, 6
Macon	12, 13
Shuqualak circuit	19, 20
Mayhew circuit	26, 27
Winstonville circuit	Dec. 3, 4
Cumberland circuit	10, 11
Cedar Bluff circuit	11, 12

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs station	Sept. 11, 12
Olive Branch circuit	17, 18
Holly Springs circuit	24, 25
Red Banks	Oct. 1, 2
Byhalia	8, 9
Shawnee	15, 16
Waterford	22, 23
Cornersville	29, 30
Potts Camp	31
Abbeville	Nov. 5, 6
Bethel	12, 13
Ashland	15
Pontotoc	19, 20
Randolph	21
Mt. Pleasant	26, 27

EUGENE JOHNSON, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.
(In Part.)

P. and Logtown, at Pearlington..Sun. and Mon	Sept. 18, 19
Bay St. Louis..Tues.	20
Biloxi..Wed. p. m.	21
Ocean Springs, at Ocean Springs..Thurs. p. m.	22
Moss Point..Fri. p. m.	23
Escatawpa, at Escatawpa..Sat.	24
Pascagoula..Sun. and Mon.	25, 26
Lumberton..Sat. and Sun.	Oct. 1, 2
Gulfport: 28th Street, at Long Beach..Sat. and Sun. a. m.	8, 9
Gulfport: 25th Avenue..Sun. p. m. and Mon. a. m.	9, 10
Vancleave, at New Prospect Camp Ground..Thurs.-Sun.	13-16
Coalville, at White Plains..Tues.	18
Wolf River, at Durham..Sat. and Sun.	22, 23
Carriere, at McNeil..Tues. a. m.	25
Poplarville and P., at Purvis..Wed. p. m.	27
Hub, at Baylis Chapel..Sat. and Sun. a. m.	29, 30
Columbia..Sun. p. m. and Mon. a. m.	30, 31

Church Records and Registers not presented to the third Quarterly Conferences should be presented on this fourth round. The pastors will greatly oblige me by seeing that the trustees have full answers to Question 29, and that all deeds or certified copies be shown. Let us try to get all titles clear.

T. L. MELLEN, P. E.

FOREST DIST.—FOURTH ROUND.

Scott, at Liberty	Sept. 3, 4
Morton, at Morton	7
Trenton, at Trenton	10, 11
Shiloh, at Shiloh	17, 18
Raleigh, at Cedar Grove..Fri.	23
Taylorsville, at Mize	24, 25
Rose Hill, at Hopewell	Oct. 1, 2
Montrose, at Montrose..Tues.	4
Tallohola, at Mutual Union..Wed.	5
Newton and Hickory, at N..Fri.	7
Harperville, at Harperville	8, 9
Indian Mission, at Tallichulok..Wed.	12
North Neshoba, at Coy..Fri.	14
Philadelphia, at Mars Hill	15, 16
Decatur, at Decatur..Tues.	18
Edinburg, at Rocky Point..Fri.	21
Carthage, at Thomastown	22, 23
Walnut Grove, at W. G..Tues.	25
Eucutta, at Philadelphia	Nov. 5, 6
Vossburg and Heidelberg, at H	12, 13
Ellisville circuit..Wed.	16
Ellisville station and Ovelt..Thurs.	17
Laurel, M. Street..Thurs. p. m.	17
Laurel, Kingston and Fifth Avenue..Fri.	18
Lake, at Lawrence	19, 20
Forest, at Forest	26, 27

Let Question 22, that was not answered at the third quarter, be answered at the fourth. Let the preachers see that trustees answer Question 29.

J. M. MORSE, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville	Oct. 8, 9
Gloster	15, 16
Centreville, at Centreville	15, 16
Percy Creek, at P. C	22, 23
Woodville	23, 24
Fayette, at Fayette	29, 30
Hamburg, at Knoxville	Nov. 5, 6
Liberty, at Salem	12, 13
Wilkinson, at Honewell..Wed.	16
Homo Chitto, at H. C	19, 20
Barlow, at Rehoboth..Thurs	24
Harriston, at Harriston	26, 27
Jefferson Street Natchez	Dec. 2, 4
Washington, at W..Sat.	3
Wesley Chapel, Natchez	3, 4

T. W. ADAMS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork	Oct. 1, 2
Anguilla, at A	8, 9
Port Gibson	15, 16
Cary and Grace, at C	22, 23
Bolton..a. m.	29, 30
Edwards, at E..p. m.	30, 31
Mayersville, at B	Nov. 5, 6
Hermanville, at Pisgah..a. m.	12, 13
Rocky Springs, at C..p. m.	13, 14
Utica, at U	19, 20
Satartia, at M	26, 27
Vicksburg, Crawford Street..p. m.	30
Vicksburg, Washington Street..p. m.	Dec. 1
Warren, at O. R	3, 4

W. H. HUNTLEY, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Fernwood, at Fernwood	Sept. 24, 25
McComb, Centenary..Fri., 7:30 p. m.	30
McComb, LaBranch St	Oct. 1, 2
Adams, at Adams	8, 9
Summit, at Summit	9, 10
Bogue Chitto..Mon., 7:30 p. m.	10
Osyka, at Muddy Springs..a. m.	15, 16
Magnolia..p. m.	15, 16
Providence, at Bahala	22, 23
Topisaw, at Holmesville	29, 30
Tylertown, at China Grove..Mon., 11 a. m.	31
Bayou Pierre, at Pleasant Ridge	Nov. 5, 6
Hazlehurst	12, 13
Gallman, at Gallman..Mon., 11 a. m.	14
Crystal Springs..Mon., 7:30 p. m.	14
Beauregard, at North Wesson..Wed., 11 a. m.	16
Wesson..Wed., 7:30 p. m.	16
Terry, at Terry	19, 20
Pleasant Grove, at Pleasant Grove..Tues., 11 a. m.	22
Caseyville, at Bethel	26, 27
Pearlhaven, at ———..Sat., 11 a. m.	Dec. 3
Brookhaven	3, 4

Pastors will see that trustees give proper answer to Question 29. Brethren, do not fail in this.

B. F. JONES, P. E.

JACKSON DIST.—FOURTH ROUND.

First Church..11 a. m.	Sept. 4, 5
Capitol Street..8 p. m.	4, 7
Lintonia..11 a. m.	10
Yazoo City	11, 12
Braxton..11 a. m.	14
Pinola..11 a. m.	16
Florence..11 a. m.	17, 18
Madison..11 a. m.	24
Deasonville..11 a. m.	25
Flora..11 a. m.	Oct. 1, 2
Benton..8 p. m.	2, 3
Tranquill..11 a. m.	4
Silver City..11 a. m.	6
Brandon	8, 9
Canton	15, 16
Sharon	22, 23
Lake City	29, 30
Rankin Street	Nov. 5, 6
Thomasville	12, 13
Fannin	19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

JOHN W. LEWIS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity	Sept. 25
Louisiana Avenue..a. m.	Oct. 2
Parker Memorial..p. m.	2
Carrollton Avenue..a. m.	9
New Orleans Mission..p. m.	9
Burgundy..a. m.	16
Algiers..p. m.	16
Carondelet..a. m.	23
Dryades..p. m.	23
McDonoghville	30
Plaquemine	Nov. 6
White Castle	13
Rayne Memorial	20
Covington	27
Mandeville, at Talisheek	30
Slidell	Dec. 4

Pastors, please see that full reports are made by Woman's Home and Foreign Missionary Societies, and by Boards of Trust.

WM. H. LAPRADE, P. E.

MONROE DIST.—FOURTH ROUND.

Winnsboro, at W	Sept. 24, 25
Harrisonburg, at H	Oct. 1, 2
Floyd, at F	5-12
L. Providence	16, 17
Waterproof..Quar. Conf., 4 p. m.; preaching, 8 p. m..Wed	19
Rayville, at U	22, 23
Bastrop, at B	29, 30
Mer Rouge, at M. R	Nov. 6, 7
Bonita, at Jones	12, 13
Gilbert, at G	19, 20
Tallulah, at T	26, 27
Monroe	Dec. 3, 4

Pastors will please call attention to the following items of business:

Trustees: Report as required by the Discipline. (Questions 29 and 30.)

Stewards: Amount paid for ministerial support.

Pastors will please be prepared to furnish statistics up to date of Quarterly Conference.

J. A. PARKER, P. E.

CROWLEY DIST.—THIRD ROUND.

Franklin	July 9, 10
Lafayette	16, 17
New Iberia	17, 18
Patterson	23, 24
Morgan City	24, 25
Grand Cheuler	30, 31
Abbeville	Aug. 6, 7
Crowley	13, 14
Rayne	14, 15
Gueydan	17
Prudhomme	20, 21
Lacasine	24
French Mission	27, 28
Lake Charles	Sept. 3, 4
Jeanerette	7
Sulphur	10, 11
Jennings	14
Indian Bayou	17, 18

S. S. KEENER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

St. Francisville, at St. F	July 9, 10
Baker, at Blackwater	16, 17
Batou Rouge, Second Church	17, 18
Live Oak, at Denham Springs	23, 24
E. Feliciana, at Clear Creek	30
Clinton	31, Aug. 1
Port Vincent, at New River	6, 7
Wilson, at Betoville	13
Jackson, at Ethel	14, 15
Ponchatoula, at James Chapel	20, 21
Pine Grove, at Tickfaw	27, 28
Franklinton, at Pleasant Valley	Sept. 3, 4
Amite	7
St. Helena, at Day's	8, 9
Kentwood, at Pine Ridge	10, 11
Baton Rouge, First Church	18, 16
Zachary	20, 21

F. N. PARKER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Sayes	Sept. 3, 4
Alexandria	17, 18
Opelousas	24, 25
Melville	Oct. 1, 2
Simsport, at Marine	8, 9
Lecompte, at Elam Bayou	15, 16
Boyce	22, 23
Bunkie	29, 30
Columbia	Nov. 5, 6
Pollock	12, 13
Jena	19, 20
Natchitoches	26, 27
Montgomery	29, 30
Dry Creek	Dec. 3, 4

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Grand Cane, at Stonewall	July 16, 17
Mooringsport and Greenwood, at Caddo	23, 24
Provencal, at Shady Grove	30, 31
Shreveport, First Church..11 a. m.	Aug. 7
Texas Avenue..8 p. m.	7
South Bossier, at Allentown	13, 14
Pleasant Hill, at Rocky Mount	20, 21
Hornbeck, at Prospect	27, 28
DeRidder, at Neome	28, 29
Pelican, at Wm.'s Chapel	Sept. 3, 4
Keatchie, at Longstreet	10, 11
DeSoto, at ———	11, 12
Leesville station	17, 18
Bon Ami station	18, 19
LaChute and Lake End, at Lake End	24, 25
Coushatta, at Coushatta	25, 26
Wesley	26, 27
Zwolle	Oct. 1, 2
Mansfield	2, 3
Gilliam, at Sunflower	8, 9
Benton, at Benton	9, 10
North Bossier, at Concord	10, 11
Many, at Ft. Jessup	15, 16

J. R. MOORE, P. E.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, SEPTEMBER 22, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2509. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 38.

GLANCES AT THE WORLD.

Both Georgia and Alabama have trouble on hand, growing out of the recent lynchings in the States. The governor of Georgia ordered an investigation of the conduct of the soldiers appointed to guard and protect a negro who had been tried and convicted and sentenced to death. The report made was to the effect that the officers, with one exception, were to blame. They made little or no attempt to protect the prisoner—absolutely none to rescue him from the hands of the mob. A trial by court-martial will follow, the outcome of which can not be predicted. At Huntsville, Ala., a special Grand Jury was called to investigate the work of the lynchers. As a result, several men have been indicted and arrested, and will stand trial. Others, it is reported, fearing arrest, have fled the country. There was talk of the friends of the indicted men organizing to resist the officers and rescue the prisoners. But a quietus was put on the project—if, indeed, such a thing was contemplated—and all is peace. Public sentiment in the old classic town of Huntsville is on the side of law and order, and demands the punishment of the guilty. The indications at present are that the prisoners will have a fair trial In the Huntsville jail were a few United States prisoners, and it is probable that the Federal Court will take a hand in trying the lynchers, especially those who took part in burning the jail.

The newly appointed Police Commissioners for the city of New Orleans, two in number, who took the place of the old Board legislated out of existence, appear to be trying to do their duty in enforcing the laws, and they are succeeding as well as could be expected, considering the vast army of evil characters who have only scant regard for morals, with which the police force has to contend. The Protestant Ministers' Alliance of the city, feeling that the commissioners needed the moral support of all the good citizens, have taken steps to organize a "Citizens' Good Government Council," said council to be selected from the officiary of the different Churches as a nucleus until further regulations be made by the newly organized body. To this end the preachers were requested to interview the members of their Official Boards as to their willingness to co-operate in the movement. This is a move in the right direction, for, if ever a police commission, inspired by a desire to do right, needed the help of good citizens, the police commission of New Orleans needs that help right now. We hope that the officials of all our Protestant Churches will join their efforts with the Alliance. And were such a thing possible, we would express a hope to have the help of the Roman Catholic clergy likewise. But they hold aloof from all co-operation with other Christians.

Illinois has been famous a long time as a corn producing State. The industry is likely to be considerably stimulated. The president of the Farmers' Institute of Maconpin country persuaded the Institute to offer a prize for the best ten ears of corn grown in the county by farmer boys. Many applications were made, and seed distributed. In due time the boys sent in their corn. The prize, a bicycle, was won by a fourteen-year old son of a poor widow living in a little prairie cabin. The idea took, and was extended to the State, and to-day a thousand Illinois farmer-boys, and more, are contending for valuable prizes. A Holstein cow, valued at $1,000, is the first prize. These are innocent contests, and, if kept up, even for a few years, is obliged to tell on the prosperity of the State. Not only in Illinois, but in other States, our ambitious young boys can be kept contentedly on the farm instead of running to the cities, if, by means, something like the Maconpin county idea could be introduced into our country homes Set before the boys something worth working for. Do something to keep them on the farm!

United States authorities are strict in enforcing the law against the introduction of liquor into the Indian Territory—at least, they used to be when Judge Parker was on the bench at Fort Smith, Ark. When under the influence of "fire-water," the Indians were uncontrollable. It was a matter of necessity to keep liquor out of their reach. Now that the Territory is seeking the independence of Statehood, many good citizens out there are much exercised on the liquor question. The ministers of Muskogee have formed an association for the purpose of securing prohibition in the event Statehood is granted by Congress. Of course, as a prohibitionist, we hope the effort may prove successful. But we confess we do not see how it can be done by an act of Congress. If Congress has power to impose conditions, of course, it may be done. But that would be to deprive the people of the liberty to determine for themselves whether or not the sale of liquor will be tolerated. We take it for granted that the preachers know what they are doing, and have organized to carry the matter to Congress. But, as the opening of the Territory as a State will open a new and large field to the liquor dealers, our brethren in the Territory will have a hard fight.

We know but little of the "Order of Redmen," only that it is a secret order, benevolent in its aims. The few men with whom we are personally acquainted, who belong to the order, are nice, clever gentlemen. Some of its recent enactments speak louder than words. An amendment to the Constitution provides that "saloon-keepers, bar-tenders, and retail liquor dealers are to be barred from membership;" and that "any member who shall engage in the retail liquor business after having been admitted to the order shall be liable to suspension." State councils are not compelled to accept this new provision, but it is recommended to them for adoption. "Another amendment similar in character, which was also accepted, provides that, should any branch of the order hold any ball, picnic, or other entertainment on Sunday, it is liable to have its charter revoked, and the same penalty is to apply if any intoxicating liquors are sold at such entertainments. Gift enterprises, lotteries and games of chance also come under the ban of the law as revised by the committee."

Letter from Bishop Morrison.

Dear Dr. Boswell: Your readers, I am sure, will be interested in our Methodism in the West. This is the second time we have served the five Conferences on the coast, and the improvement and progress are most encouraging. There were twenty six new men put into the field last Fall, and there will, perhaps, be twenty more brought in on this round of Conference sessions. Thus we will have more than forty men added to the ranks within little more than one year.

We have held the Montana and East Columbia Conferences, and find the men full of confidence and courage. Finances well up. Fine revivals in many places; one hundred and fifty conversions on one district. New churches and parsonages being built; new work being opened in several places. I have dedicated three churches since reaching the West, and will have three or four more to dedicate before I return.

This country is rapidly developing. Multitudes of our people from the South are here. Many Northern people join us because they like the gospel we preach, and the manner in which we preach it. We have no field more inviting or more promising than this.

The land here brings forth abundantly. A more plentiful country I have never seen. There is as much wasted here as the laboring classes have to subsist upon in many of the older countries. There is so much of the material here, and men are accumulating it so rapidly that their thought has become almost entirely material. God and the spiritual are ignored or forgotten. No people ever stood more in need of an earnest and awakening gospel than the people of this great West.

We have faithful men in pulpit and pew, but we need multitudes more to withstand the forces of evil and worldliness, and claim this land for Christ. H. C. Morrison.

Dayton, Wash., Sept. 9, 1904.

When at the end of twenty years of a professedly religious life a man declares himself deceived, we feel fully justified in denying him the right to pass judgment on the spiritual state of his next-door neighbor.

One who proclaims his own righteousness is not wise. Solomon knew this, and said: "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward a'ter two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

The Apostle to the Americans—No. 9.

BY REV. W. G. HARBIN.

Asbury was alone. The General Conference was still more than a year off. Upon his frail life, as upon a brittle thread, the welfare—the unity, perhaps—of the Societies depended. Good men, strong and wise, had arisen, and they were at hand to lead the church in the path of progress; to throw around it those constitutional safeguards that have maintained its primitive form and shape throughout the years. But in the latter part of 1806 their opportunity had not come; the way had not opened for them to do their work If Asbury had died before the Conference of 1808, other matters would have occupied their attention and consumed the force that was in them. Their opportunity may not have come, or it may have come too late.

Whatcoat was dead. Dr. Coke was in Europe. Shortly before the saintly Whatcoat fell asleep the Doctor had married a rich and pious woman. She replenished the fortune, depleted by his large beneficence, and made it possible for him to continue his self forgetful labors for the kingdom of God. In the hazy light of his bridal days, and upon those rosy mists, the "Little Doctor's" fervid imagination projected an ideal future. He would settle with his wife in America, and consume the remnant of his days in the service of the American Church. At once he set about to realize his Arcadian vision. He wrote to the American Societies, proposing to make his home in America, and give the remainder of his life in the service of the American Methodists. The seven Conferences were to be divided between him and Asbury—three and four—and their episcopal districts were to be exchanged each year This arrangement was to continue as long as they both should live. Poor, meek, superannuated Whatcoat was ignored in the scheme. Asbury presented the letter to the Conferences, beginning at Baltimore. There "an answer was given to Dr. Coke's letter. I fear," comments Asbury, "in a manner that will not please him."

The question of the status of the General Conference was demanding settlement, and threatening crises. From 1784 to 1808 the General Conference had been a mass meeting of the members of the Annual Conferences who could and would attend. A distant Conference might be misrepresented by an officious few who dropped everything, and rushed up the General Conference to push special legislation. Acting under no constitutional restrictions, the powers of the General Conference were practically unlimited; yet, since its powers were not defined, it possessed none that did not belong to the Annual Conferences. Asbury saw the weakness, and feared the power. He looked forward to these quadrennial upheavals with agonies of dread. The ill fated Council was an effort to get around the difficulty. It failed, and dragged down some of the stars in its fall. For several years the General Conference had been in the months of all the preachers. It was of Providence, more than of fortune, that Asbury's death did not come to thrust other problems upon the church while this question was pending.

The year 1800 is regarded as the epoch of the "Great Revival." During that year it attained noticeable power on the frontiers, where it had its origin. By 1806 this mighty revival wave had swept back to the Eastern seaboard, and the camp meeting—its characteristic feature—became common in Maryland, swept through Delaware and New York, and hovered on the borders of frigid New England The powerful awakening in thousands of souls of the consciousness of God, and the remarkable stimulation of the emotional natures of a great population, aroused the imaginations of men to such unwonted activity that judgment and logic were frequently swept off their feet A great mass of old heresies were revived, and many new fangled theological notions were let loose upon the churches Strange sects multiplied; wild fanaticisms grew up Some of these remain to this day, or reappear under new names and forms. Denominations were rent into factions, which in their turn became separate religious bodies. Alexander Campbell began to be heard, pleading for a union of the churches upon the New Testament alone; and upon his own interpretation of it strictly. His followers busied themselves in bringing to their opinions weak and unestablished converts whom other communions had toiled to bring to Christ. In such a time it behooved Methodism to stand firm by her own altar fires, for a small difference of opinion did not infrequently, in those days, lead to a wide schism in a religious body.

Asbury felt the weight of the great issues that hung upon his own feeble hold on life. He sought relief. "His plan was to have a select number, who should elect another Bishop before the General Conference of 1808" Once more he made a mistake in statesmanship, though he was legally in the right. His plan did not carry, and as was his custom, he abandoned it without contention. He also made an effort to arrange for a delegated General Conference, and this was likewise defeated. For this he contended, and in 1807 the several Conferences began to elect delegates for the first delegated General Conference.

Nowhere did the storms that followed in the wake of the "Great Revival" beat more fiercely than in the district of Kentucky. In this country, inured from the beginning to struggle, the revival accomplished its most glorious work, and the churches suffered most from the resulting polemical warfare. The Baptists were divided over many a question of polity and doctrine. Out of Presbyterian difficulties grew the Cumberland Church. Even the Campbellites, who pled for "the sects to unite" (with them), were rent and torn by trinitarian difficulties. Some of them verged off into extremes of Unitarianism, and the ideas of the denomination were permanently unsettled upon that most important of theological truths.

That the Methodists held their ranks unbroken, losing a few new converts here and there to some theological fad, but growing always in numbers, solidity, and power, was due to the fact that in this storm center of a stormy time Methodism had a Man. Here William McKendree was presiding elder, and with clear head strong hand and firm, and heart's eye of faith fixed ever upon his Lord, he steered his great charge safely out of the breakers into its destined course upon the wide seas of service.

During the years that had passed since the young itinerant had respectfully declined to take a charge, he had grown silently, unnoticed by his denomination, like the strong oak in the woods' deep heart. Now his lofty crest was pushing above those around him, and soon men were to see him from afar.

During these sixteen years his friendship for Asbury had grown into devotion; beautiful and tender; fit to be commemorated in the loftiest annals of friendship; one of the treasures of our hero-history. Time and again Asbury came his way from Cumberland steeps or sunny Ohio hill slopes, holding his unceasing round of six thousand miles a year. And McKendree shielded the the old man from the perils and the sufferings of the wilderness. His own cloak was Asbury's tent, while his only covering was the stars, or the murky night clouds. Gently, as a mother for her best beloved, he cared for his aged Superintendent, prepared with his own hands his wayside meal, lifted the pain-racked form from the saddle in his own strong arms, soothed the sorrows of the burdened heart, calmed the worries of the careful mind, and cheered the sad soul, crushed with a long borne load such as no Atlas ever bore. And Asbury loved the strong, true friend; leaned upon him, trusted him, and left him to go on his own way stronger and hopefuller—almost himself again. Asbury's health improved constantly during 1806 His heart was cheered by news of victory that poured in from all sides. Nearly one hundred and fifty thousand members were reported by the Conferences in 1807. Revival flames were burning through all the length and breadth of the land. Yet he found some things that were not to his notion. When he came to Augusta, Ga., he had trouble with a place-seeking young preacher; "and behold," he adds in disgust, "here is a bell over the gallery, and cracked, too; may it break. It is the first I ever saw in a house of ours in America; I hope it will be the last." It was not the last. A little later he came to New England and found more bells. "I suppose," he sighs, "they will have organs next."

The General Conference of 1808 was one of the epochal Conferences of American Methodism. What it did is too well known to be even so much as mentioned here. One of its enactments was highly gratifying to Asbury: "They made dear Bro. McKendree assistant Bishop."

Much cause as Asbury had for joy in the election of McKendree, there happened just before the General Conference sat an event that made it to him, and to many, a season of sorrow, and cast a shadow over all his subsequent visits to Baltimore. Many years before, when he had just come to America, he was pastor of the Baltimore circuit A company of gentlemen, by way of a rare lark, went together to hear the young Englishman preach Returning, one began to make sport of what they had heard. "Nay," replied another, "what we have heard to night is the truth as it is in Jesus." Thus was Harry Dorsey Gough led to Christ. He became a devoted Methodist. Perry Hall, his splendid home, was a rendezvous for all the itinerant host, and more than one Conference met within its hospitable walls. It was one of Asbury's few resting-places. One of the most characteristic little side lights in his Journal tells how he came to Perry Hall, worn with many months of hard riding and daily preaching. The family insisted upon his remaining there, but he must needs, after one night, hurry to the humble home of a poor widow who also loved God, lest the poor think he sought for ease Gough fell away once, and became estranged from Asbury, while he served the devil for a season. His wife's faithfulness, and Asbury's patience and love and prayers, won him back to the Lord, and he died as became a Christian and a Methodist.

From the General Conference, Asbury moved upon the West through Pennsylvania and Ohio. Other friends had died, and as he came to the places they had left vacant, so empty and vacant for him, his tears flowed, and his heart grew dark and sad But thoughts of the nearness of the future reunions raised his sinking spirits, and cast their rainbow rays across the darkness of his grief.

Until 1813 he continued to travel and do active work. By that time his strength was so depleted that he no longer attempted to visit all the Conferences, but contented himself with going where he could, still preaching almost every day; now weeping at the grave of some lost loved one, now rejoicing as he clasped to his bosom the grandchildren and great-grandchildren of those whom in early years he had been the means of bringing to Christ.

It was his latest wish to visit the newly opened mission district in the remote Southwest. Out of the labors of Tobias Gibson, the intense and fervid zeal of Griffin, and the fragrant beauty of young Nolley's life of sacrifice, which faded all too soon, a Mississippi Conference grew up to take her place among the stars in the banner of Methodism. Year after year the old hero cast hungry glances across the roadless wilderness, and planned successive visits to "the Natchez." Various hindrances intervened; he never came himself, and he died before any Bishop was able to include the distant outpost in an episcopal round.

After the General Conference of 1812 he grew weaker, until his life faded as fades the long day in the dying West. John Wesley Bond attended him. Strong, noble Bond! Ever will he be remembered for the beauty of his loving care of our hero during his closing hours. He was his traveling companion, "given" to him by the Baltimore Conference in 1814. He smoothed for the aged Bishop, slowly dying of senile consumption, the rough ways as best he could. At the slightest call during long nights of pain he was awake to give medicine, to rearrange the bed, or to minister to the slightest wish. "Is there his like in all the States?" exclaims the grateful old heart, as he watches the strong young man chop to pieces a fallen tree, "stroke on stroke," and drag it out of the road.

The melancholy that marked the period subsequent to the O'Kelly schism decreased during the later years of Asbury's life until it faded quite away. Tormented, though he was, by many pains and ills; weakened by labors beyond the strength, and greater almost than the thought of men; every road that he went now lined with graves of those whom he "had loved long since, and lost awhile;" suffering, necessarily, in his active mind because he had so small and failing part in the work he "had labored more abundantly than they all" to make so great—despite these things, and many more, peace reigned in his heart; the brightness of heaven shone for his dimming eyes. Whatever clouds may have obscured his noon-day skies, and made dark the chambers of his soul, "at even time it was light."

The devotion with which he was regarded by the rising generation of Methodists touched him, and it must have been to his love-hungry heart a foretaste of the high reward that waited for him beyond the stars. He loved the young preachers. "My good boys," he joyed to call them. He lavished pet names upon them, took them in his arms, and caressed them as though they were of his own blood, so much did ties of spiritual kinship bind him in those days. "Billy Sugar" was his pet name for young William Capers. Many a young fellow felt the trembling old hand, that had held a might of stadiness in its time, rest quaveringly upon his head; found himself drawn by the labor weakened arms to rest for a moment against the heart that had poured out its all, and strained the last dregs of its strength. or heard the voice of his hero-Bishop coupling his own humble name with some endearing epithet, and he carried with him the thought and the memory of it into the struggles of his own career—a knightly token of more than knightly victory. Ah, that men like that should have to die; they leave the world so empty. But they make the thought of heaven dearer to our hearts. God lends the world Pauls, Wesleys, Asburys for a while, but he "bringeth the glory and the honor of the nations into" his own fair heavenly city. These are the trophies of the mightiest victories of God; these are heaven's fairest decorations.

The old man hoped to attend the General Conference of 1816. He knew that it would be his last. With his faithful Bond beside him, he pressed northward through oft-traveled Virginia, stopping to preach to congregations that gathered, that they might look upon him, even if he was too weak to preach. Then came an hour when he said to those beside him, "You need not hurry now." His biography is compressed within the fact that those who knew him understood that this meant death.

The story of those last solemn hours has been often told. The attendance of the physician refused; the twenty first chapter of the Revelation read and expounded by poor, weeping, obedient Bond; the failing speech, the sinking light in the eyes; the two worn hands, when speech had failed, raised up once more for God, he bowed his head upon the hand of his faithful attendant and died. They buried him at Spottsylvania, where he fell; but when the General Conference met, two months later, his body was exhumed, and the assembled representatives of American Methodism did honor to the dust of their hero.

No summary of the influence of his character and his life can be attempted in an essay such as this. "His soul was like a star, and dwelt apart." Yet, though men say that he is dead, the best that lived in him lives on, diffused through countless channels of radiating influence, springing again into the sunlight in a myriad forms. God keep it still alive, this influence of him, in the hearts of those who labor to perpetuate the work God used him to begin upon the Western Continent.

(THE END.)

Mt. Carmel and Silver Creek.

DEAR DOCTOR: I think that the most serious mistake that I have made this year was the crowding of all my revival meetings into a too limited space of time, thereby compelling the closing of one meeting in order to reach another in due time, no matter what the prospects were at the time for closing. My meeting at Bethel was a great meeting, and would have been a sweeping revival but for the above mentioned mistake. Rev. W. L. Hightower assisted me in this meeting, which we had to close Thursday, just as the spirit had begun to work mightily among the people. Ten additions to the church, and twenty three penitents at the altar seeking salvation. Oh, if we could have only continued!

From Bethel on to Prentiss, where I was assisted by that future P. E., D. D., etc., Rev. Geo. H. Thompson, of Lumberton. Here Brother Thompson did some of the best preaching of his life, to the delight and edification of all who heard him. This also was a good meeting, but the visible results were not what we had hoped for, being hindered very much by the rains and a railroad accident, which resulted in the death of a citizen. Our increase on this old charge to date is eleven, and the end not yet. We praise the Lord for his goodness to us.

Our third Quarterly Conference has just been numbered with the things of the past, and it was a very pleasant occasion. The presiding elder seemed to be at his best, and his sermon on Sunday was of more than usual interest. We all went away feeling in our souls that it was good for us to be there.

One of the most admirable features of our Savior's character to me is that he was the same loving Savior at all times. He didn't have his "temperts" and his "calms," but was always the same. Then why not all his followers stay close in his footsteps, especially in this one particular? The men whom we all admire most are those who appear the same under any and all circumstances—the same wherever we meet them. Why? Because they are that much like our blessed Savior. Oh, that we would all follow him more closely!

More anon.

W. W. GRAVES.

Mt. Carmel, Miss., Sept. 12, 1904.

Some Good Meetings.

DEAR BROTHER: I send you a report of the Lord's work in these parts. I have been blessed with good health, and have put in a busy season of work. For nine and a half weeks my faithful horse was out of the harness one day only. My first meeting was at Olive Branch, where I was assisted by Bro. Thomason, of Clinton. We had large congregations of attentive listeners, but the visible results were meagre. Two applicants for membership. My next meeting was held at Clear Creek, and continued eight days. Bro. J. W. Lee of Baker, helped me in this meeting. We were hindered by almost constant rains, but good was accomplished. I received two fine young men into the church as one result. My next meeting was held at old Gilead Church. Bro. W. H. Carol, an honored local preacher, helped me, and in spite of the rain we had a good meeting. We had three accessions here. The next meeting was our Bluff Creek Camp Meeting, and here the Lord gladdened our hearts with a gracious season of reaping. The preaching was done by Brothers A. W. Turner, of New Iberia, and R. R. Jones, of Alabama, with two sermons each by Brothers Kleinschmidt and Miller. The preaching was earnest and eloquent, and was honored of our God. We did not try to keep count of the conversions, but there were a great many. There were 54 applicants for membership in our church, and others will come in later, while some will go to other churches. It was truly a time of the power of the Most High. The last night of the meeting was one of the most wonderful services I have ever witnessed. I think that there were a hundred penitents at the altar, and near 75 of them were young men. And, with prayer and song and shout, the tide of victory rolled high. More than 50 persons gave their hands as surrendering to live for God and God alone. This pastor's heart, with many others, was made to rejoice, as we saw the wanderers coming home to God. To God we humbly give all the praise.

Fraternally, W. E. AXIN.

Blairstown, La.

Report of Conference Visiting Committee for Whitworth College.

President I. W. Cooper and Vice President Henry G. Hawkins have been two of the busiest men among us during the vacation now closing. They have about finished their Summer canvass, and the signs all point to the largest attendance at the coming session Whitworth has had for years. They have addressed mass meetings in the interest of education; they have spoken in the interest of Whitworth and education at District Conferences; they have held protracted meetings, and in many ways have been helpful to their brethren; they deserve success, and they have achieved it. Their report to the Brookhaven District Conference showed the college to be in a flourishing condition and upon a sound financial basis. There is not a cent of indebtedness against the college.

In obedience to an appointment received at the last session of the Mississippi Conference, the writer spent one day at the college during the session past, and wishes here and now to add his endorsement to the many good things being said about the present administration. They have made many improvements to the property, which largely enhances its value and utility. We note some of the improvements, as follows: The chapel and several of the recitation-rooms have been repainted; a heating plant has been put in Margaret Hall costing $3,000, toward which Mr. E H Easterling donated $500; the offices of both president and vice-president have been refurnished and repapered; the Calisthenic Hall has been improved; the Johnson Home has been improved by the addition of bath-rooms, with hot and cold water supply; the old pool on east campus, which had been declared by some physicians unhealthy, has been filled at a cost of $100; improvements have been made in the laundry by the addition of an excellent boiler. These improvements have been made at the cost of the administration, with the exception of $500 from Mr. Easterling on the heating apparatus.

The following resolution was passed by the Board of Trustees:

Resolved, By the trustees of Whitworth College, iu session May 24. 1904, that after hearing the report made of the operations of the college during the session now ending, and also from our own knowledge of what has been accomplished, that we most heartily endorse the administration of the college, that we rejoice in its great success, and that we bear testimony to the faithfulness, efficiency and wisdom displayed in its management; and, further, that we commend the college to the confidence and support of the people.

M. L. Burton,
E. H. Mounger.

This strong endorsement passed unanimously by the Board of Trustees is very gratifying to the patrons and friends of Whitworth.

It was the misfortune of your correspondent not to be able to attend commencement. We heard the best of reports, however, of the exercises on that occasion. Dr. Hammond sustained himself admirably. The commencement sermon, the presence of the General Secretary of Education, his wise counsels, his words of high commendation, assuring the faculty that their advanced curriculum and high grade work entitled them to be placed in Class A, was a helpful inspiration to all the teachers and student body.

The faculty for the coming year will be largely as it was during last session. Their names have already been announced through the Advocate.

The president says: "The forty-fifth session of Whitworth College opens Sept. 21, 1904. As the forty-fourth session was, in attendance and in other important particulars, a great improvement over preceding sessions, so the forty-fifth bids fair to make a great advance above the forty fourth."

Special attention is directed to Miss Bessie McVoy, musical directress, whose father was for many years a college president. It is said that "her career as teacher of piano, harmony and musical history has been eminently successful." Miss Lin, her assistant, is a graduate of Wesleyan Female College. Mrs. Bolton comes from Texas, and is highly recommended as a specialist in voice culture.

We believe the promise to make the next session the best Whitworth has ever had will be fulfilled.

Now suffer a word of exhortation. Whitworth College is entitled to the support of Mississippi Methodists:

1. Because of the sacred associations connected with that splendid institution of learning. Read the biography of the lamented and sainted Harvey Johnson, and you will have largely the history of Whitworth College.

2. Because Whitworth College is the property of the Mississippi Conference. It is our college. As loyal Methodists, we ought to support it.

3. Because of the excellency of the work done at the college. The work of last session was unanimously commended by the Board of Trustees. The men who signed those resolutions were careful and wise business men and Christian ministers, who would not lend their names to endorse any institution they could not righteously commend. The administration of the college was commended also by Dr. Hammond, our General Secretary of Education, who declared that because of the high-grade work, the institution had advanced to Class A.

4. Because the college, under the administration of Dr. I. W. Cooper and Rev. H. G. Hawkins, is fully and heartily endorsed by the Mississippi Annual Conference. You can not find a safer or better place to send your daughters.

Nolan B. Harmon.

McComb City, Miss.

From the Colporter's Desk.

Grenada College opened with ninety-one boarding pupils present—more by twenty-five than ever before; and a goodly number will be added in a few days. With this increased attendance, the greatly improved condition of the buildings, and the enlarged facilities for boarding, the outlook for the institution is more promising than ever before.

Rev. B. P. Jaco, the wise and energetic pastor in Grenada, is provoking his people to good works. They will soon have several hundred dollars' worth of improvements put on the parsonage that will add greatly to its capacity and appearance.

Rev. R. T. Nolen reports a good meeting recently held at Sarepta, with eighteen accessions to the church.

Rev. L. W. Cain is engaged in a meeting in Sardis, assisted by Rev. J. H. Felts, of Corinth.

The colporter will (D. V.) spend a few days at Booneville and on Booneville circuit, including the fourth Sunday (instant). Afterwards he will attend the Sunday-school Institute at Tupelo, and go thence to the Shiloh Camp Meeting, in the Mississippi Conference, which embraces the first Sunday in October. At all of which places he will have a good stock of books, and will represent all the publishing interests of the church, and hopes for great success in sowing the good seed. For this let us pray and labor together.

G. W. Baorman.

Winona, Miss., Sept. 16, 1904.

Camp Meeting Notices.

The Shiloh Camp Meeting will begin Friday night, Sept. 30, and continue one week. The religious services will be under the direction of the presiding elder of the Forest district and the preacher in charge of the Shiloh circuit. There will be conveyances at Pelahatchie to meet all trains. The preaching will be done by faithful, earnest, consecrated men of God. A cordial invitation is hereby extended to our brethren of the ministry to come and help us.

J. S. Parker, P. C.

The camp meeting at Salem Camp Ground, Americus, Miss, will begin Wednesday night, Oct. 5, 1904. Everybody interested in the Lord's work cordially invited. The hotel will be in charge of a competent manager, who will look well after the accommodation of all his customers. All right of camp-ground traffic reserved to him.

Thos. J. O'Neil, P. C.

Mobile and Ohio Railroad. Only $17.55 New Orleans to Hot Springs, Ark., and return, returning in 60 days; every Wednesday and Saturday in June, July, August and September. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A., 229 St. Charles street, New Orleans, La.

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V. M. CLUIS,
D. P. A., 720 Common St.,
New Orleans, La.

Sight-Seeing.

For some time we had seen suggestive nods and whisperings which finally culminated in a declaration from our children that father and mother must accompany them to the great Exposition; so, with tickets in hand and all arrangements made for our comfort, we proceeded to obey, taking our departure from Vicksburg on the morning of Aug. 23. But for the crowded conditions on the trains, the trip to St. Louis was a very pleasant one. We found very satisfactory and comfortable accommodations at the S. F. C. Inn, under the management of Prof. Eshman, of West Point, Miss. Our train ran into the Union Depot at 7:30 A. M., on time, and the street car soon landed us at the Inn, so that by eleven o'clock we were within the gates, looking upon the wonderful things which had been brought from all parts of the world and spread out as a great panorama for our study.

The object of this letter is not to tell so much what we saw as to give suggestions (if any may desire) to those going to the Exposition. Nearly every nation and every State of this great Republic, including our recently acquired possessions, has its individual building, and also its exhibit in the various departments; therefore, a good guide-book is of first importance, which should be studied before entering upon the sight seeing. Of the two offered for sale, that titled "The Official" seemed to give greater satisfaction. After procuring a guide book, we would suggest (especially to Mississippians) that they visit the Mississippi State Building, where they will find Commissioner Henry ready to receive them cordially, and who will give cards stating where the exhibits from the State may be found. No Mississippian should fail to see these evidences of our wealth and future prosperity. Just here allow me to say that while I do not profess the judgment of an expert, I am convinced that all will agree with me that Mr. Henry has gotten up a very creditable display indeed—one of which no Mississippian need be ashamed; and which we believe will prove an attraction to those seeking good investment for their money. Her displays in the Fisheries and Forestry, and in the Agricultural and Horticultural Buildings, find many admirers.

Every visitor will, of course, be interested in his own State, and all will be more or less surprised at their possessions. The South shows up splendidly as compared with other sections. The products from her cotton plant, her magnificent timbers, her food crops, make her an interesting rival of the great grain-growing States of the Central West.

No citizen of the United States should fail to see the products and possibilities of Alaska. We were simply surprised. Our Philippine possessions will prove of much interest. I think a great mistake has been made by the government in not making the entire exhibit free. As it is, one can not get a satisfactory idea of all the conditions without too many entrance fees; yet the public exhibit is well worth an evening.

If taken systematically, one can get a very fair idea of all the exhibits within a week. It would take a month, or more, to get a critical idea. To see the world, with its varied products, industries, and peoples, within a week, is well worth the price. The bright boy or girl will take in more, if in the company of thoughtful, intelligent leaders, within this week than they will get from months of reading.

The question of finance is the leading one with most people. To inquiry at this point, I would reply, "That depends." One may make it more or less at will. If he takes in all the extras on the Pike, and elsewhere; if he buys every souvenir which catches his fancy, rides on the cars and autos, he can make quite a bill, but if he goes on knowledge bent, employing his time in the halls, he can safely risk himself on $35 or $40. We met several who had taken in the Fair at Chicago in 1893, who said the St. Louis was only a larger production of the same. Those of us who had seen the one at New Orleans twenty years ago were impressed with the sameness in many particulars, only on a larger scale.

And, now, with thanks to the dear children, and hoping that we may have interested some of your readers, we drop the pen and take up the work of the pastor.

T. B. HOLLOMAN.

Sept. 2, 1904.

New Fast Trains to St. Louis via Mobile and Ohio Railroad.

Mobile and Ohio Limited leaves New Orleans at 7:30 P. M., arriving in St. Louis 5:44 next afternoon. St. Louis Express leaves New Orleans 9:10 A. M., arriving St. Louis next morning at 7:52. Both are solid, wide-vestibuled trains of the very latest pattern, carrying the finest Pullman Sleepers, Parlor and Library Observation Cars, New Orleans to St. Louis, without change. Dining cars with large electric fans, serving all meals a la carte. Patrons pay only for what they order, and get the very best that the markets afford.

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HOME CIRCLE

[illegible]

[illegible] Mrs. Leveridge [illegible]

[illegible]

[illegible] Frank [illegible]

[illegible]—Christian Advocate, New York.

[illegible]

[illegible]

little Mabel. A word to one and another, and soon what seemed to be the very best game of all made every face bright, as all the children there joined with Frank in trying to make one little girl perfectly happy.

At last the dining room doors were thrown open, and here was a surprise even for Frank. What a picture the table made! In the center was a large bowl of red and white carnations. At every place, laid diamond wise, was a Japanese napkin, decorated with the same brilliant flower, while on the plate's white surface lay one of the spicy blossoms. Ten little white turnips, all the same size, made cunning holders for the red candles blazing before each guest.

It was decided that the youngest one there should make the first wish. It proved to be Mabel! Then, when the beautiful cake was brought in, they voted as to who should cut it. Strangely enough, the lot fell to Mabel! But most wonderful of all, the ring, which was found in the cake and tried all round the circle, could only be made to fit on the little third finger of Mabel!

When the last pair of feet had tripped down the carpeted walk, Frank's mother turned to him.

"Dear son!" was all she said, but Frank's heart swelled until he did not dare trust his voice, so he gave her a kiss for answer.

Next door a rosy-cheeked little girl, with her arms around her mother's neck, was saying: "Oh, mama, it was the loveliest time! I was choosed and choosed, and they all said they wouldn't think of having a party without me, too."—The Advance.

A Girl That I Know.

Her mother taught her to pray. She read her Bible and attended Sunday-school. She went to the village school. Her days were spent in play or work and her nights in sleep. Thus she came to the verge of womanhood with a sound body and pure mind.

About this time she made a visit to her cousins, girls of her own age. The first night away from home! It is often a test for young people It was for her. The bevy of girls slept in the same room and had a jolly time together. They were all preparing to retire and she kneeled down to pray as was her wont. At once a running fire of raillery began, but she paid no attention to it. Then one girl threw a button-hook at her, another a stocking. At last she was hit between the shoulders by a light slipper. At this she lifted up her head and with calm and earnest tones said to them: "Girls, you ought to be ashamed of yourselves! I know you were taught to pray as I was. You ought to be afraid to go to sleep without prayer. I pray every night at home, and I propose to do it here." She then bowed her head and a silence that could be felt filled that room, as one by one they crept into bed. When she lifted her head one of them was kneeling too.

She had many suitors, for her naturally fair face was made doubly attractive by the beauty of the divine life within and the sweet spirit and grace of manner born of an inward peace. A bright young collegian sued for her hand and heart. He was a model young man—like the young man who came to our Lord, and whom he loved, he lacked the same one thing. She answered him and said that she was a Christian and could not marry a man who did not love her Lord. She said that if ever she had a home of her own there must be a home altar where the husband was the high priest who ministered there. She knew now in her modest womanly way to let him know that her answer might have been different had he been qualified to take his proper place.

Within one year the young man was converted and took his place in the church with her, and they were married. It was a happy home for a few short years, when she was left a widow with little children clinging to her and wondering where papa had gone and why he did not come. She took up the burden—how heavy none can know who have not borne it—of life in loneliness, but with faith in Him who is the God of the widow and the fatherless. Who can know the bitterness and burden of a widow's lot in a world of sin like this? Who can descend into the deep discouragements, describe the strong temptations to unbelief which beset the life of a lonely woman fighting against desperate odds, where every man seems anxious to take advantage of her supposed, and often real, ignorance of "business methods"? But there is One who knows and has power to succor in distress. And this One has walked by her side all the way. She kept the little ones in the home nest until the necessities of their education compelled them one by one to leave her. But they have not left her influence or the training of other days. Taught to keep themselves clean in soul and body, they can go out from her home to be of service to the world and an honor to her.

This is no fancy picture, but a chapter out of real life. This quiet, humble life is not unlike many others all over this Christian land. Of such it shall be said in that day of final reckoning, "She hath done what she could."—Soul-Winner.

Christian Advocate

REV. JNO. W. BOSWELL, D. D.,
Editor and Publisher.

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Thursday, September 22, 1904.

AS TO THE MATTER OF DRESS.

As a rule, preachers are not supposed to take notice of the people's dress, and if he does, he must keep his thoughts and his criticisms to himself. Perhaps this supposition discloses the reason of the silence of the pulpit on the subject. But what of the editor? May he be allowed to express his thoughts?

We do not purpose here to inveigh against fashion, though we think it wrong to follow fashion for fashion's sake; nor do we intend to denounce costly dress, though it is all wrong for people to dress beyond their means. We simply desire to speak a word to our sisters, hoping to influence one here and there to adopt such dress as will help some one less fortunate than themselves to a plainer style, and thereby to be, not only more economical, but more comfortable and—shall we add?—more attractive.

It is a fact that in almost every community there are young girls and women who take one of their number as a model, and follow that model as near as possible. This is frequently done to the straining point—that is to say, poor girls frequently spend all they make for dress, or tax their parents to keep them up after the prevailing style, whether parents are able to bear the expense or not. Really, these young girls are not so much to blame as some would make us believe. The passion for fine dress, if not natural, was possibly implanted by their parents, and fostered by their social surroundings. The blame for their efforts to gratify desire is to be laid at the door of those who "set the pace." It sometimes happens that those who are accepted as models or leaders are members of the Church, and take a prominent part in Church work. It is to these we appeal. No others can be reached.

Something like the following is recorded in one of our exchanges: A layman was called to hold service at a mission attended by many young girls from surrounding factories. He was accompanied by his wife. At the close of the meeting a bright young girl about sixteen approached the lady, and in an earnest way said: "I want to tell you how much I have been helped"— Of course, the good woman thought that her husband's address had impressed the young girl for good, and she began to frame a suitable reply. To her surprise the girl continued, "by your simple clothes. As I watched you during the sermon I thought that if you could dress so plainly and attractively, surely we girls who have to work for our living can do so, too. Anyway, you have shown me that simple dressing is the prettiest, after all."

The little speech opened the eyes of the good woman to a sense of her responsibility. And are not thousands of our good Methodist sisters just as responsible? Do they not overdress when they go to Church, making it a point to wear dresses and hats of the latest and most showy styles? And is it not a fact that they keep hundreds of their poorer sisters from the house of God? They might, by a different manner of dress, attract rather than repel. It is not the material of which the dress is made that repels. It is the style and the superfluous ornamentation. The richest congregation of women we ever saw—women representing several millions of dollars—were the plainest in their attire. The material was of the very costliest kind, but made up in a plain and simple way that was wonderfully attractive. They dressed as became women of godliness. Should the rich and well-to-do women of our Church dress that way to-day, and make it a point to be friendly with their poorer sisters, we would soon cease to hear women say: "I am too poor to go to Church. I can not dress well enough." Dear sisters, will you bear that in mind, and try to win some sensitive girl from the error of her way?

We close this article with a paragraph quoted in Zion's Herald:

"The question is one which Christian young women should consider. Has one a right to wear a dress or a hat to Church—or, perhaps, at any time, for that matter—which will set a poorer sister to thinking thoughts of jealousy or vain desire, or that will distract the attention of any portion of the congregation from the services of the sanctuary? Many a minister has found it impossible to preach in competition with the new clothes in the congregation. There is no need of going to the extreme of the Dunkard or of the old-fashioned Quaker in this matter of clothes, but the Christian should at least see that her garb does not make her sister to offend."

Could we have assurance that one woman in our bounds has been induced to leave off showy dress on Sunday for the sake of doing good, we shall feel abundantly paid for our time and trouble in writing. Our motive is wholly good.

RECKONING WITH THE MINORITY.

A recent decision by the English House of Lords, by which a small minority of a branch of Presbyterians in Scotland came into possession of property to the value of millions of dollars, has excited interest throughout the Protestant world. The criticisms, almost without exception, are anything but complimentary to the judges. The facts in the case are these, briefly stated: Two Presbyterian sects in Scotland voted by large majorities to unite. On one side there was a minority of twenty-four ministers and about five thousand laymen who protested, and brought suit to retain their property and to maintain their identity as a Church. The case went against them in all the courts until it reached the last, the House of Lords. This court upheld their rights. They gained their point by virtue of the fact that they constitute the original Church.

This decision has thrown some of our religious editors into fits of rage. The Pittsburg Christian Advocate refers to it as "grossly unjust," and declares that the contending party came into possession of property by means only "a little short of robbery." The criticism is severe—not at all justified by the facts. Personally, we are not so much concerned about this particular case as about similar questions likely to arise in our own country. The proposed union between the Northern Presbyterians and the Cumberland Presbyterians—whatever may be the result of the vote of the Presbyteries—will leave a respectable minority in both branches opposed to union. A majority vote for union will furnish ground for just such a suit as was brought by the minority in Scotland.

Among Episcopal Methodists there is frequent agitation on the subject of union. In the course of time the Churches may be called on to settle the matter by vote. Should the vote be for union, there will be left a large minority in the Southern wing of the Church opposed to union. That minority will not surrender; will not give up their cherished views—views that brought the Methodist Episcopal Church, South, into existence. Our principles are the same to-day as they were in 1844, and they will be maintained.

The decision of the House of Lords shows that the minority is to be reckoned with. It is a clear recognition of the principle that, if any number of persons belonging to a regularly constituted organization desire to maintain its existence against the voice of the majority, they have a perfect right to be heard, no matter on what ground they may base their plea. Further, it shows that if their plea is sound, legally, or in accord with their creed, the plea will be sustained. Such minority is not to be regarded as made up of thieves or robbers if the plea before the court is maintained. The Methodist Episcopal Church resisted the plea of Southern Methodists to the bitter end. Southern Methodists were sustained by the United States Supreme Court, and came into possession of their property. Even after that, acting on the presumption that the Supreme Court had erred, Bishop Ames, of the Methodist Episcopal Church, took possession of our Church-buildings, and surrendered them only on peremptory orders from President Lincoln. Are we, Southern Methodists, to be regarded as robbers because we secured and hold our own? If we mistake not, we have seen an intimation to that effect from some pen across the border.

The simple question is this: Does the majority vote of two Churches for union carry with it all the property belonging to the uniting bodies into the newly formed organization?—or, does a majority vote take from the dissenting members all the property they have in possession, whether or not they desire to change their doctrinal views or their Church relations? A man is not a robber because he insists on his rights, and maintains them before the courts.

Since writing the above, we have read an article in the Philadelphia Presbyterian cautioning the Church against hasty union, lest the Church be called to face the courts for the settlement of property rights Union with the Cumberland Presbyterians on the terms proposed would certainly bring about litigation.

If farmers' daughters were all trained to love the farm and to help make the farm home attractive, country life would soon become so attractive to the boys that they could not be induced to leave and seek their fortunes in the city. If we have said this once, no harm will be done by repeating it.

PERSONAL.

Rev. A. A. Bernard, of New Iberia, La., paid us an enjoyable visit last week. He was on his way to Wesley Hall, Vanderbilt University.

Rev. Osmond S. Lewis, of Palmetto Home, Miss., has not been in good health during the year, but has improved of late, and is now happy in the work.

Rev. R. A. Meek, Greenville, Miss., says: "Everything is moving on smoothly in the Greenville district, as far as I know. The cotton crop is short in the Delta, but I suppose we will make our usual financial showing at Conference."

Rev. J. B. Randolph, pastor of Second Church, Columbus, Miss., is doing fine work in his charge. Up to date, this year, he has added sixty-one members to the roll, and raised and paid $1,100 on the "beautiful new parsonsge." The Church will meet all claims for the year.

Rev. Richard Wilkinson, pastor of Rayne Memorial Church, received a cablegram informing him of the death of his mother, Mrs. Jas Wilkinson, at Accrington, England, Sept. 15, 1904. Mrs. Wilkinson has three children in this country. The friends of Bro. Wilkinson share with him in his sorrow, and extend their sincere sympathy.

Annual Conference secretaries who have not already notified Dr. Edward Thomson, secretary of the International Congress on Sunday Rest, of the appointment of two delegates to said Congress by their respective Conferences, are urged to do so at once. The Congress meets in St Louis, Oct. 11. The time is short. Address Dr Edward Thomson, secretary, Hall of Congresses, World's Fair Grounds, St. Louis, Mo.

Bishop Hoss is now in Albuquerque, where he is holding the New Mexico Conference. We learn with pleasure from an interview reported in the Texas Advocate that his son, who went to New Mexico some months since, has been completely restored to health. The Bishop and family will soon be comfortably housed in the new episcopal residence in Dallas. The good women of Texas are now engsged in furnishing the home.

The newly elected president of Tulane University, Dr. E. B. Craighead, has been for several years past at the head of the Missouri State Normal College. Previous to entering that institution, he was connected with some of our leading Methodist colleges. He has been prominently identified with our Church for many years. He was a lay delegate from the Missouri Conference to the General Conference of 1898. We cordially welcome Dr. Craighead to New Orleans.

To a business note to the editor, Rev. J O. Bennett, presiding elder of the Arcadia district, adds this interesting parsgraph: "We are moving on very nicely on the Arcadia district, and will make a good report at Conference. Some of the preachers have been hindered in their work by sickness and other causes, but still they have done well. They are a faithful band of workers, and God has blessed their labors, and many souls have been converted and added to the Church during the year."

A School for Deaf Children.

Louisiana is doing a great work for the deaf and dumb children of the State. Located in Baton Rouge, on a campus of twenty five acres, is a massive school building (much larger than the State House) devoted exclusively to the instruction of those children who are too deaf to be taught in the ordinary public schools. The education is provided at the expense of the State. In addition to the usual school course—reading, writing, arithmetic, geography, etc.—the boys are given daily instruction in some useful trade, and the girls are taught plain and fancy sewing and household science. Possibly there are many deaf children in the State whose parents do not know of the advantages of this school. It might do them a great service to call their attention to it, and put them in communication with the superintendent, who will take pleasure in giving them all necessary information. Our preachers would do well to call the attention of parents of deaf and dumb children to this school.

Woman's Foreign Missionary Society.

We have received a copy of the Minutes of the Twenty fifth Annual Session of the Woman's Foreign Missionary Society of the North Mississippi Conference, held at Oxford, Miss., June 17, 1904. We are indebted to Mrs. J. F. Evans for the favor. The society is alive and doing fine work, having raised for missions during the past twelve months $4,403.55—an increase over last year. The report of the corresponding secretary shows there are 78 adult auxiliaries, 2 Golden Links, and 50 juvenile societies, with a total of 2,278 members. During the twenty-five years' life of this society the sum of $65,708.50 have been forwarded to the treasurer at Nashville, besides $6,557 contributed to the Scarritt Bible and Training School. Godspeed the good women in this great work!

Mandeville Mission Work.

NEW ORLEANS DISTRICT.

DEAR DOCTOR BOSWELL: While we do not write often from the piney woods, we would like the brethren to know that we are well and not only opposing sin, but fighting it, because that is the only way of overcoming sin. We have had so far a very pleasant year.

We held a revival at Mandeville some time ago, Bro. Sam Riggs doing the preaching. Much good was accomplished; the church was greatly revived. Bro. Riggs will long be remembered there by the people; they love him.

We closed our annual camp meeting at Talisheek Camp Grounds, Aug. 28. Rev. J. J. Smylie, of Jackson, La., did nearly all the preaching. Dr. LaPrade and Bro. Evans, of Covington, also preached Bro. Smylie won the hearts of the people. Large crowds came from Covington, Abita, and the surrounding country. There was perfect order on the ground during the meeting, with the exception of one Sunday night, when we had to call for help. Two brethren came to our help, were sworn deputies to keep order, and we suppressed all disturbance thereafter The complaint heretofore has been the disorder from the country element; but, when sifting the thing down, we find that it is towns people, who think they are so "smart," and "somebody;" they come to have a good time, at our expense, but they got fooled this time, and we do not anticipate any more trouble from them.

Dr. LaPrade was with us and held our third Quarterly Conference. We were, as always, delighted to have the Doctor with us.

Bros. J. W. Reed, of New Orleans, and W. G. Evans, of Covington, were on the ground and assisted us much. The meeting is regarded the best held here in ten years. The camp ground and its usefulness has not passed. May the interest, as manifested this year, increase from year to year, and the sacred old place be made to resound with the shouts of many new born souls!

Bro. G. R. Ellis, of Brooklyn, Miss., one of our old pastors here, was with us over the last Sunday of the meeting, and on Monday night delivered a lecture on his travels through Palestine. The Tabernacle was well filled, and everybody was delighted with his lecture. Bro Ellis brought many interesting articles along to show us from the "Holy Land." He baptized ten infants for me, using some water he had brought from the river Jordan. There have been twenty-nine infants baptized this year, and four adults; twenty-four accessions upon profession of faith, and four by certificate. We take courage and press on in our Master's work. We have other meetings to hold. Pray for us, brethren, in this very difficult field—the Mandeville mission work.

Yours fraternally,

WM. O. TROUTMAN.

Mandeville, Sept. 15, 1904.

Walnut Grove, Miss.

DEAR DR. BOSWELL: We closed our meeting yesterday at eleven o'clock at Pine Grove. Good interest; good results; congregation large; five accessions to church. We go tomorrow to hold meeting at Bluff Springs; expecting good meeting there. Yours in Christ,

M. L. WHITE.

Aug. 20, 1904.

[This letter should have been printed at an earlier date, but through some cause was mislaid.]

For Sick Preacher.

IN RESPONSE TO OUR APPEAL.

Previously reported	$16 50
J. R. Bingham	1 00
Total	$17 50

Missionary Rally Day.

The third Sunday in October is Missionary Rally Day for our Sunday schools throughout the Church. The General Missionary Board at Nashville has prepared a "Rally Day Programme," covering ten pages of responsive readings, recitations, songs, etc. The paper is gotten up in the best style. It will be sent free on application. Superintendents should send in their orders at once, and get the papers in time to have several rehearsals before the day arrives. Address your orders to G. W. Cain, Nashville, Tenn.

Notice.

To the Members of the Louisiana Annual Conference:

I am so situated that I can begin to raise money for the Methodist orphanage, and will begin at once. I will visit towns from Alexandria to New Orleans on the S. P. and T. and P. lines, and would be glad to know from pastors the most convenient time for me to visit their pulpits along these lines. I hope to make them by Conference. Fraternally,

C. C. WIER.

Bunkie, La., Sept. 12, 1904.

Special Notice.

DEAR BRETHREN: From Oct. 1 to Dec. 1 I will be free to help in meetings. I can give as much as ten or twelve days to a place. If any of you should want me, let me know if you want me to bring a singer. Address me at Port Gibson.

Your brother, L. S. JONES.

Notice.

To the Preachers of Forest District:

Please hold missionary rally services in all your churches either on the third Sunday in October, or as near thereto as possible, and take collection for missions on that day. I have ordered programmes sent to your post-office. Please don't neglect this.

J. M. MOBSE, P. E.

World's Fair.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding-houses, and splendid private homes. Those interested are invited to correspond with E. P. Shepard, Secretary Y. M. C A, World's Fair Bureau, Grand and Franklin avenues, St Louis.

Louisiana State Epworth League Cabinet.

President, J. V. Carter, Baton Rouge, La.

First vice-president, Rev. W. W. Drake, New Orleans, La.

Second vice-president, Miss Sallie Hollinsworth, New Orleans, La.

Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans, Covington, La.

Treasurer, Miss S. E. Cline, Howell P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La., 1905,

Paris Circuit.

DEAR DR BOSWELL: We have just closed our protracted meetings, four in number. The churches revived, a great many conversions; 64 added to our church, and more to follow. Bro. E K. Denton, of Nashville, Tenn., assisted us in one meeting, and Bro. J H. Bass, of Main Street Church, Water Valley, in three meetings. Bro. Denton is a good preacher, and understands revival work. Bro. Bass is one of our strongest gospel preachers, and is a success in a revival meeting.

Yours fraternally,
R. T NOLEN, P. C.

Indian Bayou, La.

DEAR DOCTOR: We are moving on nicely with our work. We have large congregations and good interest. Sunday last was a good day with us, it being the day set apart for our mission rally. We had Bro. J. I H. Hannair, of Franklin, La., with us. He gave us a fine sermon on missions, after which a collection of $59 25 was taken. We have nearly all of our Conference collections in good subscription, and believe that we will get them up in full.

Your brother in the work,
J. F. WALTMAN.

Montpelier, Miss.

DEAR DR BOSWELL: I am just through with my meetings. I have gone through without any help from the brethren. The Lord is blessing us; have had about 30 conversions; 19 received on profession of faith. Circuit well up with its finances; have recently sent $70 to Orphans' Home, making about $80 this year. Prospect is good for a satisfactory closing up this Fall. I say "Amen!" to your editorial this week on "Bishop Potter and the Saloon."

Fraternally, S. A. BROWN.

Sept. 10, 1904.

Franklinton, La.

MY DEAR DOCTOR: My meeting at Pleasant Valley Church, on Pearl river, resulted in ten adult accessions and thirteen infants baptized, and a gracious revival in the membership. I am sowing this country down in Methodist literature. Am planning an order for your book, viz.: "History of Methodism." Have had an increase in our membership of fifty souls to date, and the end is not yet. Yours in Christ,
H. W. MAY.

Lake Arthur, La.

DEAR DOCTOR: Have just closed a good meeting at this place, Rev. J. J. Smylie doing the preaching. A number professed conversion, and above thirty were added to the church. My people liked Bro. Smylie, and my whole church was revived. Your brother,
J J. KELLY. P. C.

Sept. 12, 1904.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 23.
Holston, Abingdon, Va., Oct. 12.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday school Lesson Notes, 1904, by Peloubet, $1; Sunday school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903-04, $2 25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books Let us have orders quickly and rapidly.

G. W BACHMAN.
Colporter.

Winona, Miss

Tourist Rates

The Frisco System will issue, during the Summer months, Tourist round trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address Passenger Traffic Department SAINT LOUIS.

Vienna Circuit.

DEAR DR. BOSWELL: We have held five meetings on the Vienna circuit; the first at Mt. Moriah. Rev. J. G. Sloane, of Ruston, did the most of the preaching. We had a good meeting; six accessions, and the church revived. Bro. Sloane did some strong gospel preaching.

Our next was in Simsboro, with Rev. J. E. Lewis, of Arcadia, in the stand. His arguments were forceful and convincing. While there were no accessions, the church was greatly benefited. Bro. Lewis was with us only a few days, and; worshiping in a public school-house, we feel that the meeting was a success. Rev. J. O. Bennett, presiding elder of the Arcadia district, succeeded Bro. Lewis in a Quarterly Conference; preached two good sermons to the edification of all. Glad to say that the prospects for an M. E. Church, South, in Simsboro are good. We are in much need of a house of worship, and hope to complete same before our Annual Conference in December.

From Simsboro we went to Bear Creek, on the Bienville charge; found Rev. H. O. White in a meeting which had been running several days, the preaching being done by the pastor, Rev. J. M. Franklin, a superannuate, and a local preacher, Rev. Wallingsford. We had a glorious meeting; about twenty conversions, and eight additions to the church. Bro. White is in great favor with his people.

From there we went to our own meeting at Antioch, where the pastor did all the preaching; the church revived, two conversions and one accessions.

Then we went to Pine Grove into a meeting, with the Lord only for help; three additions to the church, and membership wonderfully blessed.

Have just closed a revival at Salem, where we had nine bright conversions, and the church benefited. Rev. J. E. Lewis, of Arcadia, was with us, and did some fine work.

We have received nineteen into the church this year; baptized a goodly number of infants.

Brethren pray for me.

Yours fraternally,

W. G. ROBERTS.

Eureka Circuit.

DEAR DOCTOR BOSWELL: We closed our revival services, Sept. 2, for the Eureka circuit. Our revivals have been of great power and success; 72 conversions, 50 accessions to the church. We have held six meetings:

1. Love Joy—9 conversions, 3 accessions, many backsliders reclaimed.

2. Terza—10 conversions, 6 accessions. Most of the preaching at this place was done by Rev. L. W. Cain.

3. Eureka—13 conversions, 10 accessions. The preaching was done by Rev. J. M. Wyatt. He did us faithful work, and preached fine sermons. The whole church and community were blessed.

4. Mt. Olive—8 conversions, 8 accessions. We were assisted here by Bro. Cain. His sermons were great and powerful. The night the meeting closed I baptized 15 infants and children, a total of twenty-one this Conference year.

5. Pisgah—15 conversions, 9 accessions; more to follow. Here we had no ministerial help. It was said by the brethren that it was the best revival in ten years. The Holy Ghost was with us in great power from the first service.

6. Cold Springs—Here we had many difficulties in the way; some of a serious nature. Dr. H. T. Gains, of Hernando, did most of the preaching. His sermons were strong and effective. Sinners were saved to the number of 15, with 12 accessions.

This has been a great year with us in the salvation of souls, with such help as was rendered by these faithful men of God. They are evangelist enough for me. Their preaching will last after they have gone, and I pray that God will continue to bless them in their labors.

We are now beginning to look forward to Conference, and hope to have a good report. Pray for us.

J. A. GOAD.

Eureka Springs Miss., Sept. 13, 1904.

Wanted.

A Christian young man, who has had experience with machinery, to run steam pump and look after boiler and waterworks plant in Meridian Male College to pay part expenses in College.

Address M. A. BEESON, Pres.,
Meridian, Miss.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and spendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

FRISCO SYSTEM

AT VERY LOW RATES.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

World's Fair, St. Louis.

Tickets at low rates now on sale. For particulars apply to any Mobile and Ohio R. R. agent.

An Open Letter to Rev. T. J. Bailey.

(Editor of the Baptist, Jackson, Miss.)

DEAR SIR: Rev. A. Lichenstein, a converted Jew in charge of the Christian Jewish Mission in St. Louis, and claiming to be a Baptist preacher, has been preaching recently in the Baptist Churches in Jackson, and in various cities and towns in Mississippi. Recently, while he was preaching in the Baptist Church in Summit, I heard him make this statement from the pulpit "No man can keep the Ten Commandments; I do not keep them." I then and there arose and challenged the firs part of his statement; the latter I have no reason to doubt. He declined to meet the issue.

It is a matter of general knowledge that Baptist preachers are making similar statements all over the land, and to such teaching is charged much of the phenomenal increase of crime.

In order that I might be officially informed as to the status of the Baptist, Presbyterian and Methodist Churches upon this subject, I addressed letters of inquiry to the editors of the NEW ORLEANS CHRISTIAN ADVOCATE and Southwestern Presbyterian, and to yourself, enclosing self-directed envelopes, with request, if a reply should be declined, that the receipt of my communication be acknowledged. The editors of the above-mentioned papers replied very promptly in language that admitted of no doubt of the standing of these two great Christian churches respecting the sanctity of God's eternal law. I have waited in vain many days for your reply. The usual courtesy among gentlemen seems to be lacking in this instance. Your silence admits of various constructions. I, therefore, address you publicly by means of this "Open Letter."

I hereby challenge you to successfully controvert any one of the following statements:

1. The first four of the Ten Commandments deal with man's relation to God —the object, the true mode, and the perpetuity of worship, and the specific time set apart for the sole purpose thereof. The words of Jesus are sufficiently explicit on this subject. (See Matt. xxii, 37; Matt. iv, 10.) The civil law recognizes the foregoing to the extent of inflicting fines on conviction for profanity and the disturbance of worship.

2. The second half of the Decalogue clothes in plain words the eternal principles that essentially underlie human relationship. Infidelity, profanity, rebellion and anarchy are the legitimate fruit of the sin of failing to honor parents. Jesus exemplified this law, as he did all law, in his obedience of his reputed parents, and Paul says (Eph. vi, 5): "Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother." In what sense, may I ask, is the command forbidding murder binding upon those who are actually within the kingdom, claiming that Christ is absolute monarch in their lives? In the Sermon on the Mount (Matt. v, 21-26) he said, "Ye have heard it said by them of old time, Thou shalt not kill," and then he proceeds to track murder to its lair—anger; and the King declares that if anger be in the life of one of his subjects, such an one shall be "in danger of the hell of fire." The civil law requires all men to keep this command, and prescribe death or imprisonment for life for its violation. The command forbidding adultery safeguards the highest earthly relationship The most withering denunciation of this particular sin fell from the lips of Incarnate Purity (Matt. v, 28-32). St. John forecasts the doom of the fornicator and adulterer in Rev. xxi, 8. The Eighth and Tenth Commandments forbid stealing and covetousness, the first named being the legitimate fruit and the overt act of the second. The words of Jesus here admit of no misunderstanding, "Take heed and keep yourselves from all covetousness" (Luke xii, 15). The Ninth Command, "Thou shalt not bear false witness against thy neighbor," guards the reputation, and is the only safeguard against perjury. The civil law punishes adultery, theft and perjury by fine and imprisonment.

3. The Decalogue is the Word of God. Jesus, the author of Christian faith, lived without deviation or exception by the words proceeding from the mouth of God, and taught them to his followers both by precept and example. He said, "I came not to destroy the law, but to fulfill." The ethics of the Man of Galilee teach that the utterances on Sinai were not ten separate commands, but are ten sides of the one law of God, and that they are so inter-related that if a man offend in one point, he breaks the unity of the law. James affirms this Paul says (Rom. iii, 31): "Do we then make void the law through faith? God forbid: yea, we establish the law." When a certain young man asked Jesus what he might do to have eternal life, he said, "Keep the commandments," at the same time repeating them himself. (Matt xix, 16-22.)

4. God gave the Ten Commandments, and Christ Jesus affirmed them in his teaching. They have never been repealed or altered; they have been reenacted in the civil code of every civilized government as the eternal principles that safeguard life, liberty, and property; therefore, whoever breaks them, or teaches others to do so, is in open rebellion against God and an enemy to the State.

C. F. EMERY,
Pastor M. E. Church, South,
Summit, Miss.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., Prytania and Napoleon avenue (river side).

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets; six squares above Canal street; Rev. H. G. Davis, pastor; residence 1420 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N. Evans, Sup., 1234 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1422 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schule, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O. City Mission, 1026 Tchoupitoulas street Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, Rev. S. L. Biggs, McDonoughville, La.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and spendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

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The pavilion erected by the Frisco Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to vivit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

Marriages.

March 31, 1904, at the residence of the bride's parents, by Rev. H. S. Johns, Dr. Wm. M. Jackson to Miss Bettie Hardee.

Aug. 18, 1904, at the parsonage in Gueydan, La., by Rev. H. S. Johns, Mr. Albert Chauvin to Miss Adelia Maud Latta.

Aug. 20, 1904, at the residence of the bride, Carson, La., by Rev. H. Armstrong, Mr. J. M. Kee and Miss Cassie Jernigan.

Sept. 1, 1904, at the residence of the officiating minister, Bon Ami, La., by Rev H. Armstrong, Mr. Frank Harlan and Miss Emma Potts.

Aug. 24, 1904, at the residence of the bride's mother, Mrs. Bettie S. McCreight, Bastrop, La., by Rev. H. E. Carter, Mr. J. E Ferguson to Miss Josie S. Roberts, of Bastrop, La.

Sept. 7, 1904, in the Baptist Church, Bastrop, La., by Rev. H. E. Carter, Mr. W. E. Dormon and Miss Alice Harrington, both of Bastrop, La.

July 6, 1904, in the Methodist Church at Indian Bayou, La., by Rev. J. F. Waltman, Mr. J. F. DeBose to Miss Mary Morgan, both of Indian Bayon, La.

Aug. 3, 1904, at the residence of Mr Preston Spell, by Rev. J. F. Waltman, Mr. Alton Spell to Mrs. Daisy Foreman, both of Indian Bayou, La.

Aug. 11, 1904, at the residence of Mr. Linus Spell, by Rev. J. F Waltman, Mr. Robert Spell to Miss Marie Duhon, both of Indian Bayou, La.

June 29, 1904, at the residence of the bride's parents, Mr. and Mrs. J J. Morehead. Columbus, Miss, by Rev. J. B. Randolph, Mr. Jesse M. Brazealle to Miss Mae Morehead.

July 25, 1904, at the parsonage of the Second Methodist Church, Columbus, Miss., by Rev. J. B. Randolph, Mr. C. E. Blackwell to Miss Edna Lagrone.

Aug. 1, 1904, at the parsonage of the Second Methodist Church, Columbus, Miss., by Rev. J. B. Randolph, Mr. C E. Beeder to Miss Minnie Chiles.

Aug. 5, 1904, at the parsonage of the Second Methodist Church, Columbus, Miss., by Rev. J. B. Randolph, Mr. J. H. Wilson to Miss Bertie Wolfe.

Sept. 12, 1904, at the parsonage of the Second Methodist Church, Columbus, Miss., by Rev. J. B. Randolph, Mr. David H. Vail to Miss Lonar Brown.

Sept 7, 1904, at the Methodist parsonage in Plaquemine, La., by Rev. L. F. Alford, Dr. H. H. Hawsey, of Crowley, La., to Miss Evelyn Fleming, of Plaquemine, La.

Change of Date.

DEAR DR. BOSWELL: Please give notice to the pastors and superintendents of North Mississippi that to fit Dr. Hamill's schedule, our Institute at Tupelo will begin Monday night, Sept. 26, instead of Tuesday, Sept 27, as heretofore announced; so the dates will be, Sept. 26 28.

Very truly, R. P. NEBLETT.

Monteagle, Tenn., Aug. 24, 1904.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 7-16
Ordinary	7 15-16
Good ordinary	9 1-4
Low middling	9 7-8
Middling	10 7-16
Good middling	10 5-8
Middling fair	10 7-8
Fair	11 9-16

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	29 c
Off refined oil, in bbls, per gal	28 c
Prime crude oil, loose, per gal	23c
Prime C. S. cake, per ton, 2240 lbs	$26.75
Prime C. S. meal, per ton, 2000 lbs	$26.50
Soap stock, per lb	95c

Cotton Seed--

In sack, delivered at N. O., per ton, 2000 lbs	$17.00
In bulk delivered at N. O., per ton, 2000 lbs	$12.50

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the homeseeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St. Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the homeseeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response.

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Tulane makes leaders in all vocations. Its facilities for instruction are unsurpassed in the South. Exceptional opportunities for study of Sugar Chemistry. Ninety-nine instructors and 1395 students last session. Many scholarships in the Academic Department open to Louisiana boys. Expenses low. Board and lodging in dormitories at low rates. Opportunities afforded academic students for self-help. In the Academic Colleges no boy, if properly prepared for college work, will be turned away from inability to pay tuition. Next session will begin October 1st. SEND FOR CATALOGUE and ILLUSTRATED CIRCULAR. Address, R. K. BRUFF, Secretary.

Wesleyan Female College, Macon, Ga.

67th Annual Session Begins September 14, 1904.

Still "The oldest and the best." Original charter, 1836. First diplomas, 1840. More than a thousand living Alumnae.

Modern methods of instruction. Every teacher an able and accomplished specialist. Curriculum one of the highest in the South. Academic Department

Music a specialty. We have engaged two new and most excellent Voice teachers, who are very superior singers also: Miss Leila Wheeler, Cincinnati Conservatory, and Miss Dora Combs, Florence, Italy (Protestant)—Conservatories Florence and Geneva, Switzerland.

Miss Eva Massey (so highly accomplished in Piano) after being abroad last year, will be with us again next school year.

Location elevated and very healthful. Rooms large and airy, but are kept comfortable in coldest weather. Sanitary Plumbing the best. Passenger and freight elevators. Particular interest in the health of every boarding student.

Discipline liberal, but carefully and faithfully enforced.

College pastorate Other religious advantages most excellent.

Rates lower than those of any other college or school in this section, of or near the same class.

Catalogues free, and additional information gladly furnished.

DuPONT GUERRY, *President.*

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La, where I will send to the bank for collection. A. S. J. NEILL, Treas.

For low rates to the World's Fair via the Texas and Pacific railway, ask any ticket agent, or write E P. Turner, General Passenger Agent, Dallas, Texas.

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An earnest young man in each community to help pay expenses in college by canvassing for students. Apply at once. M A. BREWSON,
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OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MRS. SUSAN E HACKETT.

The lives of the saints illustrate the power of the gospel to enhance the pleasures and lessen the sorrows of this life. Their deaths demonstrate that their Lord's resurrection is still triumphant over the last enemy. When John heard the voice from heaven telling him to write, "Blessed are the dead which die in the Lord from henceforth," he received a revelation whose brightness dissipates all the darkness of the lonely valley. Cheered by that revelation, the saints of God go out into the great future with unfaltering faith and firm tread.

Mrs. Susan E Hackett, whose maiden name was Rogers, was born in Raleigh N C., Aug 27, 1827. She was converted when quite young, and joined the Baptist Church in Moscow, Tenn. In the Summer of 1845 she was married to Geo W. Hackett, and a few years afterward they came to Baton Rouge, where she continued to live until her death Aug. 7, 1904. She was the mother of thirteen children, only five of whom remain. When she came to Baton Rouge there was no Baptist Church here, and she connected herself with the Methodists, and was a faithful attendant upon the ordinances of the Lord's house until an accidental fall so injured one of her knees that she could no longer ascend the steps of the sanctuary. She practiced her religion in her home, and in the visits of pastors, and the weekly visits of the ADVOCATE, which she read for years, she found compensation for the lack of public worship with the congregation. Her last illness was long and full of suffering. For nearly two years she was confined to her room and bed Frequent visits by the pastor cheered her in her suffering, and with Christian fortitude and patience she bore the long pain until released by the call of the Master. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him"

C.

The subject of this sketch, Dr. EDWIN LACEY PHILLIPS, son of Rev. Benjamin F. and Mattie B Phillips, was born near Coffeeville, Miss, Feb 4, 1867, and died of heart failure on May 26, 1904, at his home in Shannon, Miss. He graduated at Greensboro with honors, and in medicine at the University of Tennessee at Nashville. So thorough was his equipment, and so worthy was he considered to be, that he was given a hospital appointment when he graduated, which reflected great credit upon him. Dr. Phillips possessed many noble traits of character. He was a man of striking personality and a man of convictions. On April 20, 1893, he was happily married to Miss Kate Williams, of Booneville, Miss, who, with two children, survive him. This writer has known Dr. Phillips a long time, and is glad to attest his high esteem for him. Like all men, he had his faults, but, withal, he had a noble heart, a genial disposition, and with a strong faith in God and a sense of his obligation to his fellow-man, he tried to do that which was right and noble. From the community has gone a useful citizen; from the home a loving and affectionate husband and father. He will be held in loving memory.

S. A. B.

MRS SARAH JANE TINES (nee Sims) was born in Pike county, Ala., in 1827, and died in Alexton, La., Aug 11, 1904. She was married and lived in Alabama until her husband's death, several years ago. She has lived in different States during her widowhood; came to Alexton, La, last year, and took charge of an orphaned nephew and niece, to whom she was faithful until death She identified herself with the M. P. Church some years since, but was denied the privilege of attending while here, as her duties to the helpless were numerous. She leaves a son and one daughter, a host of friends and relatives, to mourn her death. However, they grieve not as those who have no hope. Blessed are they that die in the Lord.

W G. ROBERTS.

Cleveland Mission.

"The best of all is, God is with us" (Wesley)

The Bishop, at the last Annual Conference, sent us to what is known as the Cleveland mission, composed of one church (Shipman's Chapel) and four other points, at which we were expected to preach once a month during the year. In reaching these unorganized points we had to go through Shelby and Merigold charge to get to one, and also Cleveland station and Boyle circuit both to get to two others, and a logger's trail to get to the fourth one. We had a good horse, but rather old, which would have served our purpose all right on an ordinary charge, but, on account of this being quite a hard work, we sold the old horse for $50, and paid $ 65 for a good young horse. I went on my way rejoicing, and prayed from house to house, talked, worked, preached, read the Holy Bible, and succeeded in organizing a society and a Sunday-school at every point upon our charge. The mud, which was almost knee-deep on most of our charge, finally dried up late in the Spring, and then we had an easier time, as 'tis more comfortable to a preacher weighing 265 pounds to go in the buggy than on horseback, and considerably more comfortable to the poor horse Oh, how we worked, watched every interest of our great church, and prayed for the Lord to fill our heart with grace (i. e., keep it full; it was already full, to start on), and to fill our little head with wisdom, that we might be an agent in his hands through which he might get the poor, cold, dead thing to moving! Praise his holy name, the ice has thawed, we have some steam up, and Cleveland mission is moving on nicely. We have held Children's Day services at four places on our charge, collection amounting to over $35. I have held four revivals on the charge, and the Lord has given us victory—great, grand, and glorious—in every one of them. Two hundred and fifty-six souls have been saved or sanctified in these meetings, and sixty-nine have joined the church, with more to follow. Cottage prayer meetings are being organized over the work besides, and in addition to the regular Wednesday night prayer meeting Over one hundred members on my charge will pray in public anywhere when called on, and will testify anywhere when it is for the glory of their blessed Lord. This great work was brought about through the means God always honors, to-wit: a spirit-filled church. A large number have paid the Bible price, and consecrated all to God, and have received the blessed experience of entire sanctification as taught in the Holy Bible, Wesley's Plain Account, Wesley's Sermons, our Book of Discipline, Watson's Institutes, Pope's Higher Catechism of Theology, Binney's Theological Compend, Hudson's Methodist Armor, Clarke's Christian Theology and Commentary, and also in the old standard hymn book.

Dear Doctor, I love the Methodist Church, her founder, her great men, her fundamental tenets, her great laws and government, knowing that those alone have been great who have swung out clear and strong upon that which has distinguished her from every other ecclesiastical body: scriptural holiness, and sanctification subsequent to regeneration. Our church, her clergy and laity that have honored the Holy Ghost, God has honored and blessed, and no power on earth or in hell can swerve her in her mighty course and onward march as long as she is true to herself; but when she fails to be true and faithful in declaring her characteristic doctrines, she will fall to pieces of her own weight.

I am no croaker or pessimist, but am a happy and contented Methodist preacher, out in the open fight for my life—physical, mental, moral, and spiritual—in spite of mosquitoes, malaria, the devil and all his host I have a happy home, a true and sweetly sanctified wife, and two bright-faced children who were soundly converted and joined the Methodist Church last Spring. We are all loyal Methodists, strong in the faith of Wesley, Asbury, McKendree, McTyeire, and others.

Come to see us, Doctor. May the Lord bless you and the NEW ORLEANS ADVOCATE!

Yours in Christian love,

W. B. PINSON, P. C.

Cleveland, Miss.

Indian Bayou, La.

DEAR DR. BOSWELL: I have been thinking of writing to let you know how the work is getting along. I am glad to state that the dear Lord is wonderfully blessing this part of his vineyard. My pastor has just closed a good meeting at this place, which he had run a few days. The Lord was here in great power, in the salvation of many souls. Praise his holy name for his great power! I do hope that the day will soon come when every house shall become a house of prayer, and every heart a fit temple for the indwelling of the Holy Spirit.

Well, brethren, I think that we have a good pastor. I think that he is a good man. The people love him very much, and I think that he is a blessing to the Conference.

Our third Quarterly Conference will be held at this place on the seventeenth of this month. Pray for us, brethren, that the dear Lord will be here in great power.

I think that the meeting at this place was more largely attended than any I ever went to, and we had good behavior. I am praying for the dear Lord to build up his church, and that this will be a great year for the salvation of many precious souls.

Well, brother, I am praying for the dear old ADVOCATE and the editor; so I will bid you good-by.

Yours in Christ,

W. A. HOFFPAUIR.

Sept. 12, 1904.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

QUARTERLY CONFERENCES.

North Mississippi Conference.

WINONA DIST.—FOURTH ROUND.

Greenwood	Sept. 10, 11
Itta Bena, at Itta Bena	17, 18
Winona	24, 25
Carrollton, at Carrollton	Oct. 2, 3
Eupora and Maben, at Eupora	8, 9
Black Hawk, at Acona	15, 16
Vance, at Lambert	22, 23
Webb, at Sumner	24
Ruleville, at Ruleville	29, 30
Moorhead, at Moorhead	30, 31
McNutt, at Sunnyside	Nov. 2
Carrollton circuit, at McInnery	5, 6
Vaiden, at Colnmbianna	12, 13
Winona circuit, at Bethlehem	19, 20
Mars Hill, at Chapel Hill	26, 27
Indianola, at Indianola	Dec. 3, 4
Tom Nolen, at Stewart	10, 11

THOS. H. DORSEY, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 4, 5
Aberdeen station	11, 12
Amory and Nettleton, at Amory	18, 19
Tupelo station	25, 26
Shannon circuit, at Troy	Oct. 1, 2
Prairie circuit, at Prairie	8, 9
Verona circuit, at Verona	15, 16
Montpelier circuit, at Sparta	22, 23
Bnena Vista circuit, at Pleasant Grove	29, 30
Atlanta circuit, at Macedonia	Nov. 5, 6
Fulton circuit, at Hopewell	12, 13
Houston and Wesley, at Wesley Chapel	19, 20
Nettleton circuit, at Carolina	26, 27
Aberdeen circuit, at Pleasant Grove	Dec. 3, 4
Okolona circuit, at Boone's Chapel	10, 11

J. C. PARK, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Sept. 4, 5
Booneville station	10, 11
Iuka station	17, 18
Corinth circuit, at Shady Grove	24, 25
Ripley and New Hope, at New Hope	Oct. 1, 2
Jonesboro circuit, at Brownsfield	8, 9
Guntown and Baldwyn, at Guntown	15, 16
New Albany and Ingomar, at New A	22, 23
Wheeler circuit, at Wheeler	27
Booneville circuit, at Oak Grove	29, 30
New Albany circuit, at Union Hill	Nov. 5, 6
Mantachie circuit, at Hebron	12, 13
Belmont circuit, at New-Valley	16
Burnt Mills circuit, at Paradise	17
Iuka circuit, at Bethel	19, 20
Kossuth circuit, at Pleasant Hill	26, 27
Marietta circuit, at Shady Grove	30
Blue Springs circuit, at Leighton	Dec. 3, 4

W. C. HARRIS, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 3, 4
Como	10, 11
Hernando and Hines, at Hines	17, 18
Pleasant Hill, at Lewisburg	24, 25
Senatobia	Oct. 1, 2
Cockrum, at Greenleaf	8, 9
Coldwater, at Love	15, 16
Wall Hill, at Chulahoma	22, 23
Arkabutla, at Brooks Chapel	29, 30
Tyro, at Mt. Vernon	Nov. 5, 6
Longtown, at McGehee Chapel	12, 13
Courtland, at Courtland	19, 20
Batesville and Wesley, at Batesville	26, 27
Eureka, at Enreka	Dec. 3, 4

Will all the brethren concerned do their utmost to have every item of assessment paid in fnll? These great enterprises of the church need better support. Our Lord looks to his followers to maintain the progress of his kingdom amongst men, and it Is time for thank-offerings to him for his bountifnl blessings. Let all Boards of Trustees be prepared to make full reports of the church property in their charges.

W. T J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Sept. 10, 11
Columbus, Second Church	17, 18
West Point	25, 26
Starkville	Oct. 1, 2
Starkville circuit	8, 9
Hebron	15, 16
Crawford	22, 23
Columbus, First Churcb	29, 30
Brooksville circuit	Nov. 5, 6
Macon	12, 13
Shuqualak circuit	19, 20
Mayhew circuit	26, 27
Winstonville circuit	Dec. 3, 4
Cumberland circuit	10, 11
Cedar Bluff circuit	11, 12

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs station	Sept. 11, 12
Olive Branch circuit	17, 18
Holly Springs circuit	24, 25
Red Banks	Oct. 1, 2
Byhalia	8, 9
Shawnee	15, 16
Waterford	22, 23
Cornersville	29, 30
Potts Camp	31
Abbeville	Nov. 5, 6
Bethel	12, 13
Ashland	15
Pontotoc	19, 20
Randolph	21
Mt. Pleasant	26, 27

EUGENE JOHNSON, P. E.

Mississippi Conference.

SEASHORE DIST.—FOURTH ROUND.

P. and Logtown, at Pearlington..Sun. and Mon	Sept. 18, 19
Bay St. Louis	Tues. 20
Biloxi	Wed. p. m. 21
Ocean Springs, at Ocean Springs	Thnrs. p. m. 22
Moss Point	Fri. p. m. 23
Escatawpa, at Escatawpa	Sat. 24
Pascagoula	Sun. and Mon. 25, 26
Lumberton	Sat. and Snn. Oct. 1, 2
Gulfport: 28th Street, at Long Beach	Sat. and Sun. a. m. 8, 9
Gnlfport: 25th Avenue..Sun. p. m. and Mon. a. m.	9, 10
Vancleave, at New Prospect Camp Ground	Thurs.-Sun. 13-16
Coalville, at White Plains	Tues. 18
Wolf River, at Durham	Sat. and Sun. 22, 23
Carriere, at McNeil	Tues. a. m. 25
Poplarville and P., at Purvis	Wed. p. m. 27
Hnb, at Baylis Chapel	Sat. and Sun. a m. 29, 30
Columbia	Sun. p. m. and Mon. a. m. 30, 31
Collins, at Seminary	Wed. Nov. 3
Mt. Olive, at Ora	Thurs. 4
Williamsburg, at Good Hope	Fri. 5
Mt C. and S. Creek, at Mt. Zion	Sat. and Snn. 6, 7
Eastabntchie, at Eastabntchie	Tues. 9
New Angusta, at Leaf	Sat. and Sun. 13, 14
Lucedale, at Lucedale	Mon. 15
McH. and Wiggins, at McHenry	Tues. 16
Brooklyn, at Brooklyn	Wed. 17
Snmrall, at Sumrall	Sat. and Sun. 20, 21
Hattiesburg: Court Street	Sun. and Mon. p. m. 28, 29
Hattiesburg: Main Street	Sun. and Mon. a. m. Dec. 4, 5

Chnrch Records and Registers not presented to the third Quarterly Conferences should be presented on this fourth round. The pastors will greatly oblize me by seeing that the trustees have fnll answers to Qnestion 29, and that all deeds or certified copies be shown. Let us try to get all titles clear.

Don't fail to observe Rally Day.

T. L. MELLEN, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, Central	Snn. p. m. Sept. 18
Meridian, South Side	Snn. a. m. 25
Meridian, Seventh Avenue	Sun. p. m. 25
Meridian, West End	Sun. a. m. Oct. 2
Meridian, East End	Snn. p. m. 2
Middleton, at Manassa	Thnrs. 6
Matherville, at Salem	Fri. 7
Wayne mission, at Hebron	8, 9
Waynesboro	Sun. p. m. and Mon. 9, 10
Chunkey, at Sageville	15, 16
Enterprise and Stonewall, at Enterprise	Wed. 19
Shubuta and Quitman, at Shubuta	Thurs. 20
Pachuta, at Pachuta	22, 23
Leaksville, at Leaksville	29, 30
Winchester, at Winchester	Thurs. Nov. 3
Daleville, at Linwood	5, 6
North Kemper	Fri. 11
DeKalb, at Pleasant Ridge	12, 13
Binnsville, at Binnsville	19, 20
Poplar Springs	Wed. 23
Vimville, at Coker's Chapel	Thnrs. 24
Porterville, at Mt. Hebron	26, 27
Lauderdale	Dec. 3, 4

The pastors will see to it that the trustees have their reports in shape as the law requires. Let all the officials be present; it is important.

W. M. SULLIVAN, P. E.

JACKSON DIST.—FOURTH ROUND.

First Church	11 a. m. Sept. 4, 5
Capitol Street	8 p. m. 4, 7
Lintonia	11 a. m. 10
Yazoo City	11, 12
Braxton	11 a. m. 14
Pinola	11 a. m. 16
Florence	11 a. m. 17, 18
Madison	11 a. m. 24
Deasonville	11 a. m. 25
Flora	11 a. m. Oct. 1, 2
Benton	8 p. m. 2, 3
Tranquil	11 a. m. 4
Silver City	11 a. m. 6
Brandon	8, 9
Canton	15, 16
Sharon	22, 23
Lake City	29, 30
Rankin Street	Nov. 5, 6
Thomasville	12, 13
Fannin	19, 20

Please, brethren, read the qnestions in your Discipline carefully, that all the reports may be supplied.

JOHN W. LEWIS, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville	Oct. 8, 9
Gloster	15, 16
Centreville, at Centreville	15, 16
Percy Creek, at P. C.	22, 23
Woodville	23, 24
Fayette, at Fayette	29, 30
Hamburg, at Knoxville	Nov. 5, 6
Liberty, at Salem	12, 13
Wilkinson, at Honewell	Wed. 16
Homo Chitto, at H. C	19, 20
Barlow, at Rehoboth	Thnrs. 24
Harriston, at Harriston	26, 27
Jefferson Street Natchez	Dec. 2, 4
Washington, at W	Sat. 3
Wesley Chapel, Natchez	3, 4

T. W. ADAMS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork	Oct. 1, 2
Anguilla, at A	8, 9
Port Gibson	15, 16
Cary and Grace, at C	22, 23
Bolton	a. m. 29, 30
Edwards, at E	p. m. 30, 31
Mayersville, at B	Nov. 5, 6
Hermanville, at Pisgah	a. m. 12, 13
Rocky Springs, at C	p. m. 13, 14
Utica, at U	19, 20
Satartia, at M	26, 27
Vicksburg, Crawford Street	p. m. 30
Vicksburg, Washington Street	p. m. Dec. 1
Warren, at O. R	3, 4

W. H. HUNTLEY, P. E.

FOREST DIST.—FOURTH ROUND.

Scott, at Liberty	Sept. 3, 4
Morton, at Morton	7
Trenton, at Trenton	10, 11
Shiloh, at Shiloh	17, 18
Raleigh, at Cedar Grove	Fri. 23
Taylorsville, at Mize	24, 25
Rose Hill, at Hopewell	Oct. 1, 2
Montrose, at Montrose	Tues. 4
Tallohola, at Mutual Union	Wed. 5
Newton and Hickory, at N	Fri. 7
Harperville, at Harperville	8, 9
Indian Mission, at Tallichulok	Wed. 12
North Neshoba, at Coy	Fri. 14
Philadelphia, at Mars Hill	15, 16
Decatur, at Decatur	Tues. 18
Edinbnrg, at Rocky Point	Fri. 21
Carthage, at Thomastown	22, 23
Walnut Grove, at W. G	Tues. 25
Eucutta, at Philadelphia	Nov. 5, 6
Vossbnrg and Heidelberg, at H	12, 13
Ellisville circuit	Wed. 16
Ellisville station and Ovelt	Thurs. 17
Laurel, M. Street	Thurs. p. m. 17
Laurel, Kingston and Fifth Avenue	Fri. 18
Lake, at Lawrence	19, 20
Forest, at Forest	26, 27

Let Qnestion 22, that was not answered at the third quarter, be answered at the fourth. Let the preachers see that trustees answer Question 29.

J. M. MORSE, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Fernwood, at Fernwood	Sept. 24, 25
McComb, Centenary	Fri., 7:30 p. m. 30
McComb, LaBrancb St	Oct. 1, 2
Adams, at Adams	8, 9
Summit, at Summit	9, 10
Bogue Chitto	Mon., 7:30 p. m. 10
Osyka, at Muddy Springs	a m. 15, 16
Magnolia	p. m. 15, 16
Providence, at Bahala	22, 23
Topisaw, at Holmesville	29, 30
Tylertown, at China Grove	Mon., 11 a. m. 31
Bayon Pierre, at Pleasant Ridge	Nov. 5, 6
Hazlehnrst	12, 13
Gallman, at Gallman	Mon., 11 a. m. 14
Crystal Springs	Mon., 7:30 p. m. 14
Beauregard, at North Wesson	Wed., 11 a. m. 16
Wesson	Wed., 7:30 p. m. 16
Terry, at Terry	19, 20
Pleasant Grove, at Pleasant Grove	Tues., 11 a. m. 22
Caseyville, at Bethel	26, 27
Pearlhaven, at ———	Sat., 11 a. m Dec. 3
Brookhaven	3, 4

Pastors will see that trustees give proper answer to Qucstion 29. Brethren, do not fail in this.

B. F. JONES, P. E.

Louisiana Conference.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity	Sept. 25
Louisiana Avenue	a. m. Oct. 2
Parker Memorial	p. m. 2
Carrollton Avenue	a. m. 9
New Orleans Mission	p. m. 9
Burgundy	a. m. 16
Algiers	p. m. 16
Carondelet	a. m. 23
Dryades	p. m. 23
McDonoghville	30
Plaqnemine	Nov. 6
White Castle	13
Rayne Memorial	20
Covington	27
Mandeville, at Talisheek	30
Slidell	Dec. 4

Pastors, please see that full reports are made by Woman's Home and Foreign Missionary Societies, and by Boards of Trust.

WM. H. LAPRADE, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Jackson	Oct. 1, 2
E. Feliciana, at Gilead	8, 9
Clinton	9, 10
Port Vincent, at Meadow's Chapel	15, 16
St. Francisville	17, 18
Ponchatoula	22, 23
Wilson, at Gayden	29, 30
Baker, at Brookstown	Nov. 5, 6
Live Oak, at Antioch	12, 13
Baton Rouge, Second Church	13, 14
Pine Grove, at Killian's	19
Amite	20, 21
Franklinton	23
St. Helena, at Greensburg	26, 27
Kentwood, at Kentwood	27, 28
Zachary	30
Baton Rouge, First Churcb	Dec. 2-4

F. N. PARKER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon, at Harmony Chapel	Sept. 17, 18
Homer, at Homer	24, 25
Haynesville, at New Salem	Tues 27
Gibbsland, at Gibbsland	Oct. 1, 2
Downsville, at Downsville	8, 9
Farmersville, at Ebenezer	Tues. 11
Arcadia, at Arcadia	15, 16
Vienna, at Mt. Moriah	Wed. 19
Lanesville, at Lanesville	22, 23
Ringgold, at Andrews Chapel	29, 30
Ruston, at Ruston	Fri. Nov. 4
Calhoun, at Calhoun	5, 6
Brooklyn, at Brooklyn	Wed. 9
Bienville, at Bienville	12, 13
Minden, at Minden	Tues. 15
Valley, at Pleasant Valley	Wed. 16
Jonesboro and Antioch, at Jonesboro	19, 20
Vernon, at Wesley Chapel	26, 27

J. O. BENNETT, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Sayes	Sept. 3, 4
Alexandria	17, 18
Opelousas	24, 25
Melville	Oct. 1, 2
Simsport, at Marine	8, 9
Lecompte, at Elam Bayou	15, 16
Boyce	22, 23
Bnnkie	29, 30
Columbia	Nov. 5, 6
Pollock	12, 13
Jena	19, 20
Natchitoches	26, 27
Montgomery	29, 30
Dry Creek	Dec. 3, 4

J. L. P. SHEPPARD, P. E.

CROWLEY DIST.—FOURTH ROUND.

Lafayette	Oct. 1, 2
Franklin	2, 3
Morgan City	8, 9
New Iberia	9, 10
Patterson	15, 16
Abbeville	22, 23
Lake Arthur	29, 30
Jennings	30, 31
Iota	Nov. 5, 6
Prudhomme	12, 13
Crowley	13, 14
Grand Chenier	16
Lake Charles	20, 21
Vinton	7:30 p. m. 21
French Mission	24
Jeanerette	27, 28
Indian Bayou	Dec. 3, 4
Rayne	4, 5

S. S. KEENER, P. E.

MONROE DIST.—FOURTH ROUND.

Winnsboro, at W	Sept. 24, 25
Harrisonburg, at H	Oct. 1, 2
Floyd, at F	5-12
L. Providence	16, 17
Waterproof	Quar. Conf., 4 p. m.; preaching, 8 p. m. Wed. 19
Rayville, at U	22, 23
Bastrop, at B	29, 30
Mer Rouge, at M. R	Nov. 6, 7
Bonita, at Jones	12, 13
Gilbert, at G	19, 20
Tallulah, at T	26, 27
Monroe	Dec. 3, 4

Pastors will please call attention to the following items of business:

Trustees: Report as required by the Discipline. (Questions 29 and 30.)

Stewards: Amount paid for ministerial support.

Pastors will please be prepared to furnish statistics up to date of Quarterly Conference.

J. A. PARKER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Pelican, at Wm.'s Chapel	Sept. 3, 4
Keatchie, at Longstreet	10, 11
DeSoto, at ———	11, 12
Leesville station	17, 18
Bon Ami station	18, 19
LaChute and Lake End, at Lake End	24, 25
Coushatta, at Coushatta	25, 26
Wesley	26, 27
Zwolle	Oct. 1, 2
Mansfield	2, 3
Gilliam, at Sunflower	8, 9
Benton, at Benton	9, 10
North Bossier, at Concord	10, 11
Many, at Ft. Jessup	15, 16

J. R. MOORE, P. E.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, SEPTEMBER 29, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2510. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 39.

GLANCES AT THE WORLD.

Not for twenty five or thirty years has the city of New Orleans been in the throes of political excitement such as is agitating the public at this time. The excitement was brought about by the action of the governor of the State in taking, as many citizens thought, too prominent a part in the affairs of the city. The various wards of the city, it appears, are largely controlled by certain men, who have secured the leadership. They go by the vulgar name of "bosses." These bosses, it was understood, favored the candidacy of Mr. Luzenberg for the office of district attorney. This was agreeable to the people; if not to the majority, it was at least sufficiently so to keep down any trouble. But the governor came to the city, held conferences with the leaders, and succeeded in causing them to thrust Mr. Luzenberg aside, and propose another man. All but three of the leaders came into line with the governor's wishes, which assured the displacement of Mr. Luzenberg, and the storm burst. The people voiced their indignation at a mass meeting on Saturday evening last, and it is probable that an independent people's ticket will be put out. Thousands are ready for such a move, and if a leader strong enough to command the confidence of the public should come forth, an independent ticket will be realized. Then there will be a hot time sure enough. Already many of the best citizens are committed to the movement.

Few people, we imagine, have taken time to count the value of the chicken industry in the United States. Many, we dare say, would be surprised at the result of their calculation. According to the statistics, there are in the country 250,000,000 of productive hens, worth, at twenty five cents each, $62,500,000. It is safe to say that on an average three fourths of the hens will lay an average of forty-eight eggs a year (some will not lay any, but many will lay a full hundred, and more). That means 750,000,000 dozen eggs, which, at twelve and a half cents a dozen, comes to the sum of $93,750,000. The remaining one fourth of the hens will produce an average of ten marketable chickens a year, worth, at twenty cents each, $125,000,000. This looks like a big estimate, but it is only about nine chickens to each inhabitant for a whole year. The preachers eat considerably more than an average of nine chickens each per year. The total valuation of the chicken product is, according to these estimates, $381,250,000. If the fancy poultry were included in the estimates at the prices realized—sometimes thirty dollars, and more, for one chicken—the above figures would be largely swelled. As they are, they show that the chicken industry of the country is something worthy of consideration.

The members of no sect in the land, especially in our cities, are more ready to take position in the public schools than Roman Catholics. In some cities, if we mistake not, they predominate. And yet the only enemies of the public school system are the Roman Catholic priesthood. They are constantly making war on it, alleging it to be godless. Only within the last few weeks the archbishops in several States have ordered parents to withdraw their children from the public schools, and put them in the Church schools, on pain of being denied the sacraments. The order was issued in Tennessee, as in other places, and in Nashville there is talk of retaliation by dismissing the teachers in the city schools who are Roman Catholics. Of course, such a thing will not be done, but the mere suggestion may serve to show Romanists the temper of the people. The public school system, though not perfect in its details, is to day a department of our State government, and no threat of Romanists or others can scare the people, either into abandonment of the system, or to a division of the school funds for the benefit of any sect of Christians.

One of the most shameful things in American history was the act of Major General Wood in granting a lease for several years to a gambling establishment in Cuba. The lease was granted only a few days before he turned the government of Cuba over to President Palma. For the time being it is as firmly fixed on Cuba as the lottery was fixed on Louisiana. Under the Platt amendment Cuba is under certain restrictions for a time; how long we do not call to mind. Under the restriction Cuba can not throw off the gambling incubus. It is demoralizing, and Cuba would get rid of it were it possible. Bishop Candler has called attention to the matter, and suggests that our Congress should afford relief to the Cuban Government. If not, President Palma and his Congress should suppress the nuisance, and trust the courts to sustain them in their action. We can think of nothing more shameful than thrusting such an institution on a young and poverty-stricken government, thus placing hundreds of young and ignorant men at the mercy of a gang of unscrupulous gamblers. We hope the protest of Bishop Candler will be heard.

The furnishing of cross ties for railroads is a matter of no little expense. The expense, however, could be borne in the future, as in the past, if the material for making them could be readily secured. But the demand is constantly increasing, and, what is worse, the timber is getting scarcer, and further and further from the places where they are needed. This latter is especially true with old roads that have to be constantly repaired. The question of supply is a serious one. It was thought some years ago that flexible or pliant glass might be introduced. But such glass is not on the market—not likely to be soon. Rolled steel ties are talked of—in fact, are being tried as an experiment. But if the matter of cost and transportation give concern as to wooden ties, it seems that railway men would hesitate to adopt steel, unless the steel is much longer lived than the wood. It is suggested that the question will soon be solved if the railroad authorities would go to raising their own ties along their right of way. This is feasible. It must come to this, else there must be found a way to season wood, and preserve it beyond five or six years of life.

Millsaps College Notes.

By Prof. J. E. Walmsley.

The thirteenth session of Millsaps College was opened Wednesday, Sept. 21, at 11 a. m., by President W. B. Murrah. The opening exercises were conducted by Rev. J. M. Wyatt, of the North Mississippi Conference, and short addresses were made by President Murrah, Dr. W. T. Bolling, of Jackson; Dr. T. B. Holloman, of Vicksburg, and other friends from the city. The spacious chapel was well filled with students and a goodly number of visiting friends. The bright prospects of the college were well reflected from the pleased faces of the audience, and a general feeling of good will prevailed.

The enrollment at this early date is well over two hundred, and is almost certain to exceed that of last session, which was the largest in the history of the college. In addition to the large number of students from Mississippi, Louisiana, Georgia, and other neighboring States, we have one student each from China, England, and British Honduras. Comment is already made by the old students concerning the high tone of the new men, and Founder's Hall, which, under the skillful management of Dr. Hightower, will betested to its utmost capacity this year, is especially fortunate in the personnel of its occupants.

The three new men in the faculty—Drs. Kern and Swartz and Prof Olin Moore—are making a fine impression, and are showing their ability to keep up the high standard set by their predecessors. In fact, every change made by Millsaps has been in the line of extending and making more thorough the course of study.

The Athletic Association was reorganized yesterday, and the following officers elected: President, Professor Walmsley; secretary, W. A. Williams; treasurer, J. E. Carruth. The new gymnasium director, Mr. F. P. Spencer, of Georgia, is an excellent gymnast, and is sure to inspire new life in the athletic work. Students are already planning for the field day next Spring.

The Young Men's Christian Association gave its annual reception to the students and faculty yesterday evening, from eight to eleven. The pleasure of an already delightful evening was heightened by refreshments served by some of the lady friends. Beginning this afternoon, there will be a Bible Study Conference and a Missionary Rally held by the Y. M. C. A. The efficient president, Mr. J. E. Carruth, will be assisted by the following visiting men: B. S. Huggins, W. D. Weatherford, C. H. Mourinman, and H. M. Leavell. This special service at the beginning of the session will, doubtless, be of great good, especially in attracting and holding the new students.

With the permission of the "grave and reverend" editor, I would like to close this letter with the remark made by an old student to day in discussing the outlook, "Millsaps is all right!"

Jackson, Miss., Sept. 22, 1904.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

North Mississippi Methodism—No. 1

BY REV. T. L BOSWELL, P. E.

(Some account of the work of God in the bounds of the Grenada and Aberdeen districts, Memphis Conference, M. E. Church, South, during the years 1846, '47, '48.)

The Memphis Conference, when first organized, embraced West Kentucky, West Tennessee, and North Mississippi; and the Grenada district, in 1846, embraced Charleston, Grenada, Coffeeville, Pontotoc, Houston, and Aberdeen, and the counties in which they were located, extending from the Mississippi river to the Alabama State line.

The Memphis Conference met in annual session in November, 1845, in the beautiful town of Grenada. The weather was delightful most of the time, and we had an interesting session. We had no Bishop, for some cause, and Moses Brock was elected president. He was a grave and dignified man in the chair, and very competent to preside and transact the business, and, I suppose, also to make the appointments, as I heard of no complaints, so far as I now remember. I had been about six years in the regular work, one year in station, and five years on circuits; but, at this Conference, President Brock elevated me to the presiding eldership, and placed me on Grenada district. The Conference adjourned, I think, on Thursday night, and the weather turned suddenly cold, and it resulted in one of the deepest snows I ever saw. But we had to face it—some of us to Kentucky. We had no palace cars to ride in then, but, through the good providence of God, we made it. I found my family well at Denmark, Tenn., and, before the snow was gone, wife and I were making arrangements for our long move. We packed up what we could in one wagon, and I packed wife and children—four children—in a big old barouche, and hitched up an old broken down horse; and started through the worst roads that ever came after a big snow; and there being no room for me in the carriage, I rode on a mule without, and my wife drove every step of the way from Denmark to Grenada without accident or injury of any kind, in consequence of "the good hand of our God upon us for good." We reached our destination in good time, and were well received and kindly treated by good Christian friends. We were soon set up in our own hired house, and I was ready for my work. The old horse mended every day on the way, and was in better condition when I got to Grenada than when I left Denmark. The Lord was gracious to us in his providence, and has been all the time—blessed be his holy name!

After the lapse of fifty years it is impossible for me to recall places, times, dates, etc., in chronological order, and the best I can do will be to deal in general statements and incidents in regard to the work of God over which I was called to preside. As soon as I could get my appointments published, I set out on my work. I found a noble set of preachers stationed in the district. They were consecrated men, faithful in their work, and gave me all the assistance they could, and, with the blessing of God on our labors, we had good times, and gracious revivals and ingatherings to the church.

At Grenada we spent three pleasant and profitable years. Bro. J. H. Brooks was our stationed preacher in 1846. He was a good preacher and pastor, a nice Christian gentleman, and everybody loved him, and we had a good time in the church, and, to make matters better during the year, he married a good wife.

The most remarkable incident of this year was the cyclone that passed over a part of the town in the month of May. It swept everything away in its track, and killed and crippled a great many people. Nineteen persons were taken dead from the ruins, and some died afterwards. It was an awful visitation and manifestation of the power of God. I was from home, on my work, stopping at Col. Gordon's, in the neighborhood of Pontotoc. The storm came on Thursday, but I did not hear of it until Monday night following. On Friday, I rode to Houston, and Saturday and Sunday held my quarterly meeting. Monday I started homeward, and spent the night with Brother Tarver, about forty miles east of Grenada. Here I heard that the town was destroyed, and not living folks enough to bury the dead. Next day I set out for home. About twelve miles above Grenada, in a creek bottom, I met the timber down on the road. The bridge over the creek on the far end was broken down, but my mule—the best animal I ever saw—jumped from the bridge to the bank, and then she went on jumping logs, and one that she couldn't jump she crawled under, so that, after awhile, I got through. Not long after this I met a man, and I asked him about the state of things at Grenada, and he told me he had seen a list of the killed and wounded. I asked him if he saw the name of Boswell in that list, and he said he did. I pressed on and reached home between sunset and dark, and, to my great joy and thankfulness, found my wife and children all well. The Lord has never disappointed me when I have trusted in him, and I bless his holy name for it.

We held quarterly meetings, two-days' meetings, and camp meetings, with more or less of revivals at all of them, especially the camp meetings. These were great gatherings of preachers, exhorters, praying men and women, and when the work would break out, we would have more converts in two or three days than we now have in as many weeks at our protracted meetings. The reason was, we run our meetings day and night, without the loss of much time. In our modern system we lose more time than we improve. We had good class meetings and glorious love-feasts, which were the means of edification and comfort to our people. One brother said: "The class meeting has a restraining influence on me during the week. I remember I have to go to class Sunday, and it restrains me from doing wrong." But they are gone.

Bro. W. H. Seat succeeded Bro. Brooks at Grenada, and was there two years. He was a young, green-looking fellow, but he was smart, and but few men could beat him preaching, and we had good times in the church.

But the most remarkable man among us was Rev. R. J. Harp. He started up in the neighborhood of Grenada a poor, ignorant boy; but he had good religion and honest industry, driving a wagon for a living. It is said some man in Grenada wanted him to haul a load of whisky to Coffeeville, but he said, "No;" he would not haul whisky on his wagon. He felt called to preach, and applied for license, but was rejected. He was too awkward, ignorant, and ugly. He went on driving his wagon, and I think it was on his second or third application that he obtained license to preach, and a recommendation to the Annual Conference. He was admitted and sent as junior preacher on the Pontotoc circuit in 1845—the year before I was there. I found him in 1846 on the Tallahatchie mission, in the Mississippi bottom. He was very kind and obliging to me; would come out to Grenada to show me the way every time he had a quarterly meeting, and, as a consequence, we became very intimate. He attended to his work well, and cultivated a crop of cotton besides, and sold it to pay his debts. Our Conference met in Memphis in the Fall; Bishop Andrew presided. During the session he made a strong appeal to the young men to volunteer as transfers to Louisiana. My man Harp was persuaded to go, and so I had to give him up. After being there a while, he wrote to me, urging me to come down there also. He thought I could do more good there than where I was, and would be better supported. He said: "They pay me eighteen hundred dollars, and I ride in a fine buggy, behind a span of horses; and, if they do that much for me, what would they not do for you?" In 1858 he was a delegate to the General Conference at Nashville. And so he went on from one degree to another as long as I knew anything of him. He was religious, industrious, and God blessed him abundantly. God will reward those who love and serve him.

Houston was a new town, and Methodism, as well as I now remember, had not taken very deep root while I was there. There was a trouble in the church which the preachers, for several years, could see no way to get rid of, but, at last, Bro. Ezekiel E. Couch, being sent to the work, soon got acquainted with the case. The difficulty was with a certain family who had fallen into bad odor in the community, but how to frame a charge, in order to bring them to trial, was not apparent; but Bro. Couch, in considering the case, made up his mind to charge them with general unacceptability in the church. So he cited them to trial on this charge. He found no trouble in proving his charge, and they were all excluded from the church. I have always heard it said, "There are more ways of killing a dog without choking him to death with butter;" and so it is, or used to be, in church trials.

Edward McGehee College.

Edward McGehee College opened on Thursday, the fifteenth, this being its forty-third session. There were a large number of pupils in attendance, there being a great increase over last year. Twenty-two boarders have arrived; most of them new pupils, and nearly all the old ones expect to return. All the available room has been engaged. A new department has been added to the college—that of "Domestic Science," presided over by Miss Katherine Bowman, a graduate of the Oread Institute, Worcester, Mass. The teacher of piano and voice culture, Miss Hazel Harding, comes to us from Michigan, and is unusually well equipped. Miss Mary Magruder, who teaches Latin and science, is a graduate of Randolph-Macon. Miss Lillian Burke, teacher of English literature and elocution, continues her fine work of last year after studying all the Summer in Chicago. Miss Speed, the talented art teacher, will return during the week from New York, where she has studied during the Summer months. French, German, Italian and Spanish are taught by Miss Flora Shannon, who has had fine advantages, both in this country and abroad. Our teachers are young, enthusiastic, progressive, and, with one exception, are Methodists. Miss Swanson, the president, is to be commended for and congratulated upon the auspicious opening, and upon securing the services of such an able faculty of cultured, refined Christian young women. The student body have joined our Methodist Sunday-school, the teachers have been enrolled as Sunday-school teachers, and all attend church services regularly. Everything has been done to make the pupils comfortable. At the school we hear no complaint of the fare, for the president not only gives the students three substantial meals a day, but gives them a lunch during the noon-hour. The interior of the college has been newly painted, and all is fresh and healthful. We bespeak for Edward McGehee College a liberal patronage, and the cordial support and endorsement of our ministers.

H. B McGEHEE.

Richard Arkwright, founder of cotton manufacture in England, began life by shaving people in a cellar at a penny a shave.—Selected.

Are We Called of God to Preach?

Sometimes a loving Christian mother calls her son to preach. He yields through much persuasion, goes to Conference, passes his examination, is admitted on trial, and duly appointed to a field of labor; but there seems from the first to be a misfit, and the boy soon drop out. Why? Because he was out of his proper place.

Once in a great while I believe a young man, actuated by sinister motives, chooses the gospel ministry, and endeavors to equip himself for his elect work, but, alas! for want of the divine equipment, all of his literary and theological attainments fail to make him succeed. He does not feed the sheep; neither does he lead sinners to Christ. The Lord says of such: "I sent them not, nor commanded them: therefore, they shall not profit this people at all." Again, the Word says: "No man taketh this honor to himself, but he that was called of God as was Aaron." When Jesus was here among men, he called Peter the fisherman, and Matthew from the receipt of custom, and it is his prerogative to day to call whomsoever he will. He said to his chosen then, "Lo, I am with you alway, even unto the end of the world." Those chosen ones are long since dead; hence Jesus is calling us to-day, and, bless his holy name! we claim and have the "Lo, I am with you" with us. It is strange. "It is the Lord's doing, and it is marvelous in our eyes." It is one of the strangest thoughts that ever occurred to my mind, that our Lord, who has all power in heaven and in earth, should consciously and indelibly impress poor, frail, ignorant men, depraved in heart, and naturally corrupt, to preach his Word. When he went away he left his work in our care. Said he, "Occupy till I come." Through the co-working of a divinely commissioned ministry, and a truly consecrated laity, the gospel of Christ will belt the globe, and bring the world into subserviency to our Lord.

We not only conclude from the plainest scriptural evidence that men are called of God to preach, but from many testimonials, and from personal experience. In June, 1879, I rode out of Richmond, Ark., about three miles, to the residence of Judge McCrary, to spend the day. The judge was an elegant Old School Presbyterian gentleman. After dinner we resumed our seats in the parlor, when the judge said to me: "My brother, my life has been a failure." I asked him how that could be, reminding him of his nice residence, and all that heart could wish in the way of worldly goods. Said he: "I am very grateful for all of these good things, but I never have been a happy man. When I was about twenty years of age I was deeply impressed by an unseen power to preach the gospel. I shrank from the responsibility. Now," said he, "it is too late. I am past fifty years of age, and have no health. I doubt," said he, "my ever being saved. My way ahead is dark, and all hedged up." I have met with a number of similar cases.

In consequence of the Civil War, and other causes, I resisted my impression to preach for nineteen years. A few years before I was admitted into the Little Rock Conference on trial (1875), everywhere I would go some preacher would ask, "Did you never feel it your duty to preach?"

W. R. Foster, of the White River Conference, asked me that question when we were together one Sunday afternoon in 1872. A year or two later I was visiting Southwest Texas, and away up on the Guadalupe river, where no one had ever seen or heard of me before, I reached a little town on Saturday night, and attended preaching the next morning. At the close of the service the preacher introduced himself to me, and invited me with him to dinner. I went, and, dinner over, he asked me into the parlor with him, and shut the door, and, when seated, he said: "I was very strangely impressed with you today while I was preaching. Do you not feel it your duty to preach?"

I returned to Arkansas, and was teaching in DeVall's Bluff. Had occasion to spend a night at W. R. Gibbon's, who was a local elder and a doctor of medicine. He asked me to hold family worship. I did it, and when we arose, he asked me: "Do you not feel called to preach?" I replied: "Yes, sir, and have for about eighteen years, and I have been discontented and unhappy all that time." He replied: "Well, sir; it is time you were preaching," and he kept after me, and led the way until I took up the cross. Thanks be unto God that I ever met with Dr. Gibbon! I have grappled with poverty, and suffered from poor health all of my ministerial life, but there has been a contentment and a deep, sweet peace unknown to me before. As strange as it is to me, my Lord almost forced me into his service. Many times in my ministry, two or three days before Sunday, I have prayed and begged my Father for a text, that I might study it, and analyze it; but no message came. Sunday would come, and rain would prevent a congregation.

H. ARMSTRONG.

Bon Ami, La., Sept. 15, 1904.

Form of Divine Service.

A regular form for divine service may not be deemed a necessity, but a form is certainly a help to the preacher, and, it may be said, to the congregation also. It serves to get the preacher in better shape for his discourse, and leads the congregation up to a better state of mind to receive his message.

It seemed a worthy move for the two great Methodisms—the M. E. Church, and the M. E. Church, South—to adopt in unison a form to be used the same by their preachers in all their pulpits. As is well known, a commission was appointed from each church. The form agreed upon by the Joint Commission has been sent out to the preachers in-charge of congregations in the Southern Church. It has met with more or less criticism. It is said to be "too formal," "too complicated for many of our congregations in our rural districts."

To pass by what may have been too tart or too personal, let us say something in particular and in general. For more than fifty years I have faithfully used the form obtaining when I first entered the ministry. I early came to love it, and in those days observed how our old preachers—John G. Jones, Wm. Winans, B. M. Drake—carefully observed it: "Singing a hymn, the congregation standing; prayer, the congregation kneeling;" following this, two Scripture lessons—one from the Old Testament and one from the New. In the afternoon or evening one of these lessons was to be omitted. These lessons were words of God to the people; not mine. Let the sermon be what it might, the congregation had something direct from the Lord. For more than half a century I have conscientiously observed this form, feeling bound to it by my vows, and again by the old Methodist restraint to "keep the rules, and not to mend them."

In these late years I have observed one lesson is frequently omitted, and once in a while no lesson at all. Then I have heard in the morning service two lessons from the New Testament. The uniformity once so closely observed is now a lost factor in our Southern Methodism.

I say, let us have uniformity in our church service. If the old-time form can be no longer respected, and can be set aside with indifference, let us accept the one more complex, study its parts, and compel it to the best possible use. Let me know by the service what church I am in.

J. D. NEWSOM.

First Two Weeks in Japan.

DEAR DR. BOSWELL: It is now two weeks, and more, since the "Empress of India," on which I crossed the Pacific Sea, dropped her anchor in Yokohama Bay. The next afternoon she rode into Kobe harbor, and in a few moments Dr. Wainwright, Dr Newton, and Bros. Moseley, Davis and Myers came aboard to bid me a genuine Oriental welcome. The day before, in Yokohama, I had seen Bro. Towson and family, and from them learned much of the work and workers in our Japan Mission Conference. What a joy, after thirteen days of rocking upon the restless, billowy sea, to put your foot again on the solid earth! And that joy is heightened an hundredfold when friends and brethren beloved anticipate your coming, and wave a glad welcome. I have seen much of the world's great mission fields, and associated not a little with the missionaries of all the evangelical churches, and my judgment is, that they are the happiest, most hopeful, and least discouraged people on earth. A doleful, pessimistic, cheerless missionary is a spiritual anachronism. Though in the immediate presence of the great mass of ignorance, superstition, and heathenism, they believe in certain final triumph, and patiently pursue their holy work. When a missionary loses heart and hope, he ought to come home. His only hope of success is the inherent and triumphant energy of the truth; so, when hope fails, faith in his message has failed, and when that is gone, his commission ought to be vacated. And is not that true also in the home land? A cheerless preacher, in whom the note of triumph has become an undertone, can never succeed, and ought to give place to another who better understands the mind and message of his Lord.

You will be glad to know that our work has gone on uninterrupted, and but little affected by the war. Indeed, I am assured that there has never been a more hospitable mind toward Christianity in all the history of Japan. The awful strain upon the thought and life of the country has produced a profound seriousness. I imagine that I feel it myself in the atmosphere and see it on the faces of the people in the streets. This has turned the heart of the masses to spiritual things somewhat. They find that they can not do without the gods. So the neglected temples have been more frequented, and those who have repudiated the faith of their fathers are more ready to examine the foundations of our Christian system. Times of great national peril always turn the heart of people to their spiritual faiths. Every Russian general who leaves home for the front first visits the cathedral, and offers reverent worship to Almighty God. I have seen pictures of Russian troops in this war bowing their heads for a moment of prayer before going into desperate battles. So it may be that the Holy Spirit will make this terrible war the occasion for bringing the Japanese people to a fuller knowledge and open confession of Jesus Christ.

The Japan Mission Conference meets to-morrow. Already the brethren have come in from the out-stations, and are anticipating a gracious week together. Bro. Wilson and family are up from Oita—their first visit to Kobe in two years. Those in the isolated places, with few or no neighbors who speak a word of English, have the heaviest burdens of missionary life. But for the joy they find in their work, the loneliness of the days would really be unbearable. My opinion is that, in all the out-stations where a missionary family is located, we ought to have a young woman to do visiting and evangelistic work. I do hope our Board will be able to send at least six consecrated young women to Japan to be set apart for that particular service.

I spent two days at Arima, up in the mountains—a charming Summer resting-place for weary missionaries. Over a hundred were there—many of them from China—and it was delightful and profitable to sit at their feet. It must be music in their ears, after a year of listening to another and difficult language, to hear the gospel in their native tongue. They certainly are attentive—almost hungry listeners. Nowhere does the spirit of genuine fraternity so prevail as in a mission field. Names and shibboleths are forgotten in their struggles against a common foe. Church of England clergymen and Episcopalian archdeacons sang with a loud voice the same gospel hymns, and joined heartily in the same service. They did have their early communion, and for consistency's sake will not kneel with others when the "unordained" officiate in that solemn service, but otherwise all are one.

I am sorely depressed on account of the growing demands of our work, and our financial inability to meet the same. Even here in Kobe, our headquarters, where we have been long established, we are in desperate need of larger accommodations. The congregation has outgrown our little chapel, and we have no place to hold a special and well-advertised service. Mr. Hondu, of the M. E. Church, returning from Korea, was here recently, and spoke on Sunday evening in our church. Not half of the congregation could get inside. Scores, if not hundreds, were turned away greatly disappointed. Many of these were yet heathen, and might have received a message that would have brought them to the feet of our Lord. And so, on every special occasion, we have regretfully to say, there is no room. We need here a large, representative church. And so in Osaka, Kioto, and Hiroshima—cities that are mighty national centers.

I spent several days at Hiroshima—just now, next to Tokio, the most important place in Japan. Here the soldiers are first mobilized, and from this port take ship for Korea and Manchuria. I saw thousands, and how many thousands are on the fighting-line, no one is allowed to say. But this is no doubt true: Japan largely outnumbers Russia in the strength of her battalions. And others are going by every transport that steams out of Hiroshima harbor.

There the military hospitals are also located, and it is but the simple truth to say that they are constantly filled with the sick and wounded. The night I went down to Hiroshima we met not less than six or seven trains going north, carrying convalescent soldiers from the hospitals—making room for others expected in from Port Arthur, Antung, etc. As I walked through the wards of these hospitals, and saw the brave fellows with their broken limbs and torn bodies, I felt that Gen. Sherman's characterization of war was not too strong, though it might have been more elegant.

Of my visit to the Russian prisoners at Matsuyama, the sail across the Inland Sea, and other incidents of delightful interest, I can not write in this letter.

I fear it will be impossible for me to visit Korea in advance of the China Mission Conference. The leading ship line declines to take passengers And then, if I got to Korea, it is very uncertain as to my getting away. Friends here insist that I should not attempt the voyage. Of course, during the past ten days, with Russian cruisers at large, it was quite impossible. My plan now is to proceed to China, visit the out-stations, and if, after that Conference communication is reopened, go over to Seoul for a few days. Bro. Moose reports that the work goes on in Korea as usual, except in Songdo and Wonson, from which points the women have come to the capital.

CHAS. B. GALLOWAY.

Kobe, Japan, Aug. 24, 1904.

Wanted.

One Christian young man to work in the dairy, one in truck patches, and to do carpenter work and help pay expenses in school. Address

M. A. BEESON, Pres.
Meridian Male College.

Meridian, Miss.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

"Of a Grain of Mustard Seed."

I think that the common interpretation of this text is, if we had a faith just about as big as a grain of mustard seed, we could remove mountains; consequently, if we had a faith commensurate with our size, we could do "greater things than these." I have not looked very deeply into the matter, but I have always thought that the meaning was, that as a little seed with a great faith, an unquestioning faith, grew up and furnished homes "for song and mother croon of birds," a little man with a great faith might put his heart against the snags and mountains of difficulty, and say, "Be thou removed." The results depend upon the size of the faith more than upon the strength, innate power, or mental equipment of the individual.

In my little church at Gunnison, I have just had brought to my eyes one of the most striking illustrations of this view of the text I have ever seen. For several months I have had a little catechism class, which I have visited and questioned in my rounds from home to home. Among the most interested members of the class was a little girl who not only studied diligently and intelligently herself, but who so helped and taught her smaller brothers and sisters that there was scarcely a home where I visited and found the little ones better prepared to answer the questions in the little book. Little Ella Milligan (for such was her name) very soon sought and found Christ precious to her soul. While Bro. Duren was preaching here in our meeting in June, she presented herself for church membership, and was baptized and received into the church. Moved by this, her mother, who had been debating the question, decided for Christ, and was received into the church at the same time. A few weeks later, when, as is our custom here, and as our order of service provides, the invitation of the gospel was extended at the close of the sermon, Ella's little brother and sister came forward, and were in turn received into the church. A few weeks later she brought her infant sister to the altar to be dedicated to God in holy baptism.

Friday morning, while preaching for Bro. Murrah in a meeting at Leland, I was called to the telephone to receive the startling news that Ella Milligan was dying. I hurried home with all speed, and arrived the next morning. The little life had fled, but in their grief the stricken household rejoiced in the lofty love and faith that marked her closing hours. Her last words were addressed to comfort her weeping mother, and to plead with her hitherto impenitent father. Smiling, and without a tremor, she slipped into unconsciousness at noon, and when, at dusk, she ceased to breathe, a smile still illuminated her darkening features. We laid her away in a little grave that friendly hands had made, and with renewed trust in God and immortality we each went back to our own lives.

Sunday morning, at the close of the service, the invitation to "come to Christ" was again offered to the impenitent, and with broken sobs the father of this little lamb came forward, and, humbly kneeling, received the outward sign of the inward cleansing he had through faith experienced in his heart.

Perhaps the end is not yet. Never since I have been here have I seen so deep an impression of the realities of life and death and religion upon the hearts of the people. A consciousness that God is not remote, but immanent in all the business of our lives, has forced itself upon the entire community. Truly, can we see in this that even a grain of mustard seed with faith, though it live or die, can not fail to accomplish much, since God's spirit has brought a family out of darkness into life, and solemnized a community, because a little child has loved him.

WALTER G. HARBIN.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be dnly grateful.

HOME CIRCLE.

When Grandfather Was Naughty.

An old cedar tree had been cut down, and grandfather was sawing it up.

Little Arthur, who was playing round the wood-pile, took hold of the log that had just fallen from grandfather's saw. When he turned it on end he spied something strange.

"Oh," he cried, "just look! There's something shiny right in the wood!"

Grandfather glanced down at it and then at the end of the piece he was sawing, while a puzzled expression came into his face. The wonder changed soon to a smile.

"See here!" he said, and he pointed to a corresponding shiny something in the wood that was still in the saw-horse.

"Why—ee! What is it, grandfather?"

"A bit of lead; and I sawed right through it!"

"Lead?" repeated Arthur. "I didn't know that lead grew in trees."

"It doesn't, my boy. That is an old bullet. How do you suppose it came there, two inches deep in the wood?"

"Did somebody shoot it out of a gun?" asked Arthur, his eyes growing bright with excitement.

Grandfather nodded absently, and went on talking, as if to himself:

"Yes, that must be the one. I remember it stood out there beyond the maple. Queer, it should turn up in this way!"

"Is it a story, grandfather?"

"A story of when grandfather was a naughty boy," was the answer, and the gray-haired man gazed down into the surprised little face.

"Were you ever a naughty boy?" asked Arthur. "It doesn't seem's if you were!"

Grandfather nodded, with a serious little smile, and, taking his knife, he began to pry out the lead.

"When I was about your age," he said, "my father brought home a new gun. My brother and I were wild to get hold of it, but father forbade us even to touch it. For awhile we minded, and then, one day, when father and mother had gone to town, I sneaked into the bed-room and brought out the gun. I fired across the lawn at random, and then Harry claimed his turn. But I wanted another shot. The grass was high, and I didn't notice the big Plymouth Rock rooster that was right in range. Harry cried out, but the warning came too late. Bang! went the gun, and over went the pride of father's heart, the rooster that we had been certain would take the prize at the poultry show the next week! We were both scared, and I scurried into the house, and put the gun in its place. I was wondering what father'd do to me when he drove up. He wasn't one to let naughty boys off easy, and for a whole week I went to bed every night before supper-time. But I deserved it every bit. The day after the shooting, Harry and I hunted and hunted to see if the first bullet had hit anything; but we never could find a trace of it. This old cedar must have been just in range, and the ball went deep into the trunk. There, keep those bits to remind you of the time when grandfather was a very, very naughty boy."—The Morning Star.

Wanted to Ransom Papa.

"Have you found my papa?"

The station sergeant heard a soft voice ask the question at the police barracks last night, and he peered over his desk to see a little boy, not more than six years of age, looking up at him with a wistful expression on his face.

"Who is your papa?" the sergeant asked.

The boy gave the name of a man who had been locked up Saturday night for being drunk. The man had quit work with his week's wages in his pocket and had started home. He stopped in a saloon to get one drink, and when ten o'clock came, the hour when the saloon had to close, he was shoved into the street, besotted and penniless and unable to take care of himself.

"Yes, we have found your papa," the sergeant told the little fellow.

"Mama said she thought maybe you had found him," said the boy. "She sat up all last night and has been crying all day. She asked me to come down here and see if you had found him. Papa gets lost sometimes, and when he does, the police always find him and keep him for us. I want you to give me papa now, so I can take him home with me."

"We will have to charge you for finding your papa," the sergeant told the boy, and the little fellow's eyes began to fill with tears. With a sob, he asked how much money it would take.

"Five dollars and seventy-five cents," he was told.

"I ain't got any money," he said in a choking voice. "I had some in my bank, but papa borrowed it the last time you found him."

Suddenly his face brightened, and he drew nearer to the officer, and exclaimed:

"I'll tell you what you can do. You can take me and hold me for the pay. Then papa can go home to mama, and she will stop crying."

That was too much for the stern voice of the law. The sergeant got down from his stool and hurried to the captain's office, explaining the situation, and returning to the boy, he said:

"My little man, we are going to give you back your papa for nothing. You can take him home to your mama."

The man was brought from his cell and given a copy of the charges, and he was told that he was on his honor to return to court for trial.

The boy caught the man lovingly by the hand, looked up into the bloated face with a smile and said:

"Papa, you must not get lost any more, for the policemen charge a heap of money for finding you."
—Atlanta Constitution.

A Study in Gentlemen.

They were digging clams on the beach. One of them was the exceedingly able reporter of an exceedingly unpopular newspaper. The other was the next to the youngest son of the President of the United States.

"Of course," said the son of the President of the United States, "if you're tired of diggin' clams, we can do somethin' else."

Mr. Gimlet's face lighted with an inspiration. "Let's play photographer," he said.

The boy surveyed him dubiously. "A-a-all ri-i-ight," he said, hesitatingly. He began to reflect that his acquaintance with this affable person rested on no very deep foundation. In fact, the gentleman had begun by admiring his pony, thereby displaying rare and attractive intellectual discernment.

"You see," explained Mr. Gimlet, cheerfully, "I have a sort of toy camera in my coat. I will set it up on that rock over there, and you will be the clam-digger who comes with his shovel and his pail to have his picture taken."

"M-m m, yes," said the son of the President, and dug his bare toe in the sand. Mr. Gimlet now became much engrossed with the camera. "Well, let's play that photographer game," he cried, with rebounding cheerfulness. "You pretend to be digging clams right over there where those shells are, and I'll be the photographer over here."

"'Scuse me for askin'," said the son of the President, slowly approaching the indicated spot. "I don't want to be too 'quisitive, but are you a reporter?"

"Well, suppose I am, old man." He said it airily. "What of it?"

"I'd rather not play photographer, please."

"Might as well," said Mr. Gimlet, and his voice didn't sound nearly as cordial and nice as it had at first; "because I can take your picture anyway, you know. You can't help it."

The little boy walked to him and looked up very squarely into Mr. Gimlet's eyes. "Of course," he

said, "if you want to take a picture when I don't want you to, you can. But if you're a gentleman, you won't."

Mr. Gimlet folded up his camera again. "Let's dig some more clams," he said.

"Thank you," said the son of the President.

That afternoon the very unpleasant editor of the very unpleasant newspaper received a dispatch like this: "Utterly impossible to get photograph of President's children at play. Secret service detectives pinched me and smashed camera."—Everybody's Magazine.

The Many-Sided Wife.

Why should a woman want to hold more offices than she already holds? Why should she desire to engage in other business than that of a woman?

The woman who is a true wife holds more offices and transacts more business than any dozen men.

She is a financier. No statesman studies his budget closer than she. She knows to a cent the revenues and the expenditures of her household. When she brings in a bill for an appropriation, it usually passes the house. Her expenditures require no auditing.

She is a ruler, and a wise one.

She is a judge who sits impartially and whose findings are seldom reversed. She is sometimes judge and jury, and is judge of both the law and the facts. And she is her own officer of court to carry out her decrees.

She is a capable designer. Given a fashion plate and a few suggestions from a neighbor woman, she designs, if indeed she does not build, her own clothes and those of her children, keeping an eye betimes to the architecture of the husband's garments.

Viewed commercially, the average wife is credit woman, correspondent, buyer, bookkeeper, and clerk. In some instances she occasionally does the work of porter or roustabout.

In a parliamentary sense, she is chairman of the ways and means committee. Her committee sits constantly, and frequently constitutes itself a committee of the whole to carry out its own report.

She is doctor, lawyer, preacher and, what is more important—teacher of her brood. Her course of instruction comprises both morals and manners. Her curriculum is a practical one, adapted to the needs of the occasion.

But the greatest office, perhaps, is that of queen, or helpmeet. She co-operates with mind and heart in all the hopes and plans of her king. She shares his fears, divides his responsibillities and multiplies his joys.

Why should she desire more? Is not the mere enumeration of some of her many offices and business sufficient to cause her to inquire?

"Who is sufficient for these things?"—Exchange.

According to Directions.

"Now, children," said the teacher, as she distributed the flower seeds among the little ones, "I want you to plant these in pots, and when they begin to grow don't fail to tell me. I will give a prize to the one who reports first." The Chicago Tribune tells of the boy who won the prize.

At five o'clock one morning a few weeks later the family with whom the teacher boarded was aroused by a loud ringing at the door-bell. The man of the house went to the door.

"Who's there?" he asked.

"Tommy Tucker."

"What do you want?"

"I want to see Miss Adair."

"What's the matter? What do you want of her?"

"I want to tell her something."

"Won't it keep till daylight? Can't I tell her myself?"

"No. It's something she wanted to know just as soon as it happened, and nobody else can't do it."

Tommy was admitted and shown into the parlor. Miss Adair was awakened, and informed that a boy wanted to see her on business that allowed of no delay.

"Why, Tommy!" she said. "What brings you here so early? What has happened?"

"Teacher, mine's growed."

Mental Full-Dress.

A young girl, joining a group of waiting friends on their way to a dinner party, apologized for a moment's delay by explaining that she had stopped to re-read a letter for an amusing story. "You know how the dear old colonel relishes a joke, and it is sure to fit in somewhere during dinner. I am not brilliant or original, but I can borrow from those who are," she finished, laughingly. We understood then why this comparatively plain young woman is a welcome guest. As a friend said of her: "Alice dresses her mind with as much care as she does her body when she goes into company." But the point is not merely in the accumulation of good stories; it is in the taste and tact which discern exactly where they will fit in. Stories succeed only when we make them our own and fit them to their new environment. But the habit of preparing the mind for company is one which will certainly add both to social charm and ease. The preparation for social gatherings should not all be made by the entertainer and the dress maker. No form of entertainment takes the place of the fine art of conversation.—The Congregationalist.

Christian Advocate

REV. JNO. W. BOSWELL, D. D., Editor and Publisher.

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TERMS.

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PUBLISHING COMMITTEES.

LOUISIANA CONFERENCE.—Rev. S. S. Keener, D. D.; Rev. F. N. Parker, D. D.; Rev. John T. Sawyer, D. D.

MISSISSIPPI CONFERENCE.—Rev. T. W. Adams Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, September 29, 1904.

FOLLOW UP YOUR VICTORIES.

Brave generals who fight and win great battles are not always successful. They fail to follow up their victories, and in the end lose quite as much as they gain. This fact was exemplified more than once during the late war between the States. We have known farmers to make fine crops and lose much by failure to gather at reaping-time. The same thing is true in religious matters. Mr. Whitefield, one of Mr. Wesley's early helpers, but who separated from him after a few years on account of doctrinal differences, was as popular as a preacher, and succeeded in winning quite as many souls as Mr. Wesley, but he failed to take care of his converts, and his separate establishment never amounted to much.

Many preachers to-day, endowed with a high order of evangelistic gifts, seem to be lacking in power to take care of what they gain. The organizing faculty, so necessary to the holding and training of converts, is wanting, else they must be influenced by the idea that converts are sufficiently able to stand, and should be left to take care of themselves. This is not according to the gospel, which teaches that converts are but "babes in Christ," and need to be housed and nourished and trained.

Some of our preachers are too timid in asserting the Lord's demands in regard to the Church. They are especially backward in asserting the position and claims of Methodism. This is not because they do not believe that Methodism is divinely ordained, but rather because they entertain such liberal ideas in regard to other branches of the Christian faith that they prefer letting their converts investigate for themselves, and act on their own judgment. These preachers forget two things: (1) That not every convert is capable of such an investigation unaided, even if the opportunity is afforded; (2) That others are always standing around ready to take these young converts in hand, and influence them to their way of thinking and doing. The result is, many persons who naturally belong to Methodism, or who might be influenced thereto, go to other communions.

We would not insist on what is called efforts to proselyte. Indeed, the instruction of young converts, who belong to no Church, is not to be classed as an effort to proselyte. What we insist on is the duty of our preachers to impress converts with the imperative claims of the Church, and that Methodism, as one branch of the Church, is as much entitled to respect as another. There is no reason why we should be ashamed; no reason why we should not insist earnestly and confidently on our doctrines and polity. Were this always done, lovingly and in the spirit of the Master, we think it likely that fewer revival notices would inform us that out of a large number of converts, only a few united with the Church.

But something more than persuading persons into the Church is necessary. Young converts must be trained and nourished for their own good and the good of the community. Young converts are not supposed to know everything, or to be perfect in everything. Apollos was a bright and eloquent young preacher, "instructed in the way of the Lord," but he was not thoroughly informed, and when Aquilla and Priscilla heard him, they discovered his defects, and "took him unto them, and expounded unto him the way of God more perfectly." This is more than a hint to Christian pastors. Nor are young Christians any more perfect in grace than they are in wisdom. They are to be fed, not on "strong meat," but on the "sincere milk of the Word." Our Lord emphasized this duty. "Feed my sheep," said he to Peter. He doubly emphasized the duty of attending to the little ones, saying to Peter twice, "Feed my lambs."

In this day no pastor has an excuse for failure to follow up the victories gained in a great revival. He has the pulpit for the instruction of his people, and access to the families of his congregation. He has also opportunity for private conversation, which in many cases is most effective. Besides these, he has the social means of grace, the prayer meeting and Epworth League. He should lose no time in putting his young converts to work—praying in public, and taking an active part in the business and benevolent work of the League. It is still true as it was in the days of old: "A man should bear the yoke in his youth." There is also at hand an abundant supply of good religious literature. Some of this ought to go at once into the hands of every young convert—man or woman.

These are suggestions for consideration. Other things of a practical nature, well adapted to carry out the general purpose, will occur to the mind of many pastors. Let them execute their own plans. We are not insisting on iron clad rules. We are for anything that will help our preachers to follow up their victories and save their converts to the Church.

"BISHOP POTTER COCKTAILS."

Another outcome of the dedication of a saloon by Bishop Potter is the "Bishop Potter Cocktail." So says the Baltimore and Richmond Christian Advocate. Now, we do not know what an ordinary cocktail is. Of the Bishop Potter Cocktail we have this information: It was invented by the head bar-tender at the Waldorf-Astoria Hotel in New York, and is none of the soft, innocent drinks, but strong and sharply spiked—a drink that even bibulous customers are warned not to imbibe too freely. It was named at the suggestion of regular customers who had knowledge of Bishop Potter's approval of the Subway Tavern. Bishop Potter Cocktails! The head bar-tender says: "We have worked up a great Sunday morning trade on them." Increasing the whisky trade on Sunday on the strength of the name of a Bishop in the Church of God! "Seriously," says Dr. Cox, the editor, "it is a sad state of things, and we have not yet seen the beginning of the end. When the Church, through one of her highest officials, holds 'fellowship with the works of darkness,' what may we not expect?" But, dear Doctor Cox, you forget that Bishop Potter "is a sincere man, and not a fool;" that he understands the "complicated social conditions of New York," and "is trying honestly to improve the saloon as it exists" in the metropolis. For this, we are told, "he deserves praise." Why should not the patrons of the Waldorf-Astoria be partaker of the benefits as well as the customers of the Subway Tavern?

IS IT DISLOYALTY?

"A pastor is reported to have said some time ago: 'I do not read any printed circular letters sent me from Nashville.'"

We clip the above from the Epworth Era. Dr. DuBose devotes a half-column paragraph to the expression, from which we infer that he seriously questions the loyalty of any pastor who takes such a stand. We shall not presume to say that such a pastor is disloyal, but the sentence leads us to express a thought that was in mind before Dr. DuBose's stricture fell under our eye, viz.: that printed circular letters, or type-written ones, do not accomplish always the desired end. This fact was forcibly impressed by a brother in a letter received at this office a few weeks since. He had allowed his indebtedness to the ADVOCATE to run until he was six dollars behind. A bill was sent, accompanied by an offer to discount it somewhat if paid soon. The good brother declined to take advantage of the offer, but sent the full amount with an apology for being delinquent, and he added: "Next time I get behind, don't send me a printed statement, nor even a type-written request, but write me a letter with your own hand, and say, 'Pay up.'"

We have many subscribers who are behind—good and true men and women. A personal letter to them would, doubtless, bring us many dollars; but we have not the time to write such letters. We must depend on the printed statements. If they do nothing else, they keep the subject before our readers. Many of them pay no attention to our calls, but we do not, for that reason, regard them as disloyal—either to the Church or to the ADVOCATE. They will "pay up" some day—"by and by." Dear brother, dear sister, the sooner the better.

THE FOURTH QUARTER.

Throughout all our patronizing territory we are in the beginning of the fourth quarter, and all—preachers and people—are anxiously looking for the meeting of the Quarterly Conference. In many places much remains to be done before a full and final settlement can be made. Many preachers will find themselves behind with their collections, and many stewards will find themselves behind with their pastors' salaries. But there is still time and opportunity to "clear the decks" before the meeting of the Annual Conference. Only let the preachers be diligent and the stewards faithful. As a rule, the people will respond to every call for a good cause.

We can not expect full reports from all the Churches, not because they are unable, but because all of them have never paid in full. But we do expect better reports than were made last year. The improvement from year to year leads us to expect this. The country is in a better financial condition than it has been in for a long time, and it promises to be better as the crops are sent to market. There is no reason why the stewards should fall behind previous years in paying their preachers; no reason why the preachers should fall behind in raising money for all the benevolences. No doubt many are behind at this writing. To all such we appeal in the name of our Master. To every brother and sister whom God has blessed we say: If there is a failure, do not let the blame rest on you. But you can not clear yourself without paying what you justly owe. "How much owest thou unto my Lord?"

PERSONAL.

Rev. W. W. Drake, of Felicity Street, spent last week in Ruston, assisting the pastor, Rev. R. H. Wynn, in a meeting.

Rev. T. W. Lewis, of Columbus, is engaged this week with Rev. J. M. Bradley, of Wood Street, Water Valley. We hope to hear of a glorious revival.

Rev. J. H. Bass, of Main Street, Water Valley, was engaged in revival services last week at Sarepta, where his work was crowned with great success.

Rev. J. R. Moore, presiding elder of the Shreveport district, says: "The district will make a better showing than it made last year. A good degree of success has attended the preachers' labors."

The sick preacher, to whom we called attention, begs us to return thanks to those who have kindly helped him in his time of need. He appreciates very highly the gifts of his unknown friends.

We have on file a communication from Rev. N. G. Augustus on "Stevens' Theology of the New Testament." It will be read with much interest by our preachers. Brother Augustus is a gifted and critical student. His criticisms strike in the right place.

The Daily Democrat, of Natchez, gives a fine account of the work done by Rev. W. G. Harbin at Wesley Chapel. His preaching attracted large crowds, and resulted in much good. Fifteen had already united with the Church, and the work was still in progress.

Dr. E. B. Craighead, elected to the presidency of Tulane University, spent the greater part of the past week in the city, looking into the condition of the university. He expresses himself highly pleased, and has signified his acceptance of the position offered him.

Bishop Keener has returned from his Summer home at Ocean Springs to the city. We have not had an opportunity of seeing him or learning of his health, but we judge by the steadiness with which he holds his pen that he has gained strength during his sojourn on the coast.

Dr. Murrah writes that the opening of the Fall term of Millsaps College on the twenty-first "was one of the most satisfactory in the history of the college." A full notice appears from the pen of Prof. Walmsley. The professor closes by quoting from an old student, "Millsaps is all right." To which we heartily say, Amen!

A brother sends us nine pages of matter on fool's-cap paper, every letter of which is written with a lead pencil. Of course, he does not expect us to print the article, as it is contrary to published rule. We never send pencil-writing to the printers except from old men and women, and men who are away from home without proper facilities for writing.

Dr. S. H. Cox, of the Alabama Conference, one of the "Old Guard," died at his home, Citronelle, Ala., on Saturday, Sept. 17. Dr. Cox was widely known throughout the South as well as in his own Conference. For years past he was on the roll of superannuates. He was the father of Rev. W. M. Cox, of the Alabama Conference, and Mrs. J. A. Moore, wife of Prof. Moore, of Millsaps College, with whom we sympathize in their great loss.

The short sketch of Methodism in North Mississippi, written by our sainted father two or three years before his death in 1898, will be read with great interest by the few remaining friends who knew him when he was young, and the active presiding elder of the Grenada district, nearly sixty years ago. Of the men who composed the Memphis Conference of that day (which then included North Mississippi), only four remain, viz.: L. P. Lively, R. J. Harp, R. V. Taylor, and B. A. Hays. Of those who made up the Mississippi Conference, not one is left. "God buries his workmen, but carries on his work."

A Card of Thanks.

Dear Dr. Boswell: I want, through the columns of our dear old Advocate, to express my sincere thanks to the many brethren, both in the laity and ministry, in the bounds of the three patronizing Conferences—Mississippi, North Mississippi, and Louisiana—for words of love and sympathy for me and our children in our sad, lonely condition. But few better, purer, more consecrated Christian women ever lived in this country. Often I have sat and listened to her with untold interest, knowing her to be the pure, sweet spirited women she was, while she stood up in love-feast or experience meeting, and talked of God and his love to her and her family; and I have often heard her plead with mothers to look well and faithfully after the godly training of their children, and I have as often seen mothers bow their heads and weep while she talked. "She has done what she could." "She fought the fight, she finished the work, she kept the faith." By the grace of God we will meet her up yonder.

Your brother in sorrow,

H. P. Lewis.

Gallman, Miss., Sept. 20, 1904.

Mansfield Female College.

My Dear Doctor Boswell: Mansfield Female College had the finest opening in its history. It has ten teachers; its curriculum is up to the standard required by the General Board of Education. Plans are made for an addition to the present plant which will include a fine sewer system. The college is now lighted by electricity. The Board recently elected Prof. R. H. McGimsey agent of the college, and he is in the field. The contemplated additions call for $35,000, and we expect the friends of Christian education in Louisiana to furnish that amount quickly. The college was full to its utmost capacity last Winter, and we must get the "Annex" ready for the overflow which will come. Every piano in the college is new, and they are "standard" make.

Your brother, J. R. Moore.

Sept. 23, 1904.

From the General Conference Board of Insurance.

The Board of Insurance of the M. E. Church, South, announces that upon its nomination, Mr. Horace T. Morrison, of Louisville, Ky., has been appointed General Agent of the National Mutual Church Insurance Company for our church, in place of W. F. Barclay, resigned. Mr. Morrison, who is the son of Bishop H. C. Morrison, is a capable business man and a thorough Methodist. The Board heartily commends him and the company to the confidence and patronage of the church.

Wilbur F. Barclay, Sec.,
Board of Insurance, M. E. Church, South.

Louisville, Ky., Sept. 19, 1904.

Notice.

To the Preachers of the Jackson District:

The annual district meeting of the Woman's Home and Foreign Missionary Societies will convene at New Hope, near Vaughn, Nov. 5 and 6.

All preachers of the district are cordially invited to attend.

We urgently request that you extend an invitation to the women of your respective churches to have at least one representative.

Mrs. J. C. Cavett,
Mrs. Geo. Pollock,
D. S.

Camp Meeting Notices.

The Shiloh Camp Meeting will begin Friday night, Sept. 30, and continue one week. The religious services will be under the direction of the presiding elder of the Forest district and the preacher in charge of the Shiloh circuit. There will be conveyances at Pelahatchie to meet all trains. The preaching will be done by faithful, earnest, consecrated men of God. A cordial invitation is hereby extended to our brethren of the ministry to come and help us.

J. S. Parker, P. C.

The camp meeting at Salem Camp Ground, Americus, Miss., will begin Wednesday night, Oct. 5, 1904. Everybody interested in the Lord's work cordially invited. The hotel will be in charge of a competent manager, who will look well after the accommodation of all his customers. All right of camp-ground traffic reserved to him.

Thos. J. O'Neil, P. C.

The camp meeting at the New Prospect Camp Ground, twenty-one miles north from Ocean Springs, or six miles north from Vancleave, will begin on Thursday, Oct. 13, and continue through the following Tuesday. We would greatly appreciate the presence and help of any of the preachers of this district, or of others who may come. Those desiring salvation, and those who will help in the cause, are specially invited to attend.

Fraternally,

J. T. Abney, P. C.

Missionary Rally Day.

The third Sunday in October is Missionary Rally Day for our Sunday schools throughout the Church. The General Missionary Board at Nashville has prepared a "Rally Day Programme," covering ten pages of responsive readings, recitations, songs, etc. The paper is gotten up in the best style. It will be sent free on application. Superintendents should send in their orders at once, and get the papers in time to have several rehearsals before the day arrives. Address your orders to G. W. Cain, Nashville, Tenn.

Notice.

To the Members of the Louisiana Annual Conference:

I am so situated that I can begin to raise money for the Methodist orphanage, and will begin at once. I will visit towns from Alexandria to New Orleans on the S. P. and T. and P. lines, and would be glad to know from pastors the most convenient time for me to visit their pulpits along these lines. I hope to make them by Conference. Fraternally,

C. C. Wier.

Bunkie, La., Sept. 12, 1904.

Special Notice.

Dear Brethren: From Oct. 1 to Dec. 1 I will be free to help in meetings. I can give as much as ten or twelve days to a place. If any of you should want me, let me know if you want me to bring a singer. Address me at Port Gibson.

Your brother, L. S. Jones.

A New Church.

The contract has been let for the Southern Methodist Church in the old French town of St. Martinville, La., and a crew of men are pushing the work. Doubtless, the church will be complete by Dec. 1. It will be worth when complete about $1,900.

Fraternally, A. W. Turner.

World's Fair.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding-houses, and splendid private homes. Those interested are invited to correspond with E. P. Shepard, Secretary Y. M. C. A. World's Fair Bureau, Grand and Franklin avenues, St. Louis.

Louisiana State Epworth League Cabinet.

President, J. V. Carter, Baton Rouge, La.

First vice-president, Rev. W. W. Drake, New Orleans, La.

Second vice-president, Miss Sallie Hollinsworth, New Orleans, La.

Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans, Covington, La.

Treasurer, Miss S. E. Cline, Howell P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La., 1905.

H. M. S.

North Mississippi Conference W. H. M. Society.

SUMMARY OF QUARTERLY REPORT OF SECOND QUARTER OF 1904.

Number of adult members in auxiliaries	1,045
Number of young people or juvenile members	20
Number of meetings held during quarter	83
Average attendance during quarter	265
Number of subscribers to Our Homes	273
Number pledged to tithing	60
Number of boxes of supplies sent off and reported	10
Number of scholarships supported	4
Number of papers and leaflets distributed	1,165
Number of visits made to sick and strangers	471
Number of garments in good order distributed	314
Number of needy assisted	60
Number of auxiliaries in Conference Society	69

MRS. A. C. YEAGER, Cor. Sec.

Water Valley, Miss.

TREASURER'S REPORT.

Record of receipts and disbursements for quarter ending Sept. 1, 1904:

RECEIVED.

Sept. 15—	
Balance from last quarter	$169 34
Dues of members	132 30
Baby Roll members	2 50
Special donations—Pledge	5 25
Florine McEachern Hospital	25 43
Orphans' Home	54 85
Adult mite boxes	1 25
Baby mite boxes	2 50
Scholarships—A. B. C. Home	24 50
Conference expense	14 34
Total	$432 26
Balance carried forward	97 60

DISBURSED.

General Treasurer	$193 73
Orphans' Home	54 85
Annual Reports	83 58
Treasurer's expenses	2 50
Balance	97 60
Total	$432 26

BERTHA M. SCALES, Treas.

Resolutions of Respect.

In the providence of God there has been taken from our midst one whom the Columbia Home Mission Society delighted to honor by removing from us our beloved president, Mrs. Sabra Hill, whose life was a benediction to all who knew her. The effect of her influence and labors in almost every branch of philanthropic work time can never compute; eternity alone reveal.

As an organization, our society deeply feels the loss of this consecrated, useful woman. She has entered the fairer, brighter, better world, where many she has helped to save will greet her joyfully. How sweet the rest after faithful, loving service! How great the reward with the angels in Jesus, now that the work is well done, the victory gained!

Resolved, 1. As a society, while we deplore the loss of such a friend and co-worker, we rejoice that an abundant entrance into the heavenly kingdom has been hers, and thank God for her beautiful life and service in the cause of Christ that humanity

2. That while we miss her sweet smile and gentle voice, and from our councils her words of wisdom and peace, yet this society will cherish her memory and strive to emulate her example.

3. That while we deeply sympathize with the husband and loving daughters, now so sorely bereaved, we share with them the hope of a reunion in that better world, where there are no more partings, and bliss ineffable forbids all tears.

4. That the above appear in the Columbian, NEW ORLEANS ADVOCATE, Our Homes, spread upon the Minutes of this society, and a copy sent to the bereaved family.

Committee: Mrs. T. B Clifford, Mrs. J. G. Anderson, Mrs. Cora Welch, Secretary.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 23.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 23.
Holston, Abingdon, Va., Oct. 12.

World's Fair Visitors.

The pavilion erected by the Frisco-Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to vivit the Frisco-Rock Island System pavilion.

Remember. Main Entrance World's Fair.

Revivals.

Our church has in the past relied much upon stated revivals, and owes much of her present strength and glory to the "old-fashion revival." For this reason many of our people regard the revival as an abnormal condition which the church is to enjoy only once a year. They look upon it as a time when the church is to "feel good," and make special effort to save souls. The word "revive" means to live again, and indicates lost life, or a dying condition. The flowers and grasses wither and die under the heat of a Summer drouth. The rains fall upon them, and they revive; they live again. So, likewise, the church, by failing to use the means of grace, languishes and falls into a dying state. The refreshings come from above, and the church revives, lives again.

Life, abundant life, is the normal condition of the church. Christ said, "I am come that they might have life, and that they might have it more abundantly." So, what we call a revival, is the blood-bought privilege and normal state of the church. The spasmodic life of the church is better than no life, but it would be infinitely better if she had life three hundred and sixty-five days in the year. We do not attempt physical life upon set times and special occasions. We keep up the fires of life daily, and see to it that all the conditions of life are met daily. So it should be with soul-life. We should not depend on set times and special effort for spiritual life, but should meet the conditions of spiritual life daily. Preachers have what they call revival sermons, and sermons for ordinary occasions. And we have preachers that we class as revivalists, and others that are teachers. The church should always have abundant life, and all preachers should give the Bread of Life to their congregations. In other words, all preachers should be revival preachers, and the church should always be in the midst of "a glorious revival." Pentecost was a prophecy of the abiding spiritual state of the church. The life and power of the church, when the Holy Ghost was poured upon her, were to be abiding. This was not a day of spasmodic rejoicing, but was an expression of the normal life of the church through all ages, under the operations of the Spirit.

As a rule, we do not expect people to rejoice at the regular services; much less do we expect sinners to seek salvation. If old Sister Smith should overflow and say, "Bless the Lord!" at 11 o'clock on some cold December Sabbath, in some or any of our town churches, preacher and people, we fear, would not quite understand her. And if a sinner, under the burden of his sins, should linger at his seat, seeking salvation, would not most of our churches be surprised? Why so? Should it not be after that fashion? Ought not the preacher to feel the fire in his own heart as he delivers the message of life? And ought not his church feel the fire in their hearts as they listen to the Word of Life? And ought not the tears come unbidden to their eyes, and the soft "Bless the Lord, O my soul!" escape from many lips? And ought not sinners be made to tremble because of their sins, and linger in prayer till they are saved? This is what they did at Pentecost. "And there were added to the church daily such as were being saved." Every service ought to show manifest signs of life, and will, if the Spirit is present in power. Suppose we give up our idea of an occasional revival, and begin on the idea of an annual revival—a revival from January to January, all the year through.

Let us, as preachers, go up to our next Annual Conference determined to have a Pentecost, and then return to our respective pastorates, resolved to have a revival all the year round; resolved never to preach only with a consciousness of the indwelling Holy Spirit. Let us get all the pulpits at white heat for souls. Let us so identify ourselves with lost men until we can feel the very pains of a lost soul, and go forth to snatch men from the jaws of an awful hell. Then let us get our officials on fire, and our Sunday school and Epworth League leaders enthused for the salvation of the unsaved. If we will do this, the March winds will not have been hushed to sleep on the dewy bosom of Spring, before the whole Conference will be swept by the waves of a mighty revival, before we will have entered into the purchased redemption of the church. Amen!

L. S. JONES.

New Fast Trains to St. Louis via Mobile and Ohio Railroad.

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All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Greenwood	Sept.	10, 11
Itta Bena, at Itta Bena		17, 18
Winona		24, 25
Carrollton, at Carrollton	Oct.	2, 3
Eupora and Maben, at Eupora		8, 9
Black Hawk, at Acona		15, 16
Vance, at Lambert		22, 23
Webb, at Sumner		24
Ruleville, at Ruleville		29, 30
Moorhead, at Moorhead		30, 31
McNutt, at Sunnyside	Nov.	2
Carrollton circuit, at McInnery		5, 6
Vaiden, at Columbianna		12, 13
Winona circuit, at Bethlehem		19, 20
Mars Hill, at Chapel Hill		26, 27
Indianola, at Indianola	Dec.	3, 4
Tom Nolen, at Stewart		10, 11

THOS. H. DORSEY, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept.	4, 5
Aberdeen station		11, 12
Amory and Nettleton, at Amory		18, 19
Tupelo station		25, 26
Shannon circuit, at Troy	Oct.	1, 2
Prairie circuit, at Prairie		8, 9
Verona circuit, at Verona		15, 16
Montpelier circuit, at Sparta		22, 23
Buena Vista circuit, at Pleasant Grove		29, 30
Atlanta circuit, at Macedonia	Nov.	5, 6
Fulton circuit, at Hopewell		12, 13
Houston and Wesley, at Wesley Chapel		19, 20
Nettleton circuit, at Carolina		26, 27
Aberdeen circuit, at Pleasant Grove	Dec.	3, 4
Okolona circuit, at Boone's Chapel		10, 11

J. C. PARK, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Sept.	4, 5
Booneville station		10, 11
Iuka station		17, 18
Corinth circuit, at Shady Grove		24, 25
Ripley and New Hope, at New Hope	Oct.	1, 2
Jonesboro circuit, at Brownsfield		8, 9
Guntown and Baldwyn, at Guntown		15, 16
New Albany and Ingomar, at New A.		22, 23
Wheeler circuit, at Pisgah		23
Booneville circuit, at Oak Grove		29, 30
New Albany circuit, at Union Hill	Nov.	5, 6
Mantachie circuit, at Hebron		12, 13
Belmont circuit, at New Valley		16
Burnt Mills circuit, at Paradise		17
Iuka circuit, at Bethel		19, 20
Kossuth circuit, at Pleasant Hill		26, 27
Marietta circuit, at Shady Grove		30
Blue Springs circuit, at Leighton	Dec.	3, 4

W. C. HARRIS, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept.	3, 4
Como		10, 11
Hernando and Hines, at Hines		17, 18
Pleasant Hill, at Lewisburg		24, 25
Senatobia	Oct.	1, 2
Cockrum, at Greenleaf		8, 9
Coldwater, at Love		15, 16
Wall Hill, at Chulahoma		22, 23
Arkabutla, at Brooks Chapel		29, 30
Tyro, at Mt. Vernon	Nov.	5, 6
Longtown, at McGehee Chapel		12, 13
Courtland, at Courtland		19, 20
Batesville and Wesley, at Batesville		26, 27
Eureka, at Eureka	Dec.	3, 4

Will all the brethren concerned do their utmost to have every item of assessment paid in full? These great enterprises of the church need better support. Our Lord looks to his followers to maintain the progress of his kingdom amongst men, and it is time for thank-offerings to him for his bountiful blessings. Let all Boards of Trustees be prepared to make full reports of the church property in their charges.

W. T. J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Sept.	10, 11
Columbus, Second Church		17, 18
West Point		25, 26
Starkville	Oct.	1, 2
Starkville circuit		8, 9
Hebron		15, 16
Crawford		22, 23
Columbus, First Church		29, 30
Brooksville circuit	Nov.	5, 6
Macon		12, 13
Shuqualak circuit		19, 20
Mayhew circuit		26, 27
Winstonville circuit	Dec.	3, 4
Cumberland circuit		10, 11
Cedar Bluff circuit		11, 12

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs station	Sept.	11, 12
Olive Branch circuit		17, 18
Holly Springs circuit		24, 25
Red Banks	Oct.	1, 2
Byhalia		8, 9
Shawnee		15, 16
Waterford		22, 23
Cornersville		29, 30
Potts Camp		31
Abbeville	Nov.	5, 6
Bethel		12, 13
Ashland		15
Pontotoc		19, 20
Randolph		21
Mt. Pleasant		26, 27

EUGENE JOHNSON, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

P. and Logtown, at Pearlington..Sun. and Mon	Sept.	18, 19
Bay St. Louis	Tues.	20
Biloxi	Wed. p. m.	21
Ocean Springs, at Ocean Springs	Thurs. p. m.	22
Moss Point	Fri. p. m.	23
Escatawpa, at Escatawpa	Sat.	24
Pascagoula	Sun. and Mon.	25, 26
Lumberton	Sat. and Sun.	Oct. 1, 2
Gulfport: 28th Street, at Long Beach	Sat. and Sun. a. m.	8, 9
Gulfport: 25th Avenue..Sun. p. m. and Mon. a. m.		9, 10
Vancleave, at New Prospect Camp Ground	Thurs.-Sun.	13-16
Coalville, at White Plains	Tues.	18
Wolf River, at Durham..Sat. and Sun.		22, 23
Carriere, at McNeil	Tues. a. m.	25
Poplarville and P., at Purvis..Wed. p. m.		27
Hub, at Baylis Chapel..Sat. and Sun. a. m.		29, 30
Columbia	Sun. p. m. and Mon. a. m.	30, 31
Collins, at Seminary	Wed.	Nov. 3
Mt. Olive, at Ora	Thurs.	4
Williamsburg, at Good Hope	Fri.	5
Mt. C. and S. Creek, at Mt. Zion..Sat. and Sun		6, 7
Eastabutchie, at Eastabutchie	Tues.	9
New Augusta, at Leaf..Sat. and Sun.		13, 14
Lucedale, at Lucedale	Mon.	15
McH. and Wiggins, at McHenry	Tues.	16
Brooklyn, at Brooklyn	Wed.	17
Sumrall, at Sumrall..Sat. and Sun.		20, 21
Hattlesburg: Court Street..Sun. and Mon. p. m.		28, 29
Hattiesburg: Main Street..Sun. and Mon. a. m.		Dec. 4, 5

Church Records and Registers not presented to the third Quarterly Conferences should be presented on this fourth round. The pastors will greatly oblige me by seeing that the trustees have full answers to Question 29, and that all deeds or certified copies be shown. Let us try to get all titles clear.

Don't fail to observe Rally Day.

T. L. MELLEN, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville	Oct.	8, 9
Gloster		15, 16
Centreville, at Centreville		15, 16
Percy Creek, at P. C.		22, 23
Woodville		23, 24
Fayette, at Fayette		29, 30
Hamburg, at Knoxville	Nov.	5, 6
Liberty, at Salem		12, 13
Wilkinson, at Hopewell	Wed.	16
Homo Chitto, at H. C.		19, 20
Barlow, at Rehoboth	Thurs.	24
Harriston, at Harriston		26, 27
Jefferson Street, Natchez		Dec. 2, 4
Washington, at W.	Sat.	3
Wesley Chapel, Natchez		3, 4

T. W. ADAMS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, Central	Sun. p. m.	Sept. 18
Meridian, South Side	Sun. a. m.	25
Meridian, Seventh Avenue	Sun. p. m.	25
Meridian, West End	Sun. a. m.	Oct. 2
Meridian, East End	Sun. p. m.	2
Middleton, at Manassa	Thurs.	6
Matherville, at Salem	Fri.	7
Wayne mission, at Hebron		8, 9
Waynesboro	Sun. p. m. and Mon.	9, 10
Chunkey, at Sageville		15, 16
Enterprise and Stonewall, at Enterprise	Wed.	19
Shubuta and Quitman, at Shubuta	Thurs.	20
Pachuta, at Pachuta		22, 23
Leaksville, at Leaksville		29, 30
Winchester, at Winchester	Thurs.	Nov. 3
Daleville, at Linwood		5, 6
North Kemper	Fri.	11
DeKalb, at Pleasant Ridge		12, 13
Binnsville, at Binnsville		19, 20
Poplar Springs	Wed.	23
Vimville, at Coker's Chapel	Thurs.	24
Porterville, at Mt. Hebron		26, 27
Lauderdale		Dec. 3, 4

The pastors will see to it that the trustees have their reports in shape as the law requires. Let all the officials be present; it is important.

W. M. SULLIVAN, P. E.

JACKSON DIST.—FOURTH ROUND.

First Church	11 a. m.	Sept. 4, 5
Capitol Street	8 p. m.	4, 7
Lintonia	11 a. m.	10
Yazoo City		11, 12
Braxton	11 a. m.	14
Pinola	11 a. m.	16
Florence	11 a. m.	17, 18
Madison	11 a. m.	24
Deasonville	11 a. m.	25
Flora	11 a. m.	Oct. 1, 2
Benton	8 p. m.	2, 3
Tranquil	11 a. m.	4
Silver City	11 a. m.	6
Brandon		8, 9
Canton		15, 16
Sharon		22, 23
Lake City		29, 30
Rankin Street		Nov. 5, 6
Thomasville		12, 13
Fannin		19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

JOHN W. LEWIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork		Oct. 1, 2
Anguilla, at A.		8, 9
Port Gibson		15, 16
Cary and Grace, at C.		22, 23
Bolton	a. m.	29, 30
Edwards, at E.	p. m.	30, 31
Mayersville, at E.		Nov. 5, 6
Hermanville, at Pisgah	a. m.	12, 13
Rocky Springs, at C.	p. m.	13, 14
Utica, at U.		19, 20
Satartia, at M.		26, 27
Vicksburg, Crawford Street	p. m.	30
Vicksburg, Washington Street	p. m.	Dec. 1
Warren, at O. R.		3, 4

W. H. HUNTLEY, P. E.

FOREST DIST.—FOURTH ROUND.

Scott, at Liberty		Sept. 3, 4
Morton, at Morton		7
Trenton, at Trenton		10, 11
Shiloh, at Shiloh		17, 18
Raleigh, at Cedar Grove	Fri.	23
Taylorsville, at Mize		24, 25
Rose Hill, at Hopewell		Oct. 1, 2
Montrose, at Montrose	Tues.	4
Tallohola, at Mutual Union	Wed.	5
Newton and Hickory, at N.	Fri.	7
Harperville, at Harperville		8, 9
Indian Mission, at Tallichulok	Wed.	12
North Neshoba, at Coy	Fri.	14
Philadelphia, at Mars Hill		15, 16
Decatur, at Decatur	Tues.	18
Edinburg, at Rocky Point	Fri.	21
Carthage, at Thomastown		22, 23
Walnut Grove, at W. G.	Tues.	25
Eucutta, at Philadelphia		Nov. 5, 6
Vosshurg and Heidelberg, at H.		12, 13
Ellisville circuit	Wed.	16
Ellisville station and Ovelt	Thurs.	17
Laurel, M. Street	Thurs. p. m.	17
Laurel, Kingston and Fifth Avenue	Fri.	18
Lake, at Lawrence		19, 20
Forest, at Forest		26, 27

Let Question 22, that was not answered at the third quarter, be answered at the fourth. Let the preachers see that trustees answer Question 29.

J. M. MORSE, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Fernwood, at Fernwood		Sept. 24, 25
McComb, Centenary	Fri., 7:30 p. m.	30
McComb, LaBranch St.		Oct. 1, 2
Adams, at Adams		8, 9
Summit, at Summit		9, 10
Bogue Chitto	Mon., 7:30 p. m.	10
Osyka, at Muddy Springs	a. m.	15, 16
Magnolia	p. m.	15, 16
Providence, at Bahala		22, 23
Topisaw, at Holmesville		29, 30
Tylertown, at China Grove..Mon., 11 a. m.		31
Bayou Pierre, at Pleasant Ridge		Nov. 5, 6
Hazlehurst		12, 13
Gallman, at Gallman	Mon., 11 a. m.	14
Crystal Springs	Mon., 7:30 p. m.	14
Beauregard, at North Wesson..Wed., 11 a. m.		16
Wesson	Wed., 7:30 p. m.	16
Terry, at Terry		19, 20
Pleasant Grove, at Pleasant Grove	Tues., 11 a. m.	22
Caseyville, at Bethel		26, 27
Pearlhaven, at ———	Sat., 11 a. m.	Dec. 3
Brookhaven		3, 4

Pastors will see that trustees give proper answer to Question 29. Brethren, do not fail in this.

B. F. JONES, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity		Sept. 25
Louisiana Avenue	a. m.	Oct. 2
Parker Memorial	p. m.	2
Carrollton Avenue	a. m.	9
New Orleans Mission	p. m.	9
Burgundy	a. m.	9
Algiers	p. m.	16
Carondelet	a. m.	16
Dryades	p. m.	23
McDonoghville		23
Plaquemine		30
White Castle		Nov. 6
Rayne Memorial		13
Covington		20
Mandeville, at Talisheek		27
Slidell		30
		Dec. 4

Pastors, please see that full reports are made by Woman's Home and Foreign Missionary Societies, and by Boards of Trust.

WM. H. LAPRADE, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Texas Avenue		Oct. 22, 23
Mooringsport and Greenwood		23, 24
Provencal, at Victoria		29, 30
Pleasant Hill, at Robeline		30, 31
Grand Cane, at Stonewall	11 a. m.	Nov. 2
Hornbeck, at Hornbeck		5, 6
DeRidder, at DeRidder		6, 7
Bon Ami	7 p. m.	7
Leesville	7 p. m.	8
Many	7 p. m.	9
Shreveport, First Church		12, 13
Keatchie, at Logansport		13, 14
Pelican, at Bethel	11 a. m.	16
Wesley, at ———		19, 20
Coushatta, at Atkins		20, 21
LaChute and Lake End, at Campobello		21, 22
South Bossier, at Haughton	11 a. m.	23
Benton, at Alden		26, 27
North Bossier, at ———		27, 28
Gilliam, at ———		29
DeSoto, at Mansfield	11 a. m.	Dec. 3
Mansfield		3, 4
Zwolle, at ———		4, 5

Reports are expected from trustees.

J. R. MOORE, P. E.

Mansfield, La.

BATON ROUGE DIST.—FOURTH ROUND.

Jackson		Oct. 1, 2
E. Feliciana, at Gilead		8, 9
Clinton		9, 10
Port Vincent, at Meadow's Chapel		15, 16
St. Francisville		17, 18
Ponchatoula		22, 23
Wilson, at Gayden		29, 30
Baker, at Brookstown		Nov. 5, 6
Live Oak, at Antioch		12, 13
Baton Rouge, Second Church		13, 14
Pine Grove, at Killian's		19
Amite		20, 21
Franklinton		23
St. Helena, at Greensburg		26, 27
Kentwood, at Kentwood		27, 28
Zachary		30
Baton Rouge, First Church		Dec. 2-4

F. N. PARKER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon, at Harmony Chapel		Sept. 17, 18
Homer, at Homer		24, 25
Haynesville, at New Salem	Tues.	27
Gibbsland, at Gibbsland		Oct. 1, 2
Downsville, at Downsville		8, 9
Farmersville, at Ebenezer	Tues.	11
Arcadia, at Arcadia		15, 16
Vienna, at Mt. Moriah	Wed.	19
Lanesville, at Lanesville		22, 23
Ringgold, at Andrews Chapel		29, 30
Ruston, at Ruston	Fri.	Nov. 4
Calhoun, at Calhoun		5, 6
Brooklyn, at Brooklyn	Wed.	9
Bienville, at Bienville		12, 13
Minden, at Minden	Tues.	15
Valley, at Pleasant Valley	Wed.	16
Jonesboro and Antioch, at Jonesboro		19, 20
Vernon, at Wesley Chapel		26, 27

J. O. BENNETT, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Sayes		Sept. 3, 4
Alexandria		17, 18
Opelousas		24, 25
Melville		Oct. 1, 2
Simsport, at Marine		8, 9
Lecompte, at Elam Bayou		15, 16
Boyce		22, 23
Bunkie		29, 30
Columbia		Nov. 5, 6
Pollock		12, 13
Jena		19, 20
Natchitoches		26, 27
Montgomery		29, 3
Dry Creek		Dec. 3, 4

J. L. P. SHEPPARD, P. E.

CROWLEY DIST.—FOURTH ROUND.

Lafayette		Oct. 1, 2
Franklin		2, 3
Morgan City		8, 9
New Iberia		9, 10
Patterson		15, 16
Abbeville		22, 23
Lake Arthur		29, 30
Jennings		30, 31
Iota		Nov. 5, 6
Prudhomme		12, 13
Crowley		13, 14
Grand Chenier		16
Lake Charles		20, 21
Vinton	7:30 p. m.	21
French Mission		24
Jeanerette		27, 28
Indian Bayou		Dec. 3, 4
Rayne		4, 5

S. S. KEENER, P. E.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 1-2
Ordinary	8
Good ordinary	9 5-16
Low middling	9 15-16
Middling	10 1-2
Good middling	10 11-16
Middling fair	10 15-16
Fair	11 5-8

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	29 c
Off refined oil, in bbls, per gal	28 c
Prime crude oil, loose, per gal	23c
Prime C. S. cake, per ton, 2240 lbs	$26.75
Prime C. S. meal, per ton, 2000 lbs	$26.50
Soap stock, per lb	95c

Cotton Seed--

In sack, delivered at N. O., per ton, 2000 lbs	$17.00
In bulk delivered at N. O., per ton, 2000 lbs	$12.50

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. A. S. J. NEILL, Treas.

For low rates to the World's Fair via the Texas and Pacific railway, ask any ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

Wanted.

An earnest young man in each community to help pay expenses in college by canvassing for students Apply at once.

M. A. BEESON,
Meridian Male College,
Meridian, Miss.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On the night of the twenty-first of August, WILLIAM PARKS died at his home near Enterprise He was seventy-five years of age, having been born on the thirteenth of May, 1829, in Warren county, Tenn. When one year old his parents moved to Butler county, Ala., and from there to Winston county, Miss. In the Autumn of 1855 he moved to Langster county. After being a partner with his brother in a mill, he taught school a while in this county. From here he moved to Hickory, where he superintended the construction of the railroad bridges on the A. and V. railroad. Then he moved south of Hickory about five miles, where he owned and superintended a grist mill all during the war, with the exception of thirty days, which time he was in the war. He was discharged on account of bad health. In the Spring of 1866 he moved to Wanita, where he and his brother were partners in a mill. After three years he moved to the farm near here, where he spent his last days peacefully, surrounded by eight of his children, who, with willing hearts and hands, were always ready and waiting to do anything in the power of human to comfort their aged and afflicted father. On Aug. 3, 1856, he married Miss Marguerite Sinclair, who, with four of their children, have preceded him to that better land. In 1875 he united with the Methodist Church at Spring Hill under the pastorate of Rev. T. S. West. Here he held his membership until his death. He was a Royal Arch Mason, and also a member of the Grange. He leaves eight children and nine grandchildren to join him later where partings are no more. May God himself comfort them in their deep distress, and give them abundantly of his sufficient grace in this hour of sore bereavement! is the prayer of a friend.

LAURA WRIGHT.

The angel of death has again visited a once happy home and selected for his victim little CASSIE SIMMONS, the third son of Mr. and Mrs. J. C. Simmons. A painful task it is to me to write of the death of this dear little boy, which took place at the home of his parents, four miles east of Columbia, Marion county, Miss., June 21, 1904, in his thirteenth year. Many a time has the writer's heart been made glad by the warm greeting of this little boy. It was his delight to have his pastor visit his home. He was an obedient son and affectionate brother, and was loved by all who knew him. He leaves behind a father, mother, two brothers, five sisters, and a host of friends, to mourn their loss, but our loss is his gain. During his protracted illness of sixty days of typhoid fever he was never heard to complain, and a few days before he departed this life he said, "Papa, I am going home." Oh, how we miss him! But we must say, "Lord, thy will be done." When we lose those we love best we are wont to censure Providence. We fail to think of the bright home to which our loved one has gone; we fail to see that He knoweth best. Father, mother, sisters and brothers, Cass is not dead, but sleepeth Look up to Him who "doeth all things well." The pure spirit of Cass lives and sings 'mid the bright and happy spirits of the just made perfect. Be steadfast in faith, be faithful till death, and you shall meet Cass in that happy home above, where death and sickness never come. May the God of all grace comfort the bereaved ones! HIS FORMER PASTOR.

Sister MARTHA JANE ABNEY (nee Hinton) was born in Jasper county, Miss., Oct. 8, 1846 She was married to J. P. Abney, Dec. 3, 1890, and died near Montrose, July 10, 1904. She was converted in the old-time way at the mourner's bench, and joined the M. E. Church, South, at the age of twelve. The Spirit of the Lord came upon her in great power, and grew brighter and brighter till death. Her life for two years previous to death was one of suffering. Instead of weakening her faith, she became perfect through suffering. Her pastor talked with her as to the comfort Jesus gave in affliction, and as to her hopes beyond this life. Her answers were always assuring. Just two days before her death, while undergoing excruciating pains, as her pastor sang some of the sweet songs of Zion, her soul was so filled that she shouted aloud. She leaves a husband, many relatives, several step-children (among them Rev. J. T. Abney), and a great number of friends, to mourn her death, but the assurances she left are such that they have comfort as they mourn. She is at the beautiful gate waiting and watching for them. WALDO W. MOORE.

VIVIAN RUTH BARRETT, daughter of E. A. and Mrs. K. W. Barrett, was born May 11, 1899; was baptized by the Rev. R. A. Meek in June, 1904, and died of appendicitis in Greenville, Miss., July 8 of the same year. Bright, beautiful, and vivacious, little Vivian won her way into the hearts of all who saw her, and was a favorite in every circle she entered. She belonged to the Sunday-school, and was never happier than when seated in the class with the other children. She was quick to learn of the Master, and her sweet innocency ever seemed to speak of heaven. Of her home she was the pride and joy, and when she went away it seemed as if the sun had faded from the sky. But it is well with little Vivian. She is with the Master, and in his presence are safety and fullness of joy. May the gracious Heavenly Father sustain the bereaved parents, and gently lay his loving hand upon every wounded heart!

R. A. MEEK.

Harperville Circuit.

DEAR DOCTOR BOSWELL: I have held my last protracted meeting for Harperville circuit. After the meeting at Good Hope (of which I wrote) we had good meetings at all the churches. (We held no meeting at Harperville in consequence of the college being burned. All denominations held service in the college building.) I have not received as many members as I did last year, but the meetings have been very spiritual, and beneficial to Christians. Bro. W. H. Lane rendered me valuable assistance at Oak Grove. Bro W. W. Morse was with me after Sunday at Contrell, and preached to the delight of his hearers until the close of the meeting Bro. F. A Lane was with me at Pleasant Ridge and New Providence, and rendered faithful and acceptable service. Congregations were large and attentive at all the meetings, and the very best of behavior. The rains interfered very much with our meeting at Hillsboro. I trust and believe great good has been accomplished, although the increase in membership was not as large as I desired. I believe there will be other additions as the result of these meetings. Had one at Good Hope last Sunday. More sickness on the circuit than I have seen in four years, and a great deal of it fatal. I am now seeing after the balance due on my collections, and expect to bring them all up in full, as I did last year. I am now winding up my fourth year on this work, and the people have been so kind to me that I feel sad at the thought of leaving them.

IRVIN MILLER, P. C.

Walnut Grove, Miss., Sept. 17, 1904.

Walnut Grove Circuit.

DEAR DR. BOSWELL: We closed our meeting at White Plains last Saturday. The revival was all that we could expect; so many homes were made happy. Fathers and mothers were made happy because of the salvation of their children. Twenty-four accessions to the church; the whole community lifted up The former pastors will rejoice with me because we have now a new and commodious house, in which we held the revival. Some people joined the church here. We will hear from them some day.

This has been a year of great labor and rejoicing with us. Some of the results of this year's work are: Three new churches built, or being built; all the deeds to church property found and corrected but one; hope to have it soon as Chancery Court convenes in Neshoba county. One hundred and thirty-four accessions to church in last ten weeks: I will report about 150 at Conference. Two young men recommended to Quarterly Conference for license to exhort. Methodism is the largest thing in Walnut Grove circuit and in Leake county. I have one more meeting to hold yet. I am expecting to report everything in full at the Annual Conference.

Yours in Christ, M. L. WHITE.

Walnut Grove, Miss., Sept. 20, 1904.

Leland, Miss.

DEAR DR. BOSWELL: I have just closed a meeting at Leland. Bro. Harbin, of Gunnison, came to my aid on Monday night, and remained till Saturday morning. Bro. Harbin is a consecrated, tireless worker. While here he often held three services a day. He is a man of attractive social qualities, and a preacher of exceptional ability. His presentation of the great essentials of the gospel are clear, strong, and cogent. While the meeting did not result in as great ingathering as I had expected, I am persuaded that lasting good was accomplished through the earnest efforts of Bro. Harbin. Leland is a hard place. Whisky, the open saloon—and we have only six in this place—together with the sins of licentiousness and gambling (which are always the inseparable companions of the saloon), is the great curse of the town.

I am closing my fourth year on this charge, Shaw and Leland, and from a material standpoint I will be able to make a favorable report at Conference.

Very truly, J. T. MURRAH.

Sept. 19, 1904.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

WE WANT YOUR MONEY

BUT not until you can say, "Here is the dollar; you deserve it;" not until we HAVE EARNED IT, not until you are WILLING to send it to us, not until you want to send it to us, not until you are SATISFIED to pay it, not until we HAVE PROVEN TO YOU that we have what we claim, not until VITÆ-ORE HAS DONE FOR YOU WHAT YOU WANT IT TO DO FOR YOU. Until then, you pay us NOTHING. After that you will be willing to pay, GLAD TO PAY, as hundreds of the readers of this paper—yea, even thousands—have been willing and glad to pay. YOU ARE TO BE THE JUDGE. We leave it to you entirely for you to decide. If you can say that we and Vitæ-Ore, have earned your money, we want your money, as we say at the top, but NOT OTHERWISE. How can you refuse to give this most remarkable of all remarkable remedies—a natural, curing and healing mineral ore—a trial on the terms of such a LIBERAL OFFER? If you need medicinal treatment of any kind, if you are sick and ailing, if anyone in your family is ailing, poorly, worn out, sickly, it is actually a sin and a shame if you do not send for Vitæ-Ore upon the terms of this thirty-day trial offer. Read the offer! Read it again and again! Send for the medicine! Do it to-day! Each day lost makes a case older, obstinate, harder, hurts you more, pains you more. We take all the risk; you have nothing to lose.

WE WILL SEND TO ALL

Subscribers or readers of the NEW ORLEANS CHRISTIAN ADVOCATE a full-sized $1.00 package of VITÆ-ORE by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! **We take all the risk; you have nothing to lose.** If it does not benefit you, you pay us nothing. We give you thirty days' time to try the medicine, thirty days to see results before you need to pay us one cent, and you do not pay the one cent unless you do see the results. **You are to be the judge!** We know Vitæ-Ore, and are willing to take the risk.

Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—Ore—mined from the ground like gold and silver, in the neighborhood of a once powerful, but now extinct, mineral spring. It requires twenty years for oxidization by exposure to the air, when it slacks down like lime, and is then of medicinal value. It contains free iron, free sulphur, and free magnesium, three properties which are most essential for the retention of health in the human system, and one package—one ounce—of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water drank fresh from the springs. It is a geological discovery, in which there is nothing added or taken from. It is the marvel of the century for curing disease, as thousands testify, and as no one, answering this, writing for a package, will deny after using. **VITÆ-ORE** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctors' prescriptions which it is possible to procure.

Vitæ-Ore will do the same for you as it has for hundreds of readers of the NEW ORLEANS CHRISTIAN ADVOCATE, if you will give it a trial. Send for a $1 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore can not benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving age and ailments, and mention the NEW ORLEANS CHRISTIAN ADVOCATE, so we may know that you are entitled to this liberal offer.

A GOD-SEND TO THE AFFLICTED

SO WRITES REV. A. M. GREGORY, OF ONEIDA, TENN., WHOSE BOY'S LIFE IT SAVED.

DOES YOUR BOY NEED IT?

My little boy, seven years old, was afflicted with Liver Complaint for more than two years. Two local physicians treated him, as did also a well-known traveling specialist who has quite a reputation for treating such diseases, having successfully cured a number in this section, but, strange to say, my boy's case baffled them all, and he continued to grow worse instead of better. I had begun to despair, not thinking he could ever be

cured, and feared for his life, when, by chance, I noticed the liberal Vitæ-Ore offer to send the thirty-day trial treatment without a penny's risk. I had never thought that there was virtue in advertised treatments, and would not have accepted this offer did it not read fairly and plainly, and I felt certain that the Company behind it could not afford to pay for such large advertisements unless the treatment did what was claimed and the patients paid for the medicine. I sent for the package, and after giving it to the boy for ten days, I could notice a little change for the better in his condition. By the time the entire package was used he could eat heartily, go to school, and run about and play with the other boys, which he had not done for six months previous. Vitæ-Ore is certainly a great medicine. I consider it a God-send to the afflicted, believing it saved my boy's life, and will speak a good word for it whenever I can. I should like to have the world know what it accomplished for my boy for the benefit of all suffering humanity.

REV. A. M. GREGORY.
Oneida, Tenn.

A MESSAGE FOR EVERY WOMAN

CURED SOUND AND HALE IN THREE WEEKS' TIME.

When I sent for a trial package of Vitæ-Ore, I was suffering almost death. One doctor told me it was old age approaching, although I am only thirty-nine years old; another said it was caused by a fall which I experienced some time ago, and still another pronounced it female weakness. I suffered terribly for months with pains in my bowels and limbs, and menstruation was very profuse and irregular. At one period I could not sleep for three nights in succession, and had to sit up in bed on account of the terrible pain. I do not see now how I endured the misery. I began to take Vitæ-Ore one morning, and at night, after taking but three doses, I rested much more than usual, and slept some. When I had taken it for three days, my pain and misery were all gone. Now, after only three weeks' use of the medicine, I feel as well as I ever did in my life. I have had no trouble whatever this month. I can pick cotton and ride about on the roads, feeling better every day. I wish I could tell every suffering woman what Vitæ-Ore has done for me. I thank the Lord every day that I can live and feel well, so that I can tell others what they can do to cure their sufferings.

MRS. LAURA N. WALKER.
P. O. Box 21. Arlington, Okla.

WHAT CATARRH IS:

Many of the troubles and disorders which Vitæ-Ore is advertised to cure may be traced to a Catarrhal condition of some part of the body. Most people connect the word Catarrh only with a disorder of the head or throat, but such inference is not correct.

Catarrh, as defined by Webster, is an inflammatory affection of any mucous membrane, any condition in which there are congestion, swelling, morbid action, or any alteration in the quantity and quality of mucous secreted. It can, consequently, be present in any part of the body where there is a mucous membrane—the head, nose, throat, stomach, intestines, bowels, bladder, kidneys and generative organs; and as a clot of dust will impair the workings of the finest watch, so a catarrhal condition of any organ will enfeeble its power, prevent the proper functional activity and capacity, and result in a complication of ills of many names and symptoms, treated in many different ways, but no cure is possible unless the Catarrhal condition, the **primary cause,** is checked and removed.

To successfully treat catarrh of any part, it is necessary to use medicaments which possess the power of allaying inflammation, arresting morbid action, and of purifying diseased mucous.

Vitæ-Ore will positively cure Catarrh of any organ or part of the body, used for the different conditions in the several ways prescribed in our printed directions. It is a natural astringent, presenting qualities as such which it seems impossible to duplicate in any manufactured or artificial product, and immediately allays all inflammation, stops all morbid or irregular action on the membrane, eradicates all catarrhal conditions, and places each organ in a natural, normal, healthy condition, so as to faithfully perform its individual function, and restores the entire system to a state of entire and perfect health.

Its action is **certain** and results **sure.** It can be relied upon to reach every case more promptly and effectively than any treatment, combination of remedies or doctor's prescription that can be procured, and cure **completely as well as permanently.** Patients afflicted with catarrh of any part should not delay treatment, as delay means a spread of the disease to other parts, a more aggravated condition from month to month, and more difficulty in effecting a cure. **Vitæ-Ore** has cured thousands upon thousands of cases, as the multitude of testimonials in our indexes show, many of them in which the patient was at such a stage that hope was given up, recalling them from the shadow of the grave.

A CERTAIN AND NEVER FAILING CURE FOR

- RHEUMATISM
- BRIGHT'S DISEASE AND DROPSY
- LA GRIPPE
- BLOOD POISONING
- SORES AND ULCERS
- MALARIAL FEVER
- NERVOUS PROSTRATION AND ANAEMIA
- LIVER, KIDNEY AND BLADDER TROUBLES
- CATARRH OF ANY PART
- FEMALE COMPLAINTS
- STOMACH AND BOWEL DISORDERS
- GENERAL DEBILITY

Not a Penny Unless Benefited!

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO., N. O. Department, Vitæ-Ore Building, **Chicago.**

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, OCTOBER 6, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2511. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 40.

GLANCES AT THE WORLD.

In some respects the great American people are glaringly inconsistent. Every week that passes, two, or more, milk dealers are arrested for selling adulterated milk—the adulteration consisting of water, or a little common chalk. The guilty party is heavily fined. An inspector is found in all large market houses, whose business is to see that nothing but good meat is sold. But nobody thinks of providing an inspector of liquors, or fining a dealer for adding water or other things stronger to his stock of drinks. He goes unchallenged, and poisons his customers without let or hindrance. And, worst of all, he is licensed by the government to carry on his traffic—the government, of course, acting on the supposition that he will sell nothing but pure liquors, never for a moment thinking of the necessity of providing an inspector. A Japanese official on a visit to America witnessed the arrest of a milkman for selling watered milk, which harms nobody, and seeing an inspector of meat attending to his duties, witnessed about the same time a man almost split his head against a lamp post. When told that the law required an inspector of milk and meat, and that the drunken man was full of "poisoned whisky," he innocently inquired, "Do you inspect the whisky as you do the milk?" "Of course not," said his guide. "And yet," said the Jap, "there may be poison in it." Is it any wonder that the thoughtful Jap retorted: "You inspect the meat and the milk, and let men sell poisoned whisky, that kills people, as much as they please. I can't understand your country."

That Northern newspapers should make as much as possible of local disturbances between the whites and blacks, and lay all the blame on the whites, is to be expected. They must maintain their attitude of friendship for the negroes at all hazards. That trouble does arise occasionally is not denied. That now and then the negro is badly treated is true; but, as a rule, self-respecting, well-behaved, and industrious negroes have the respect and all needed encouragement of their white neighbors. The Nashville Banner says: "The prosperous and orderly negro who makes an effort to get along decently is appreciated in the South, and there is no sort of disposition here to retard his material progress. The lines of race conflict in the South, or of race prejudice, lie only in politics and in relation to social admixture. The great majority of Southern people are favorably disposed to negro advancement in all respects, and regret only that as to the bulk of the race this advancement is so very tardy and often apparently hopeless. Certainly there is far less disposition among Southern whites to place the ban upon negroes than has been manifested in Northern localities like that of Carlisle, Ind., where all negroes were driven away because of sheer prejudice against them." What the Banner says is true according to the best of our knowledge and belief.

The confessions of a St. Louis Councilman, Speaker of the House of Delegates, reads like a romance. It is given only in brief in the press dispatches, but enough is made known to reveal the extent of the operations of the corruptionists who have been fattening on spoils and robbery of the people of St. Louis for the last twenty years, or more. There was a regular organized band, consisting of nineteen members of the City Council, united together irrespective of party lines, whose object it was to make all they could by selling their votes. No legislation for many years past, of any importance, was enacted that was not paid for. Prices for the passage of acts ranged from one to forty-seven thousand dollars. Regular meetings were held, prices of legislation were fixed, and one of the number appointed to make the deal and receive the money. And these men were scrupulously honest among themselves. They came at last to fear no man. Attorneys were hoodwinked or bluffed until Mr. Folk came into office. Him they undertook to head off; failing in that, they resorted to defamation of character. None of their schemes worked, and Mr. Folk carried his cases through to conviction. Some of them are in prison. And the end is not yet. Mr. Kelley, who makes confession, proposes to tell more.

WESLEY CHAPEL.

The above is the new house of worship to be erected by the Wesley Chapel membership, Natchez, Miss., to take the place of the old house in a more eligible locality. The Rev. A. D. Miller, pastor, has been untiring in his labors to secure funds, and is to be congratulated on his success. It will be a frame building, and after the cut shown, except that the cellar entrance will be in the rear instead of the front, as shown in the picture. The house will be finished and dedicated before Conference.

We have wondered more than once in the course of life why the laws of the land were so hard on men who take bribes, but never take cognizance of the man who offers one. We have wondered quite as often why ticket-scalpers—men who buy up the unused portion of a railroad ticket, and sell it—are regarded as rascals, while the person who sells it escapes criticism and denunciation. It seems to us, looked at as a question of morals, that the man who offers a bribe is as bad as he who takes; that it is as bad to sell the unused portion of an excursion ticket as to buy it and sell it again. It is worse, for the man who buys it, signs in ink a promise not to transfer it. The one who sells not only aids in defrauding the railroad, but he violates a promise. New York has taken a step forward by enacting a law for the punishment of bribe-givers as well as bribe takers. The law has gone into effect, and we look soon for indictments of men who offer to buy legislation, or to bribe jurors. Certainly, if bribers did not tempt jurors and law-makers, justice would not so often miscarry, and so many bad laws would not go on our statute books. The action of New York might profitably be followed by other States.

The independent movement of the citizens of New Orleans has taken definite shape, and, under the direction of the Committee of Thirty four, authorized by the mass meeting, a full city ticket has been nominated. A vigorous campaign will be waged from now until election day. The ticket is called "Home Rulers' Ticket," headed by Hon. Charles F. Buck for mayor—once a member of Congress, and a man of high character and standing. Those who are engaged in this movement are deeply in earnest, and, no doubt, have the good of the city at heart. That they have a hard fight before them is fully realized, but they have determined to win, if possible. The strongest possible appeal is made to the voters—the right of the people to select their officers. This is a powerful lever. On the other hand, the other party will claim regularity, and regularity is an irresistible appeal to men of strong party attachments. In this instance, however, it is argued that the party is controlled by bosses, and that the bosses themselves are dominated by a power foreign to the city. This foreign power is what stirred the city.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTORS

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North Mississippi Reminiscences.—No. 1.

By Rev. T. L. Bowen, D. D.

[illegible]

Education was an interesting topic in the earlier part of the district. It was especially urged in Methodist circles at the coming of Bishop E. Pierce. He was one of our great leaders, a man of deep piety, great learning, a wonderful preacher, and the greatest educator of our church. Before the days of railroads he made journeys through Texas on his episcopal tour. I heard him say that he rode a horse from Mobile to Galveston in a dry stack, and he rather thought he was the first of forty miles before him, and the gentleman with whom he stopped walked out to show him the direction, and directly he began to pull up his coat, saying, "There is a water course; I must get back to my house," and the Bishop had a rough day's ride. He was a good friend to me, and I loved him very dearly. I received a great lesson from him when old and feeble, saying: "Pray for me that my faith fail not. I don't believe it will." Sister Mary Davis, wife of General R. Davis, lived here also. She was deeply pious, amply endowed with spiritual gifts and graces, and attended all our meetings while her health, and was eminently useful. She rode to her carriage and generally had Sister Bonner or some one else, with her to attend the meeting. She was highly gifted in prayer, and useful in many ways.

Rev. Singleton J. Henderson was also one of our good preachers in the time of which I write. He was an able and useful preacher; highly gifted, zealous, and useful. He labored at Aberdeen, Holly Springs, and Memphis. In this last place he did some of his greatest and best work. It was here, as I was informed, that he made his great speech in the Campbellite convention against their translation, if I mistake not, of the New Testament; and here he finished his earthly labors, and went home to his reward in heaven.

The Rev. Jovick Pierce Peacock was a local preacher living in the neighborhood of Grenada. He was not as great a man as Dr. Pierce, of Georgia, after whom he was named, but he deserves to be named in this connection. He was neat and tidy in his personal appearance, decidedly religious, a good preacher, zealous and useful. He and I were very intimate, and often together in preaching and visiting. I remember one incident of our travels which I think worth relating. It occurred in the Mississippi bottom, returning from the Tallahatchie mission. We were riding on a little dirt trail, he following just behind me. I heard him make a noise and looking back I saw him falling in the saddle and about to fall. I dismounted immediately and helped him down and set him on the ground. I was in my wits end. It looked like he would die, and I had nothing and did not know what to do if I had had anything. But he thought of his pocket and applied it to the end of his nose, and in a little time the violence of the symptoms subsided. I waited back a little way to see if I could discover what caused the trouble. There was a bunch of cane hanging over the path. I had thrown it out of my way and it swung back and struck him in the face, but a little way from it there was the largest vine, that I had ever seen, and I suppose there was a way in that bunch of cane that stung him on the nose. In a little time the trouble was all over and we resumed our journey. Here is an instance in which tobacco did good, and it may be useful in some case as a remedy, and it is also good for certain big green worms on the vine, but I feel very sure that our great and good Creator never intended it to be chewed, smoked, and snuffed by rational men and women, and especially Christian people, men and women; but it is a notorious fact that many of them are as much addicted to it as the heathen is to his idol of wood and stone. I know of no cure for it but prayer to the Lord. That alone can cleanse us from all our idols—"from all filthiness of the flesh and spirit."

In the Fall of 1847 the Grenada district was divided, and an Aberdeen district was formed, and I was appointed to travel it. It was extended north of Aberdeen, taking in Pontotoc, Itawamba, and I know not what else. I settled down in the town of Pontotoc as soon as I could get a place, and started out on my work. We had a good set of preachers. Among them were Sam Carson, A. B. Fly, A. C. Chisholm, and others. Bro. Carson, in preaching at Pontotoc on one occasion, in gesturing threw his arm out of place. Bro. Fly was a man of more than ordinary talents, and was useful; but subsequently, went a little beyond his measure when he took it into his head to organize a church.

We had revivals, more or less, in all our work, but one of extraordinary power in Pontotoc. It was very hard to get the church in the spirit, but when the work did break out, it was powerful. It was only necessary to preach a little, and say to the mourners, "Come," and about sixty would rise at once and press to the alter. I do not now remember how many professed religion, but it was not far from a hundred; many of the leading citizens of the town. We rejoiced, and gave God the glory of his grace.

We had many kind friends at Pontotoc, and surrounding country among them were Co. Gordon and wife, Bro. Dagger and wife, Charlie Martin and wife, Bro. Magee and Caldwell. There was an amusing incident with the last two. They were talking about a sermon I had preached, and Bro. Magee said: "He can see my name." Bro. Caldwell could not understand it until it was explained by the former, who had a connection with a big load of corn, and it a barrel of bacon name. We spent two pleasant and profitable years here, but after about fifty years it is impossible for me to give particulars and statistics of the work. The record is on high, and we shall meet it in the great day of accounts.

At our Conference in the Fall of 1850, I was sent to the Memphis district. Memphis was in Tennessee, but the body of the district was in Mississippi, including Holly Springs, Hernando, and surrounding country. I moved my family to Hernando, and started in my work as soon as practicable. As usual, we had a good set of preachers, and among them was one unusually good. That was Michael J. Blackwell. He had been a local Elder, student for a number of years before he commenced preaching. For some cause, he could be refused to obey his call to preach. He was somewhat of a poet, as well as theologian, and, being called out in the Whig ticket for the Legislature of Mississippi against Roger Barton, on the Democratic side, on one occasion they had to speak in a church, and he said, as he went into the pulpit, his conscience smote him, when he thought the Lord had been calling him to occupy the pulpit to preach the gospel, and he had refused, and now that man had called him to it, he obeyed. He said it embarrassed him so he could hardly speak. Barton beat him, and that Fall, I think, it was he went to preaching, and he made full proof of his ministry. And Barton, I was told, was wont to say the Methodist Church was indebted to him for the best preacher they had. "Yes," said he, "if I had not beat him in politics, he never would have preached!" He lived about midway between Holly Springs and Hernando, and, in passing that way, I found it convenient to stop for dinner, and when Sister B. would see me coming, she would tell her cook to "go put on the tea pot; Bro. Boswell is coming," and when I would inquire, "How is Bro. Blackwell?" she would say: "He is fasting and praying, and I do hope he will have a revival before long. If he don't, he will kill himself." He was not often without revivals; God was with him.

It was in the Winter of this year that I suffered the greatest affliction of my life in the form of inguinal rupture. It was produced by hard coughing. I did not know what it was until I asked Dr. Lore, who told me it was rupture. It will never be known in this world how much I suffered with it. I could not tell how much money I have paid for true peace and power, yet no one can work out it. I am reaping one now I make myself that is better than any I ever sought.

I spent my years on Memphis district, most of which lay in North Mississippi, and have ended my work in that part of the Conference. I was sent to Somerville circuit, all of which was in Tennessee. God bless the name, I have witnessed in the work and patient all my sorrows and sins for Jesus sake. Amen!

I feel worth reciprocating my experience. I think God I was always inclined to be religious as far back as I can remember. I professed religion when a small boy at a camp meeting in August, 1841, among the Cumberland Presbyterians. I joined the M. E. Church in 1843, under the pastorate of Rev. E. H. Hudson, and by his direction to school. In 1851 I was employed by Rev. G. W. D. Harris, presiding elder of Paris district, and sent as junior preacher on Washington circuit in Kentucky. In the Fall of that year I was admitted on trial in the Tennessee Conference. I was a Wesleyan Methodist in doctrine experience and practice, as far as I knew and had grace to be. In reading Wesley's Sermons I became acquainted with the doctrine of Christian perfection, or holiness of heart and life. I believed it because he proved it by the Holy Scriptures. I sought it by fasting and prayer for many years, but in vain. I think it was about the year 1857, at a meeting held by Bro. Collins in Macon, Tenn., that I was convinced of the necessity of sanctification and sought it by consecration and faith—especially faith—and found it to the joy and comfort of my poor heart, some time subsequent to the above alluded to. I was as well assured of it as I was of my justification, and professed it as distinctly, giving all the glory to God through Jesus Christ our Lord. To me it was an experience of heart-cleansing from indwelling sin; a soul-filling of perfect love, and daily rejoicing in full salvation and growing grace. I want, above all things, to be saved from all sin in this life. I want, when I die, to go to a place that never was defiled by sin, and to associate with the holy angels that never sinned, and to sing and shout with all the redeemed from earth forever and ever. Hallelujah! Amen!

St. Nicholas Notes.

There will be much food for thought for wide-awake girls and boys in George Ethelbert Walsh's article in the October St. Nicholas, entitled "What a Lump of Coal Could Do." He shows that a small lump of coal, suddenly converted into steam, if its energy were utilized, would be sufficient to run an electric-motor car full of passengers two and a half miles at the rate of twenty miles an hour, or would carry a train of ordinary cars and a heavy Pullman sleeper and dining-car one-sixth of a mile at the rate of twenty-five miles an hour. The article will prove an interesting exposition of the transformation wrought in the labor field by man's utilization of coal and its latent powers.

Glenmora Charge.

DEAR DOCTOR: We have had five meetings, and planned for three more. Our first meeting at Glenmora, with Brother Hunter in the pulpit and Sister Hunter at the organ, was a spiritual success, though it rained every day. We had five accessions, and the church revived.

From here we went to Hopewell, where the descending rains ceased, and the ascending praise began. We had thirteen accessions there, and no one knows the conversions, for eternity alone will tell the effects of Sunday's service.

From there we went to Dry Creek, and the Lord went with us all the way in power. There we had fifteen accessions to the church, and a number of conversions. This closed Brother and Sister Hunter's work with me, making three meetings in twenty days, with thirty-three accessions.

This Brother Hunter is the barber from Pollock, who came before the District Conference for recommendation to the Annual Conference.

The next was at Hineston, where we had the good old Brother Jackson (superannuate) one day; then Brother Phillips, of Mississippi. A very good meeting, but no accessions.

From thence to Spring Creek, aided by Brother Havens, of Mississippi. Five accessions, and a general good meeting.

We have taken forty-odd into the church this year, baptized seventeen children, built one new church, and will have it ready for a meeting in a few days. I hope to do good work there for the Lord and for Methodism at that time.

May God bless the dear ADVOCATE! J. S. RUTLEDGE, P.C.

The Twentieth Century New Testament.

DEAR DOCTOR BOSWELL: I have no hopes of converting you to my opinions, but I am sure you will pardon my temerity in thinking you are mistaken when you suggest that the Twentieth Century New Testament is "a fad or penny-catcher;" "that it is no longer applauded," and will soon "collapse" and be forgotten. In the interest of fairness, I am going to ask you for one little favor. I ask the privilege of quoting what Dr. Tigert had to say about this work in the April number of the Methodist Quarterly Review. Everyone is supposed to know that Jno. J. Tigert, D. D., LL.D., is our Book Editor, and the editor of the Methodist Quarterly Review. His scholarship and competency to speak, I think, will hardly be questioned. The Twentieth Century New Testament was published at first in three volumes. This year it was all published in one volume. Of this volume, as late as April, 1904, Dr. Tigert speaks as follows:

"We welcome this convenient volume as reducing to easy use the three volumes of the original publication. It would not be difficult to pick a flaw here and there, either in the English or in the faithfulness of the translation—a remark equally applicable to all the versions with which we are acquainted; but, on the whole, increased familiarity with this excellent piece of work, which, while varying with the different hands that have produced it, shows nearly everywhere a mastery of idiomatic English, and the most accurate and delicate Greek scholarship, does not modify the opinion, expressed concerning Part I. on its appearance, which we find printed on the cover of the book before us. 'Judicious, suggestive, helpful, scholarly, admirable, are some of the adjectives that keep running through one's head as he peruses this really striking and able translation.' The expression of a critical opinion is not always of editorial choice; some misgiving or reluctance naturally lodges in a mind conscious of its own limitations when called upon to declare itself in advance of those more competent to speak. In this case it is reassuring to find ample confirmation in the practical unanimity of approval on the part of scholars and of the religious press of all denominations. The Church Standard (Episcopalian) says: 'Entertaining, as we have always done, a somewhat extreme prejudice against works of this kind, we are bound to admit we find here very much that is admirable, and not a word that is offensive.' The Lutheran World declares that, 'Of the intrinsic quality of the work, and of its value to all Bible students, there can be no question.' The Baptist Standard thinks that this translation 'makes the New Testament a new book,' and the Congregationalist regards it 'as a reverent and scholarly piece of work.' And to add but one more of these citations our Methodist scholar, Dr. Milton S. Terry, also shows his opinion. 'We never know the real worth of the living Word of God until it speaks to us in the language in which we were born. Here is a version which is text, translation, and commentary all in one.' These are testimonies, as we cordially believe, worthy of all acceptation. During the two days preceding the writing of this notice we have read First and Second Thessalonians, Galatians, Romans, I. Corinthians, and the Epistle of James. While this reading, as a matter of course, but refreshed our mind with much that we had known very well before, we must add that we closed the book with a better conception of the Pauline theology and method of thought and discussion as a whole, and of the earliest stages of Christianity as indicated in Thessalonians and James (composed before any other parts of the New Testament were written), than we had ever attained unto before. Continuous reading has its advantages, to be sure, in any version; but, next to the careful study of the Greek Testament itself, we are inclined to think that the Twentieth Century New Testament will yield the largest returns to the student who uses it aright."

Now, let the reader bear in mind these facts: That the above notice of the Twentieth Century New Testament was written by one of the leading scholars of Methodism; that it was written after "increased familiarity" with it had failed to modify a previously expressed opinion, and that it is as recent as April of the present year, and I am sure he will conclude that there is some reason for believing that this work is not a mere "fad;" that it is still receiving some "applause," and that it deserves better treatment than has been given it by the editor of the ADVOCATE. The publishers declare that the "Twentieth Century New Testament is increasing in popularity day by day," and I think reliance may be placed upon their testimony.

L. CARLEY.

Fulton Circuit.

DEAR DOCTOR: I have just closed my protracted meeting with good results. I have held nine meetings: have received 120 into the church on profession of faith, and 14 by letter, and otherwise have baptized 110; have baptized 6 by immersion and 104 by effusion. The Lord has greatly blessed us up here.

I had Bro. W. G. Mosier with me at Asbury. He did some fine preaching. Bro. O. L. Savage was with me at New Bethel. The people were highly pleased with his preaching. Bro. J. H. Ingram was with me at Tremont, and did me good work. At the other 6 appointments I had no help. Had good meetings all over the work, and have pulled through in very good shape, physically. Surely goodness and mercy has followed me all the days of my life. Bless the Lord!

Your brother in Christ,

T. J. DURRETT, P. C.

Amory, Miss., Sept. 22, 1904.

H. M. S.

Home Mission Items.

By Mrs A. C. Yeager,

Corresponding Secretary of the North Mississippi Conference.

Collections.

The collections in the forty Conferences under control of the Woman's Board of Home Missions were $13 078 93 for the first quarter of the current fiscal year—an excess of $300 over the collections for the same quarter last year But last year the collection was $2 000 more than for the same period of the year before; so, in order to keep up our record, the amount should have continued to increase in the same proportion throughout this year, and we should have raised $2,000 more in order to maintain our standard of progress. Let every Conference rally to the call for collections in proportion to membership, and the next period of annual reckoning will find us with a treasury replete with funds to carry on this work so blessed of our Lord, so acceptable in his sight.

New Organizations.

We have the pleasure to report 91 new auxiliaries, re enforcing our work between April and June, with a membership of 1,074. With this large number of new recruits to supplement our ranks, we need fear no falling off in our collections, for zeal and energy characterize our Home Mission workers of the present day. Our rank and file now contain some of the finest young matrons of the church, and many young unmarried women are giving themselves to the noble work of woman for God and her fellow beings. The cause should be constantly advocated through the columns so generously accorded the H. M. Society by the secular and religious papers. The services of a Conference organizer, whose duty would be not only to organize auxiliaries in every town, village, and country side, but to nourish and assist them until they get into good working order, would tend greatly to arouse interest, increase membership, and thus keep up the membership of the society.

Parsonages Aided.

From April 1 to July 1 the various Conference societies assisted forty-four parsonages to the amount of $4 018 To those who can read between the lines, this means more than the mere figures indicate. To many a weary, care burdened, overtasked minister this realizes visions of home comforts. To many an anxious home-mother bright foreshadowings of a heavenly home are caught from the cozy home nooks and cheerful inglesides prepared for them by these zealous "home builders." So let the good work go on. Let homes for preachers be built and furnished; let the schools be maintained, and new ones be established, and Rescue Homes be built and filled, and deaconesses be trained.

Water Valley, Miss.

W. F. M. S.

Louisiana Conference W. F. M. Society.

Report for Quarter Ending Sept. 1, 1904.

Number adult auxiliaries	35
Number adult members	801
Societies organized (adult)	3
Number juvenile auxiliaries	10
Number juvenile members	262
Societies organized juvenile)	1
Total number of members	1,063
Number subscribers to Woman's Missionary Advocate	241
Number subscribers to Little Worker	104
Number scholarships supported.	9
Number Bible women supported.	6
Number missionaries supported.	2

Mrs. F. A. Dicks, Cor. Sec.

Dear Mrs Young: Absence from home is the cause of my report being late. We have received for second quarter:

Dues	$141 15
Missionaries' salaries	390 44
Scholarship	40 00
For Mr. Methvin	17 00
Contingent Fund	10 67
Minutes	7 70
	$606 96

Mrs J. J. Holmes, Treas.

Minden, La., Sept. 21, 1904.

A Twofold Tribute.

It was with profound regret that I read of the passing away of my friend and at one time co-worker, Miss Addie Purnell, of Jackson, Miss. It seems to me the papers have been strangely silent concerning the life and death of this gifted daughter of Mississippi, so well known in her own and other States, and whose influence for good was by no means confined within the limits of her own city. With a breadth of mind and an intellectual grasp and acumen which were remarkable, she was, in my humble opinion, the peer of any woman in the land.

I treasure the memory of those years when I, as president of the Woman's Foreign Missionary Society of the First Methodist Church in Jackson, Miss., was brought in close touch with Miss Purnell, and learned her worth. Among all the noble women belonging to that society—the very choicest spirits in our church there—none were more faithful than she. As an adviser in every time of difficulty or perplexity in our work, she was a veritable tower of strength. Was I in doubt concerning any point in parliamentary usage, or in any matter requiring prompt action, who so quick to solve doubts and point out the wisest course as she? I learned to lean upon her as upon a strong arm. But splendidly as she was endowed, mentally, her most admirable traits were, to my mind, her fidelity, her consecration, her modesty, and her deep humility.

And thus, as I lay this simple flower upon the grave of my friend, there comes to me a vision of another who reached the goal and received her crown a few months in advance of her friend and associate. The fragile form, the pale, spirituelle face, the tenement of clay frail almost to tenuity, yet the shrine of a brave and dauntless spirit, filled with a consuming zeal for her Master. Like him, she "went about doing good." The poor, the outcast, the sinful, the sick, were taken into the arms of her love, and heard from her lips the story of the cross. Little children hung upon her words, and were taught by her to work for Jesus. While endowed with brilliant mental gifts, her mind was cast in a different mold from that of her more sturdy sister, Miss Purnell A strain of the poetic ran through her nature, and her thoughts often found expression in verse. If genius be "a capacity for taking pains," then she of whom I speak was also a genius. Many friends will recognize the picture; it can be none other than Mrs. R. R. Parker, also of Jackson, Miss. "Sister Sudie," we loved to call her. The flame of life burned out all too soon, we think. Had there been greater conservation of the physical forces, then, perchance, she would have been with us yet awhile. God knows. She wrought well, and has entered into a glorious rest.

Addie Purnell! Sudie Parker! Around those two names I would place a wreath of immortelles fadeless as their own radiant characters

Mrs Rev. J. S Parker.

Shiloh, Miss.

Edward McGehee College Opening.

Mr. Editor: It will, doubtless, be gratifying to the friends, as well as the church at large, to know that this institution has recently had the most auspicious opening it has had in its luminous history. The president, Miss Swanson, was so preoccupied in arranging for the comfort of pupils during the vacation that she did not attempt to induce patronage by canvassing the field. The opening day, however, brought together about forty bright, promising girls, and they are still coming in. Everything points to the necessity of an additional dormitory to accommodate the girls who are being attracted hither by the unostentatious merit of the administration. Woodville and vicinity rejoice in the existence and success of the school. The pupils have made a most gratifying and commendable start in their studies, and conscience keeps apace with the development of mind. A more deferential hearing of the Word I have not known anywhere than by the student body of Edward McGehee. We confidently expect every girl in attendance here to carry into their respective homes the benediction of a cultured head and a renewed heart. So mote it be!

Fraternally yours,

C. A. Powell.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the New Orleans Christian Advocate. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Jackson, Miss.

DEAR BRO. BOSWELL: A few notes from Jackson may not be amiss, and hence I pen them.

First Church is doing very well, growing in numbers and, we think, in efficiency. We now have about eight hundred members, which, after deducting thirty-six in Rankin Street included in last year's report, leaves us with a net gain of fifty-nine for the year so far.

Jackson is growing rapidly, and the possibilities of Methodism are great, with sure success if the church here will realize the opportunity and plan largely for the future.

West Jackson, under the lead of Bro. Ellis, is growing, and the Rankin Street Church, though now small in membership, has a future before it.

Millsaps College opened with a good attendance of students, and, in my opinion, they are a fine lot of young men. The new professors—Drs. Swartz, Kern, and Moore—are taking hold well, and while we regret the loss of Drs. Young and Bishop, we are not troubled about the ability of the men who have succeeded them. The religious class among the students is ahead of anything I have seen in the past, and the young men are taking hold of the Y. M. C. A. work with intelligent zeal. Millsaps is a fine school, with a fine man at the head of it, and it should have many hundreds of students from the Methodist homes of the South. There are over two hundred present at this time, and we look for at least fifty more during the year; but with the faculty and facilities at this college, there should be double this number, at least. Mississippi Methodism should anchor down this institution of learning with ample endowment, and fill its halls to overflowing with our young men, to have them equipped for best service to the Church and the State.

We have had much sickness this Summer and early Fall, and two of our noble women, Mrs M. L. Bonds and Miss Addie Purnell, have passed away, no doubt, to enter the better world to reap the rewards of well-spent lives. The Woman's Home Mission work will especially miss Miss Addie Purnell, whose soul was in that work, and her last hours were full of plans for its enlargement. "God takes away the workmen, but carries on the work," and yet "our people die well." To him be all the glory. W. T. BOLLING.

Waterford Circuit.

DEAR DOCTOR: As I am through with my meetings for this year, I will write a few lines about my work. This is my third year as a supply on the Waterford circuit. I added forty-eight members to the work the first year, and thirty-some-odd last year, and twenty two this year. At some of my churches I have no material out of the church to work on. I have but few people of Methodist belief out of the church, but a great many in the church that need working over. The preacher's salary has been raised seventy five dollars, or more, outside of one church that has been added to the work that has been assessed sixty five dollars. I have the prospect of making a good report at Conference, and I think I will have a church rebuilt.

I want to thank you, Bro. Emery, for asking Bro. Bailey that question in regard to the Ten Commandments. That kind of preaching is being done through this country. Not long ago I held a meeting near where a Baptist preacher had held a meeting, and he had said that no one could keep the Ten Commandments, and told his congregation that they were all guilty of committing adultery. I wish they would read the fifth chapter of Galatians, and tell me how they will ever get anyone to heaven. A Baptist preacher said a few Sundays ago, in his talk near one of my churches, that the devil had shown some people an easy way to baptize, and I suppose he meant by that that those who are baptized that way will be lost. I had rather be lost for sprinkling people than for preaching against God and his Commandments.

I drove into Potts Camp one evening in company with Bro. J. R Roberson, and he was told by one of his members that a Baptist preacher had been round telling the people that they were very much in need of the pure gospel in Potts Camp. And this was the same fellow that had preached that no man could keep the Ten Commandments, and that everybody was guilty of committing adultery, and he invited all the Potts Camp people out to hear the pure gospel of committing adultery. I hope every Methodist and Presbyterian preacher in the State will make it so hot for them that they will have to leave, or stop preaching such stuff.

Success to you and the ADVOCATE.

Yours, GEO. S SAUNDERS.

Waterford, Miss., Sept. 23, 1904.

Notice.

To the Preachers of the Jackson District:

The annual district meeting of the Woman's Home and Foreign Missionary Societies will convene at New Hope, near Vaughn, Nov. 5 and 6

All preachers of the district are cordially invited to attend.

We urgently request that you extend an invitation to the women of your respective churches to have at least one representative.

MRS J C. CAVETT,
MRS GEO. POLLOCK,
D. S.

HOME CIRCLE.

A Very Impolite Dog.

A man in New York State, writes a correspondent, is the owner of a small, but pure-blooded Skye terrier, named Rex, whose intelligence is remarkable. Some of Rex's bright performances certainly are the result of reasoning power, which used to be regarded as the gift of the human family only.

Rex sleeps at the foot of his master's bed, upon a soft rug of his own. He is a dog of good habits, better behaved than many children, in fact; but, like a child, he insists upon his rights—his own spot before the fire, his own corner of the sofa, his own bed, and, what is most interesting, his own bed-time.

Often in the evening, when visitors remain beyond ten o'clock, Rex enters the parlor, walks anxiously about, lies down in the very midst of the circle with a wearied air that can not be mistaken. If the visitors still remain, he will rise and yawn, then mildly whine, and with rapidly wagging tail seek his master's side and look expectantly up into his face, as if to say, "Why don't they go, so that we may retire?"

If all these tactics fail, he will drop his ears and tail and walk to the door, sometimes giving a sharp, cross bark, his whole manner indicating deep disapproval of such late hours.

Twice in his life he has done more than to hint at his wishes on occasions of this kind.

One wet evening a stranger, who was calling upon Rex's mistress, left his rubbers near the hall door. With the privilege of an old friend, his call was extended beyond the hour for Rex's retirement. As usual, the dog displayed his sleepiness and evident opinion that the gentleman was outstaying his welcome, but no notice was taken of him until, with an air of desperation, he marched into the parlor with one of the caller's rubbers, laid it at his feet, and then quickly returned with the other, which he placed beside it. Then, with a triumphant gleam in his eyes, he backed off and stood looking at the stranger as if to say: "There! Do you understand that hint?"

His second exploit was even more remarkable. On this occasion a half-dozen people had been playing whist with his master and mistress. When the game was over, between ten and eleven o'clock, they still stood or sat about the room, engaged in conversation.

Rex was tired, and thoroughly out of humor. No one seemed to give a thought to him, and nothing that he could do attracted any attention. There were too many visitors to urge them all to depart by producing their overshoes, even if they wore them, but a brilliant idea came to him. He dashed upstairs to the sleeping-rooms, seized his master's nightgown, which lay ready for use upon the bed, and, dragging it behind him, spread it at his master's feet in the parlor below, in full view of the assembled guests.

This stratagem was a brilliant success, for, amid shouts of laughter and the consternation of the master, the callers said good-night.—Selected.

Housekeeping an Accomplishment.

Housekeeping is an accomplishment in comparison to which, in its bearing on woman's relation to real life and to the family, all others are trivial. It comprehends all that goes to make up a well-ordered home, where the sweetest relations of life rest on firm foundations, and the purest sentiments thrive. It is an accomplishment that may be acquired by study and experiment, but the young and inexperienced housekeeper generally reaches success only through great tribulation. It ought to be absorbed in girlhood. If girls were taught to take as much genuine pride in dusting a room well, or broiling a steak to a nicety, as they felt when they have mastered one of Beethoven's grand symphonies, there would be fewer complaining husbands and unhappy wives. The great lesson to learn is that work well done is robbed of its curse. The woman who is satisfied only with the highest perfection in her work drops the drudge and becomes the artist. There is no dignity in slighted work; but to the artist, no matter how humble his calling, belongs the honor which is inseparable from all man's struggles after perfection. No mother who has the happiness of her daughter at heart will neglect to teach her first the duties of the household; and no daughter who aspires to be queen at home and in her circle of friends can afford to remain ignorant of the smallest details that contribute to the comfort, the peace and the attractiveness of home. There is no luck in housekeeping, however it may seem. Everything works by exact rule, and even with thorough knowledge, eternal vigilance is success. There must be a place for everything and everything in its place, a time for everything and everything in its time. Your husband may admire your grace and ease in society, your wit, your school-day accomplishments of music and painting, but all in perfection will not atone for an ill-ordered kitchen, sour bread, muddy coffee, tough meats, unpalatable vegetables, indigestible pastry, and the whole train of horrors that result from bad housekeeping: on the other hand, success wins gratitude and attachment in the home circle, and adds lustre to the most brilliant intellectual accomplishments.—Exchange.

"Love Me, and Tell Me So."

We want appreciation and the expression of it in our family life. The condition of happiness in the home is love; but love needs to be uttered and expressed. We have no right to take it for granted that our dear ones know how we feel, and, therefore, need not be told.

Even if they do know, they are all the better for having the old story repeated.

When Dr. Dale was in Australia, speaking about this reserve of ours, he said he felt inclined to give to English people this motto: "Love me, and tell me so." And deep down in many a heart—wife's, husband's heart, parent's heart, child's heart—there is that same wistful desire, "Love me, and tell me so." That is why so many homes are so cheerless. It is not that husband and wife and children do not love one another, but they never say so—they never tell what they feel.

In this connection—though I have no wish to hold out Carlyle as an awful example—one naturally recalls the miserable story of the Chelsea philosopher's home. He married a woman of brilliant gifts. She devoted herself to Carlyle's interests, gave up her favorite authors to read his notes, relieved him of the drudgery and detail of his work—in a sense, laid herself a sacrifice on the altar of her husband's fame. And Carlyle took it all as a matter of course, and uttered no word of gratitude or love. Jane Welsh Carlyle was of all women in London the most miserable. She hungered for love, and died a broken hearted woman for lack of it. After her death Carlyle read her journal, and realized at last that the woman he had married had been starving all her days for want of affection. Then the old man took that pathetic pilgrimage to her grave, where Froude found him, murmuring, "If I had only known! If I had only known!"

Let us beware of committing the same tragic mistake. Fools may sneer at what they term "gush" and "sentiment," but let us not forget that "Love me, and tell me so," is one of the secrets of the happiness of a home.—Rev. J. D. Jones, in the Christian Endeavor World.

The Decline of Courtesy.

That familiar toast, "Here's to woman—once our superior, now our equal," is much more than a clever bit of banquet fooling. It was a jest when first spoken: it is taken as a fact now.

We have seen in recent years steady diminution of the deference to woman which in the past century was a part of every boy's education. Even the bow, once a genuflection of real compliment, has deteriorated into a fashionable shrug; the kiss is unmentionable except as a microbe exhibit, and as for surrounding comforts from a sense of duty, here is the very latest authority from the very latest book of etiquette: "The old custom of a man giving up his seat in a street-car to a woman is being gradually done away with. This is due largely to the fact that women are now so extensively engaged in commercial business that they are constant riders at busy hours, and thus come into direct competition with the men:" and we find this delicious passage in the further elaboration of rules: "A woman should not look with a pained and injured air at the men passengers because no one of them has offered her a seat." Really, it comes as a balm to the soul to be told that "A man should never cross his legs or keep his feet extended in the passage way."

Custom rules, and it does little good to sigh for the good old days. Still, we shall cling to the belief that good manners can not go wholly out of fashion, that deference to woman is excellent, not only for the woman, but for the man, and that the gentleman who is guided by the better promptings of his nature and the higher teachings of his youth will get more abiding satisfactions out of life than by ignoring woman simply because she dares to try the only way of becoming independent—by making her own living.—Saturday Evening Post.

The Art of Forgiveness.

Washington, the first President of the United States, learned early in life to control his temper. Soon after he had reached his majority, he had a heated discussion with a Mr. Payne, in which he uttered something very offensive, and Payne immediately knocked the young officer down.

Washington next day sent for him. Payne expected a challenge or something like it. But Washington came up to him. "Mr. Payne," he said, "to err is natural; to rectify error is glory. I believe I was wrong yesterday. You have already had some satisfaction, and if you deem that sufficient, here is my hand; let us be friends."

Payne accepted the hand of reconciliation. Many years after, when Washington had become the first man in America, Payne, passing by, stopped at Mount Vernon, though feeling somewhat anxious as to his reception. Washington cordially received him, and introduced him to Mrs. Washington with some playful reminder of the past.

It is indeed the glory of a man to rectify his own error. One may be sensitive and be easily provoked; yet he is a heroic man, and governed by a divine impulse, if he restrains his indignation and forgives injuries.—Exchange.

How Insects Make Music.

The katydid has a wing that is very curious to look at, says Laura Roberts, in "Four Feet, Two Feet, and No Feet." You have seen this little insect, I have no doubt. Its color is light green, and just where the wing joins the body there is a thick ridge, and another on the wing. On this ridge there is a thin, but strong skin, which makes a sort of drumhead.

It is the rubbing of these two ridges or drumheads together that makes the queer noise you have heard. There is no music in it, certainly. The insects could keep quiet if they wished, but they must enjoy making the noise.

The katydid sometimes makes two rubs on its drumhead and sometimes three. You can fancy she says, "Katy did," "She did," or "She didn't." The minute it is very dark they begin. Soon the whole company are at work. As they rest after each rubbing, it seems as if they answered each other.

Did you know that bees hum from under their wings? It is not the stir of those beautiful light wings we hear. It is the air dr ing in and out of the air tubes in the bee's quick flight. The faster the bee flies, the louder the humming is.—Sabbath-School Visitor.

Dandy and the Ax.

Dandy was a little dog, who lived with his mistress in a New York apartment flat, up two flights of stairs. They indulged in the luxury of an openwood fire in cool weather, and Dandy was the errand boy, who brought wood from the cellar when necessary.

One day Mrs. Scott, his mistress, discovered she had no wood, so she said, "Dandy, go down cellar and bring me a stick of wood." He usually brought one stick at a time, and traveled up and down stairs until the wood-box was replenished.

Away went Dandy, as gay as a lark, but only to appear in a few minutes with a very doleful air, and without any wood.

"Why, Dandy," said Mrs. Scott, "did you hear me? I said bring up some wood."

Downstairs went the little dog a second time, and soon Mrs. Scott heard a noise as of something being pulled or dragged across the cellar floor. Going herself, to investigate, she found the little dog at the foot of the cellar stairs with the ax, the handle of which was in his mouth, and he was trying his best to carry it upstairs to show there was no wood cut. This is a true story, and is vouched for.—Christian Endeavor World.

The Briar and the Rose.

Once there was a briar growing in a ditch, and there came along a gardener with his spade. As he dug round it and lifted it out the briar said to itself: "What is he doing that for? Does not he know that I am only an old worthless briar?" But the gardener took it into the garden and planted it amid his flowers, while the briar said, "What mistake he has made planting an old briar like myself among such rose trees as these!" But the gardener came once more with a keen-edged knife, made a slit in the briar and "budded" it with a rose, and by and by Summer came, lovely roses were blooming on that old briar. Then the gardener said, "Your beauty is not due to that which came out, but that which I put into you." This is just what Christ is doing all the time with poor human lives.—Forward.

It is our happiness as Christians that, however we may change our place, we shall never change our object. Whatever we lose, we shall not lose that which we esteem better than life. God has made to us this gracious promise: "I will dwell in them and walk in them." And though we may endure much affliction and pass through many deep waters, yet this is our honor and comfort—the Lord is with us! And then what is difficulty? What is tribulation? What is death? Death to a Christian is but an entrance into the city of God! It is but joining a more blessed company and singing in a more exalted strain than he can do in this world. —Richard Cecil.

Christian Advocate

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, October 6, 1904.

A HAPPY LAND.

God's ideal of a happy land is a land in which sin does not abound. Such a land does not now exist, but God, through the gospel, is working to that end, and in time the divine ideal will be realized. God's dealings with men, and what he purposes, was wonderfully exemplified in the case of Israel. Whenever the nation obeyed him, it was blessed. When the people turned aside to their own ways, the blessings were withheld. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. . . . And ye shall be a delightsome land, saith the Lord of hosts."

How much do we, as a people, lack of coming up to the divine standard? Who can tell? On the part of many there is a constant effort, rewarded by a large measure of success, to meet all divine requirements. This is seen in the continually expanding work of the Church in saving sinners, building houses of worship, erecting schools and asylums, and by all possible means alleviating the woes of suffering men. The Church, in thus advancing Christianity, is also striving after the highest order of civilization. Indeed, we might say the Church is the maker of our civilization. On the other hand, there are multitudes who have no concern in these efforts to Christianize the world, or to advance civilization among men. Their work is rather destructive than otherwise.

There was a time when good men had before them the prospect of bringing the people of our entire country under the reign of the gospel, and establishing an ideal Christian civilization. The realization appears further off to-day than it did fifty years ago. It is true, good men have not relaxed their efforts, and are no less successful to-day than then in all the work of the Church, but evil men wax worse and worse, and increase in numbers. And it is a sad fact that a large proportion of men who are never classed with the lawless and disobedient are becoming less and less mindful of their obligations as good citizens. There is a winking at the lax administration of law, and in many instances positive encouragement of certain things which, though sanctioned by law, are at war with the gospel and the morals of society.

Even secular papers see the trend of things. The New York World says: "Kidnapping, blackmailing, burglaries, assaults due to strikes, deaths at the hand of vigilance committees, have become rampant to an extent almost unknown in times of moderate prosperity. According to the last census, the criminal class in the United States has increased from one in 3 500 population to one in 786.5." That is a fearful rate of increase. Ten thousand persons are murdered annually. But the World omits mention of the curse of curses—the curse of strong drink—which is responsible for about nine-tenths of the crimes committed. And for the prevalence of this curse many good citizens, not to say many Christians, are responsible—not that they engage in the traffic, but because by direct vote, or failure to vote against it, they give it their endorsement.

If in connection with the things named, we take into consideration the increasing number of lynchings, everyone of which is a blow at law and order, and also the number of divorce suits that crowd the court dockets, the great majority of which are so many blows at family life, and our whole social fabric, it will be seen that we lack much of reaching the divine ideal of a Christian people. More than this, it will be seen that we lack several points of being fully civilized.

PASTORAL CHANGES.

Some very strange views are set forth in certain quarters in regard to pastoral changes. The views are expressed with special reference to congregational or independent Churches. The setter-forth of these strange views says: "The consensus of opinion seems to be about as follows: First—There ought not to be any pastoral changes. Whenever a pastor gets restless and wants to move because he thinks he could do better work elsewhere, the devil is in it. Whenever a Church becomes restless and begins to feel that another pastor might do better, the devil is in it. Second—That if there should be an exceptional instance in which a pastoral change would be for the best interest of the cause, the said pastor and Church must both keep right still until God comes down in some mysterious and miraculous way and effects the change. There must be no human intervention. God works through human agents and instrumentalities in everything else, but he does not do so in effecting pastoral changes."

It is fair to say that the writer who thus presents these opinions does not endorse them; but if his statements are correct, the great majority of his brethren do, and as the opinions set forth apply as well to one Church as to another, we feel free to say that if the devil instigates and effects even a few of the changes constantly taking place, he is kept pretty busy looking after matters of that kind. On the other hand, if changes are necessary, and are effected in a mysterious way by the Lord himself—men being still and passive in his hand—then God is responsible for taking a good man from a good place and installing another wholly unfitted, and who accomplishes no good, but does much evil. We do not blame the "Staying Pastor"—the author from whom we quote—for repudiating such nonsense.

That changes are often made unnecessarily we fully believe. But we do not believe that the devil was in them all. In fact, as far as we know, he was in none of them. We have also seen changes effected when circumstances demanded. The men were benefited; so was the Church. But we never saw a change made, even for the better, without the intervention of man. That the Lord assisted we devoutly believe. Our Methodist people do not often charge Satan with sending them a bad man, nor taking from them a good man. They lay the whole blame on the presiding elder.

A PEACE CONGRESS.

Mr. Roosevelt will soon call a Congress at The Hague in the interest of world-wide peace. As the nations of the earth grow richer and more enlightened, they are less and less inclined to war. International arbitration, we have good ground to hope, will, in the course of a few years, be the rule, instead of an appeal to arms. This advanced step will not be wholly due to the advance of wealth and civilization—not even mainly so—but will be due to the influence and spread of Christianity. No prophecy is more confidently and plainly uttered in Holy Scripture than the cessation of war under the reign of the Prince of Peace.

Some of the leading secular journals ridicule the idea of universal peace, and caricature it in their cartoons, some going so far as to say that such a thing is impossible, as the war like spirit is born in man. Still, the idea has taken possession of men, and events seem to be shaping themselves in that direction. Twenty years ago a Peace Congress would have been impossible. But one has already been held. Another soon will be—the time, no doubt, hastened by the bloody war now in progress between Russia and Japan. The reports of death and suffering coming from the seat of war sound harshly on Christian ears, and make men long for the time when "wars will cease to the end of the world."

To declare that war will never cease so long as men remain human is to discredit prophecy. The world, including men in high places, is not ready to give up faith in the Word of God.

RELIGION IN THE SCHOOLS.

Dr. Winton, in the last issue of the Christian Advocate, expresses the hope that the two leading Methodists, viz, Dr. James and Dr. Craighead, who have recently gone from Church schools into State institutions, "will remain loyal to their Christian training and help to infuse a Christian spirit into institutions of a class which tend to become hopelessly secular." Dr. James has expressed himself in sympathy with the idea. At the meeting of the National Educational Association, held in St. Louis the last of June, he "pleaded," says the Northwestern Christian Advocate, "for a return to the old fashioned religious education in colleges and schools." He said: "A return to the old system whereby the Church can maintain its influence . . . is needed. Religious schools have been relegated to the rear. Bring them forward. Make them felt in the life of the world. Put them in touch with the religious idea. Even non-sectarian schools and colleges feel the need of religious thought. Though a great change has been taking place in colleges and schools for higher education, they must have Christianity to exist. Christianity and religion have influenced the world for centuries; they must influence it again, and it must be through the medium of colleges and schools." We trust these brave and noble words found lodgment in the minds of the 30 000 educators who attended that meeting. Dr. James was then President of a Church institution. Now that his relation is changed, we join Dr. Winton in hoping that he may carry his spirit and sentiments into the State school over which he has been called to preside.

PERSONAL.

Rev. L. F. Alford is doing well at Plaquemine, and the work prospers.

Everything is moving along smoothly at Lexington under the pastoral care of Rev R A. Tucker. We are not at all surprised.

Rev. I. T Reames, who transferred from Louisiana to Montana, was changed at the recent session of the Conference from Bozeman to Stevensvills, Mont.

Rev. W L C Hunnicutt, D D. who has spent a large part of the Summer in Georgia, has greatly improved in health, and will return to Mississippi the last of October.

Rev. J. A. Bowen reports the Sunday-school Institute held at Tupelo, Miss., a great blessing to his people. It was well attended, and the leader, Dr. Hamill, at his best.

The venerable Rev. Amos Kendall is sick at his home in Sardis. He was taken suddenly on the twenty-seventh ultimo. We trust that the illness is not serious, and that he will soon rally.

In a personal note to the editor, Rev. H. G. Hawkins, of Whitworth College, says: "We have opened with about one hundred and forty boarding students—more than before in twenty years, I suppose."

Correspondents of Mrs. J. F. Evans, corresponding secretary of the Woman's Foreign Missionary Society of the North Mississippi Conference, will please address her at University, Miss., instead of Vaiden, until further notice.

Rev. J. N Hall has been teaching during the Summer, but slipped out of the school room long enough to help Rev. W. F. Rogers in some of his meetings on the Sturgis circuit. He reports Brother Rogers as in great favor with his people. Brother Hall will return to Millsaps College the middle of October.

We had the pleasure, on Monday last, of meeting Rev. C. C. Weir, pastor at Benton. He is at present engaged in the interest of an orphan asylum for the Methodists of Louisiana. He spent Sunday last at White Castle, where he raised five hundred dollars for the asylum. That was an excellent beginning.

We are sorry to learn of the sickness in the family of Rev. L. W. Cain, of Sardis. Three of his children are down with the fever, the eldest having been abed more than a month. The good people of Sardis are very kind and attentive, providing a trained nurse from Memphis. The kindness is much appreciated.

Rev. W. C. Black, Natchez, Miss, writes: "The Protestant Churches of this city have arranged to hold a union revival meeting, beginning Oct. 23, and continuing two weeks. The meeting will be held in a tent having a seating capacity of fifteen hundred. The preaching will be done by Rev. George R. Stuart. Much interest is shown in the movement, and large results are hoped for."

Rev. W. W. Woollard, of Winona, is living in style, and doing fine work. The new parsonage—which takes the place of the one burned—"is one of the best in the Conference, and has been elegantly furnished" It is all paid for. During Brother Woollard's pastorate at Winona he has received ninety eight persons into the Church. That is a fine record.

Rev. R. A. Sibley, Jr, informs us of the death of a good Christian woman, the wife of Brother R B Bellew. She passed away on the morning of the twenty-eighth of September. "She died as she had lived. a faithful Christian, testifying to the saving power of the blood of Jesus in her last moments. She leaves her husband and nine children." "Blessed are the dead who die in the Lord."

Rev. W. S Lagrone sends us the following personal items: 'Bro. McCafferty has gone to Vanderbilt to take a course in the Biblical Department. Bro. W. N. Duncan has taken his place, and will fill it from Millsaps College until Conference . . . Bro E B. Sharp, on the Rural Hill charge, has gone to Millsaps College. and Bro. L. P. Wasson will close up the year's work . . . The prospect for a successful close of the year's work is good. We have had a prosperous year."

We are indebted to Rev. W. W Woollard, of Winona, for the following personal notes:

Bro. J. B. Stone is back from a three months' visit to his daughters in Texas and Missouri. He is in good health and cheerful.

Rev. T. H. Dorsey, presiding elder of the Winona district, has been untiring in his labors during the year He has been preaching all the Summer. It is believed that the district will pay every assessment in full and report a goodly number of accessions.

Rev. T. W. Dye, of the Greenville district, has employed Rev. S. B Myers—who left us, you know, for the Presbyterians—to finish the year of Bro Pittman at Rosedale, the latter having transferred to the Indian Mission Conference. Brother Myers purposes coming back to our Conference this Fall for admission

Rev W. M. Johnson, Mars Hill circuit, is doing a great work. Last year, for the first time in its history. that circuit paid its full assessments This year it will over pay. He has received about sixty five into the church this year.

A Message.

Through the courtesy of his brethren of the Church press, the Epworth League Secretary and Editor has the privilege of addressing pastors and League workers in this general and effective way. The League has grestly prospered during the past year. The statistics of the Annual Conferences have yet to be compiled, but we are confident that they will show that the League has fully held its own. Great advances have been made in our plans, and great improvements in all our League literature. The Reading Courses for Senior, Intermediate and Junior Leagues have been carefully and successfully selected. The League Bible Circle Studies, which are pronounced by competent critics to be the best work yet done for the young people of the Churches, enters its second year greatly enlarged in its scope and improved.

The Epworth Era, now printing a splendid magazine edition of twenty four and thirty-two pages, is growing in favor and circulation as never before. The editor's motto, "A paper equal to the best, and a successful competitor of the popular magazines of the day," is meeting with response from every quarter.

This note is written to ask all our people, young and old, to send to us for samples of all this literature, as well as for samples of the Epworth Era. They will be mailed without cost, post free. The League has entered upon a new and prophetic era of activity and success. Our wish is to interest all our people in its plans and fellowships. It has brought to Church a new impulse of life and testimony. Let us hear from you. A postal card will secure samples of this literature, and a sample copy of the Epworth Era.

Faithfully, H. M. DuBose,
Gen. Sec.

Nashville, Tenn.

Glorious Praise.

Glorious Praise is a new song book compiled by Prof. W. H Doane Doctor of Music. It is said to contain "the latest and best songs for all services." If this statement includes the music as well as the words we frankly say: We are not able to certify, for, as Bishop Kavanaugh used to say, "Music is all harmonious discord" to us. Many of the hymns are new, containing good sentiments, as far as we have examined. The book contains 303 selections, and the copy kindly sent us is well bound, and sells for thirty five cents; one dozen, $3—the purchaser to pay expenses by mail or express. Address, Harvey & Burnett, Louisville, Ky.

Orphans' Home.

As our people are showing so much interest in rebuilding the orphanage, and wishing to credit them with their contributions to my list for July, August, and September, I report the following amounts as having been subscribed. Numerous other contributions have also been received. Magnolia, $53; Daleville, $45; Vicksburg District Conference, $390; Satartia, $70; Sartin's, $36; Tryus. $42; Cane Ridge, $75; Natchez, $130; Topisaw, $36; Muddy Springs, $15; Hamburg, $42; Fernwood, $76 25; Wright's, $17; Purvis, $180; Terry. $43; Beulah, $80; Mayersville, $60; Adams, $81; Bogue Chitto, $34.

We trust our people will bear with us until the Home is rebuilt, and our children comfortably housed. This we must, and this we will do by God's help. Don't forget your part.

W. T Griffin,
Financial Agent.

Summit, Miss., Sept. 29, 1904.

Mississippi Orphans' Home, Water Valley, Miss.

To the Friends of the Orphan Children of Mississippi:

On the morning of July 11 our Orphans' Home was consumed by fire. Under the providence of God, no lives were lost. The children are temporarily sheltered, and will be cared for until a new building is completed. The loss to the Home is great. No one need ask what we need now. Anything that can be used in a family with children will be needed This institution has cared for not less than 300 children; has at present a running number of 100. Another Home must be built for them, and now our new brick dormitory is more a necessity than over. Our people have been thoughtful of our work heretofore, but now we are forced to ask that you be doubly diligent in raising money for this work, and exercising your liberality more freely.

Experience has demonstrated that if our people know the needs of the Home, the income will be sufficient. The Summer months are sometimes hard on the institution; and with the present need before you, we are sure the help will be forwarded.

Forward amounts to the treasurer or the financial agent.

W. T Griffin, Agent.

Summit, Miss.

An Appeal.

Rev. J E Cunningham, treasurer of the Bible Society Board of the North Mississippi Conference, has sent out the following appeal to the pastors of the Conference. Brethren of other Conferences might heed the call.

Dear Brother: The American Bible Society is suffering. It must have money, or cut down the working force. Our Conference has paid some $200 on the assessment for this year. The amount against your charge is small—only a few dollars. In view of this, and of the great need of the society, may we not expect to receive your full assessment at an early date? Your Sunday school will give you a few dimes "excess." Ten cents from each superintendent, five cents from each teacher, and one cent from each pupil in the Conference, would make $418 591 "See?"

Fraternally,

J E Cunningham, Treas.

Aberdeen, Miss., Sept. 20, 1904.

Church Extension.

Receipt No. 4 goes to G. W. Gordon, Eupora and Maben. Wish I could issue one hundred receipts before Conference shall meet. What a relief to pastors and to Board if churches would enable pastors to remit!

J. R. Bingham.

Receipt No. 5 goes to Rev. W. E. M. Brogan, Carrollton, for thirty dollars for church extension. This advance payment will enable Bro. Brogan to give his time to the work of statistical secretary, and Board of Church Extension to other places. Bro. Layman, please pay your church extension assessment, so they can send it to me.

J R Bingham,

Carrollton, Miss., Sept. 27, 1904.

Miss Addie Purnell.

The Woman's Home Mission Society of Central Church, Meridian, Miss., submits the following preamble and resolutions in loving memory of Miss Addie Purnell, who went home Aug 6, 1904:

Whereas, Our Heavenly Father, in his all-seeing Providence, has called our well-beloved ex-president, Miss Addie Purnell, from her work on earth to her rest in heaven; And, whereas, Miss Purnell was so long and so intimately connected with the organization and the growth of our society, of which she was the inspiration and organizer as well as the supporter, giving not only time and means, but also self to the cause; And, whereas, She was true to the faith, proving at all times her belief by her deeds, her love by her loyalty, and unswerving fidelity to the trust reposed in her by the oft-repeated election as president for eight years; And, whereas, It was only when the weakness of the physical frame demanded freedom from pressing cares that she gave up the active work, continuing her interest in and love for the success of the society; therefore, be it

Resolved, 1. That we would hereby put on record the great love and appreciation of her efforts in the cause of home missions, knowing her to have been a woman of rare ability, consecrating all to the service of the Lord and to the extension of his kingdom, living a life of pure honesty, of perfect Christianity, and of great charity to all mankind.

2. That we pray that all our societies may so emulate her example, so imitate her life of devotion, that they may all be filled with the Spirit, and go forward mightily in the work as planned by our beloved sister, who has only gone before us a little way.

3. That these resolutions be spread upon the Minutes, and a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE.

Committee: Mrs. Whitaker, Zelle Watts Kendall, Mollie McQueen.

Meridian, Miss., Sept. 12, 1904.

Miss Lizzie Paxson.

On Sept. 3 the pure spirit of our loved friend, Miss Lizzie Paxson, left us for her home in heaven. Could prayers and wishes have kept her here, she had not gone. Every household in and near Keachie feels a personal loss, for she was ever ready to nurse and minister to the sick, visit and cheer the aged, look after the wants of the needy, comfort the bereaved, and work for the promotion and extension of Christ's kingdom. From early girlhood a staunch Methodist; for about twenty-two years recording secretary of Keachie Auxiliary, W. F. M. Society, which she was largely instrumental in organizing; for nineteen years recording secretary of Conference W. F. M. Society; member H. M. Society. Our loss is irreparable, but we bow in submission to the will of "Him who is too wise to err, and too good to be unkind," and tender to her bereaved ones our deepest sympathy, and resolve to strive to emulate her virtues. We will record on our Minutes an expression of our great sorrow, and request our NEW ORLEANS CHRISTIAN ADVOCATE to publish the same.

MRS. ROBERT HORN,
Pres. Keachie Auxiliary, W. F. M. Society.
MRS. E. A. FULLILOVE, Treas.
Keachie, La.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 5.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Roseiale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 22.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 29.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903-04, $2.25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly.

G. W. BACHMAN,
Colporter.
Winona, Miss.

Tourist Rates

The Frisco System will issue, during the Summer months, Tourist round trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address

Passenger Traffic Department
SAINT LOUIS.

Circuit Riding in Lonisiana.

A number of old citizens in Lafayette spoke nothing bnt French. Address them in English, and, with a toss of the head, they would reply, "Me no speak American." The first year of the writer's pastorate there the State was stirred throughont, as it, perhaps, never had been, on the Lottery question. Shonld the Lottery be voted down? or, Shonld it be perpetuated? was called "the question of the hour." The best talent of the State was called out, or voluntarily came out, and stumped the State for and against the monster iniquity. Senator Caffery, of Franklin, and several noted speakers from the Crescent City came to Lafayette, and met several hundred of her people in the largest hall in town, and had a most enthusiastic meeting. Some strong men trembled with emotion, broke down, and cried like children. They said they were ready to resort to arms, or to any legitimate means within their reach, to exterminate the curse. The Lottery employed its money by the hundred thonsand. Many newspapers and thousands of votes were bought. The devil roared and gnashed his teeth. Ministers preached and cried to God, and thousands of the laity prayed for the downfall of the demon. Dr. B. Carradine, at that time a pastor in New Orleans, was a formidable enemy of the Lottery. He was asked to speak at some important meeting in the city, but was advised to "say nothing against the Lottery." "Oh," said he, "I can not speak with a muzzle on." The next Sunday he preached in his own church against the Lottery, and the sermon was published in pamphlet, and scattered all over the State. Dr. B. M. Palmer, who was one of the greatest and purest men in all the South—true to his State, true to his city, and trne to his God—raised his eloquent voice against the evil, and, strange to say, the Lottery was voted down, notwithstanding its millions of dollars, the devil, and devilish men all arrayed on its side.

Next to the Lottery, in its blighting and ruinons influences in Lafayette, when I was there in 1892 93, was the whisky devil. The town had then about 2,500 people, and there were twenty-six saloons, and priests, and hundreds of men in and out of the churches, gulped down beer, and qnantities of other intoxicants, all the year round, and more on Sunday than any other day in the week. The whisky devil will, I fear, be harder to down than the Lottery. The enormous per cent. realized in selling, the so-called social enjoyment connected with public drinking, and, above all, the morbid appetite of the drinker, all tend to keep up the manufacture and use of intoxicants. Many of our lawmakers love it too well to legislate against it. Too many of our citizens love it too well to vote against license. Public sentiment, in regard to the sale and use of intoxicants, has undergone a great change; yet saloons and blind tigers stay with us.

Lafayette is a beautiful little city now, with her streets and squares presenting a modern appearance; but when I was appointed there, twelve years ago, there were no regular streets and squares, and I was there a week before I knew how to get back to the parsonage, when out in town. The membership in Lafayette consisted of Americans from other States formerly, and converted French Catholics. They were scattered, some living five miles in the country. Some of my people in the country, particularly Wm. Beadle, a converted Romanist, was a frequent contributor of his produce to the parsonage—a dozen chickens, five dozen eggs, a sack of rice, a keg of syrup, and vegetables too tedious to name. There is a bit of history connected with his change from Romanism to Protestantism. He and all around him were Romanists—born so, and indoctrinated so. Abont the year 1886 a neighbor-man died, and, being poor, and five miles in the country, the priest would not attend his burial. The family and friends did not wish to bury him without any religious service. Some one suggested asking the "Methodist priest" to attend the bnrial. J. D. Jackson was our preacher in Lafayette. He held the funeral service, and told the family "that it was all right. He did not wish any pay." That attracted Wm. Beadle's attention. "Why," he said, "that seems like a good man. Come away out here, and take no pay."

H. ARMSTRONG.

New Fast Trains to St. Louis via Mobile and Ohio Railroad.

Mobile and Ohio Limited leaves New Orleans at 7:30 P. M., arriving in St. Louis 5:44 next afternoon. St. Louis Express leaves New Orleans 9:10 A. M., arriving St. Louis next morning at 7:52. Both are solid, wide-vestibuled trains of the very latest pattern, carrying the finest Pullman Sleepers, Parlor and Library Observation Cars, New Orleans to St. Louis, without change. Dining-cars with large electric fans, serving all meals a la carte. Patrons pay only for what they order, and get the very best that the markets afford.

World's Fair literature, maps and time cards, cheerfully mailed on application.

F. E. GUEDRY, D. P. A.,
229 St. Charles St.,
New Orleans, La.
Phone Main 3689-L.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

World's Fair, St. Lonis.

Tickets at low rates now on sale. For particulars apply to any Mobile and Ohio R. R. agent.

Whitworth College Opening.

DEAR DR. BOSWELL: By invitation of the administration, it was my pleasure to preach the opening sermon for Whitworth College last Sunday, Sept. 25.

I am glad to inform the Methodists of Mississippi, and especially the friends of Whitworth, that the recent opening was the best for a long time. Sunday morning, at 11 o'clock, the magnificent congregation that assembled in the new church had a strong and large representation from the college circle, at least 125 being from the boarding department. All the rooms have been engaged, and ere this are occupied.

I have not seen a happier set of people, from Presidents Cooper and Hawkins down to Dr. Cooper's smallest children. One thing that gratified me very much was the spiritual tone of the institution. How could it be otherwise when Mrs. Lipscomb is one of the leaders in religious work among the girls?

Whitworth's position in Class A is a fact, and her future promises yet greater things.

ROBT. SELBY,
Conf. Sec. of Education.

Crystal Springs, Miss., Oct. 1, 1904.

Rally Day.

To the Preachers-in-Charge and Sunday-school Superintendents in the Bounds of the Seashore District, Mississippi Conference—

DEAR BRETHREN: By the joint action of the Board of Missions and the Sunday-school Board the third Sunday in October is named as Rally Day for foreign missions in the Sunday-school.

Realizing, as you must, that the mission work of the church in the future depends on the training of the young people of to-day, it would seem unnecessary to urge upon you the importance of observing the day; nevertheless, I appeal to each of you, as loyal pastors and superintendents, to do so. Let us have the Rally Day exercises in each Sunday-school in the district, and on the day set apart for it, the third Sunday in October, and thus secure the best results by simultaneous effort and prayer.

Programmes will be furnished free upon application to G. W. Cain, 346 Public Square, Nashville, Tenn.

I would also urge that the collections from Rally Day and Sunday-school Missionary Societies be turned in as a surplus. Collect your missionary assessments, brethren, from the membership at large, and let these other amounts go in to Bro. Lindfield as over-payments from each charge.

Let the Seashore district lead in Rally Day reports, as it is leading in everything else.

G. S HARMON,
District Missionary Campaigner.

From Boyle.

DEAR DR BOSWELL: We have closed our protracted meetings with good results. The Lord was with us in great power, and gave us great victory for God and the church. We have had seventy-five conversions and fifty-three accessions to the Methodist Church. Our meetings were attended with as much power as any I have ever held heretofore. We were ably assisted by Bros Cogdell, Harbin, Price, and Sullivan. The Lord honored his Word, so faithfully preached by these brethren, by the presence and power of the Holy Ghost in convicting and converting sinners and edifying the church.

We held a meeting at Arnold, a new town on the Y. and M. V. R. R., with fine results, and organized a church and Sunday-school in that town.

The charge has paid up to date for all purposes near twelve hundred dollars. One new church has been built and nearing completion.

The Woman's Home Mission Society of Boyle have had our parsonage nicely painted, and have added some furniture to the already well-furnished parsonage.

Everything taken into consideration, I think I will be able to make a good report at Conference for this charge.

Yours fraternally,
J H. ROGERS.

Tomnolen, Miss.

DEAR DR. BOSWELL: We have bought an unfinished house at this place for a parsonage. It will cost us $500 by the time it is finished. We have raised $300, and have come to a standstill. Now, we don't want to lose what we have done. Will you please send us one dollar, more or less? Each preacher doing this will save our house. If so, it will be greatly appreciated as coming in a time of great need. Yours truly.

E C SULLIVAN

Camp Meeting Notices.

The camp meeting at Salem Camp Ground, Americus, Miss., will begin Wednesday night, Oct 5, 1904. Everybody interested in the Lord's work cordially invited. The hotel will be in charge of a competent manager, who will look well after the accommodation of all his customers. All right of camp ground traffic reserved to him.

THOS J. O'NEIL, P. C.

The camp meeting at the New Prospect Camp Ground, twenty one miles north from Ocean Springs, or six miles north from Vancleave, will begin on Thursday, Oct. 13, and continue through the following Tuesday. We would greatly appreciate the presence and help of any of the preachers of this district, or of others who may come. Those desiring salvation, and those who will help in the cause, are specially invited to attend.

Fraternally,
J. T ABNEY, P. C.

World's Fair.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding-houses, and splendid private homes. Those interested are invited to correspond with E P. Shepard, Secretary Y. M. C A World's Fair Bureau, Grand and Franklin avenues, St Louis.

Wanted.

One Christian young man to work in the dairy, one in truck patches, and to do carpenter work and help pay expenses in school. Address

M. A BEESON, Pres.
Meridian Male College.

Meridian, Miss.

World's Fair Visitors.

The pavilion elected by the Frisco Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to visit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

Special Notice.

DEAR BRETHREN: From Oct. 1 to Dec. 1 I will be free to help in meetings. I can give as much as ten or twelve days to a place. If any of you should want me, let me know if you want me to bring a singer. Address me at Port Gibson.

Your brother, L S. JONES.

Notice.

To the Members of the Louisiana Annual Conference:

I am so situated that I can begin to raise money for the Methodist orphanage, and will begin at once. I will visit towns from Alexandria to New Orleans on the S P and T. and P lines, and would be glad to have from pastors the most convenient time for me to visit their pulpits along these lines. I hope to make them by Conference. Fraternally,

C. C. WM.

Bunkie, La., Sept. 12, 1904.

Marriages.

Aug. 21, 1904, at the residence of the bride's mother, Mrs. Mary Frances Jones, by Rev. Jas. E. Denson, Mr John B. Long and Miss Mary Lou Jones, of Mer Rouge, La.

Aug. 28, 1904, at the Methodist Church, Mer Rouge, La., by Rev. Jas. E. Denson, Mr. George T. Botsford and Miss Willie Glover.

Sept 15, 1904, at the residence of the bride's parents, Magee, Miss, by Rev. G. S Harmon, Dr. Joseph B. Patrick, of Rankin county, to Miss Julia Myers, of Magee.

Sept 18, 1904, in Moss Point, Miss., by Rev. E H. Mounger, D D, Mr. Clarence Edward Posey and Miss Nora Elizabeth Jones.

Sept 22, 1904, at the residence of the bride's parents, near Golddust, La, by Rev. Paul M Brown, Mr. O. L. Kelly to Miss Ola Oquin.

Sept. 28, 1904, at the residence of Mr. Lem Scott, Rayville, La, by Rev. J. A. Parker, D D, Mr. John S. Summerlin and Miss Betty H. Rencher.

Notice.

To the Preachers of Forest District.

Please hold missionary rally services in all your churches either on the third Sunday in October, or as near thereto as possible, and take collection for missions on that day. I have ordered programmes sent to your post-office. Please don't neglect this.

J M. Morse, P. E.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and spendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

FRISCO SYSTEM

AT VERY LOW RATES.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 1-2
Ordinary	8
Good ordinary	9 5-16
Low middling	9 15-16
Middling	10 1-2
Good middling	10 11-16
Middling fair	10 15-16
Fair	11 5-8

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	29 c
Off refined oil, in bbls, per gal	28 c
Prime crude oil, loose, per gal	22c
Prime C S cake, per ton, 2240 lbs	$26.75
Prime C. S. meal, per ton, 2000 lbs	$26.50
Soap stock, per lb	25c

Cotton Seed—
In sack, delivered at N. O., per ton, 2000 lbs $17.00
In bulk delivered at N. O., per ton, 2000 lbs. $12.50

Wanted.

A Christian young man, who has had experience with machinery, to run steam pump and look after boiler and waterworks plant in Meridian Male College to pay part expenses in College.

Address M. A. Beeson, Pres., Meridian, Miss

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. — A. S. J. NEILL, Treas.

For low rates to the World's Fair via the Texas and Pacific railway, ask any ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

Wanted.

An earnest young man in each community to help pay expenses in college by canvassing for students. Apply at once. M. A. BEESON,
Meridian Male College,
Meridian, Miss.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

EVELYN ROGERS MCELWRATH was born near Shannon, Lee county, Miss., Oct. 22, 1876. She was married, Aug 2, 1898, to F. P. McElwrath, and died at her home in Shannon, July 26, 1904. These dates mark the earthly limits of a most beautiful and lovely character. She was the daughter of Mr. and Mrs Henry Rogers, and was blessed with kindly influences, both social and religious, from her early infancy. Like Timothy, from a child she knew the Scriptures, and early imbibed the faith that was in her mother and in her grandmother, Mrs. A. Wier, of Alabama. When six years old she understood the plan of salvation, and realized that she was a sinner saved by grace. In her twelfth year she openly accepted Christ as a personal Savior, and united with the Methodist Church. Lovely in person, amiable in disposition, liberally educated, reared in an atmosphere of piety, she grew to young womanhood possessed of charming, yet modest grace, and gave promise of a useful and happy life. In less than two years she had suffered the loss of her grandmother above mentioned, who died while on a visit to her daughter, Mrs Rogers, in Shannon, and of her father, who died a man greatly esteemed as a high-toned Christian gentleman and a faithful steward of the Methodist Church. These bereavements, doubtless, tended to lead her near to God in a more consecrated, religious life. She had, however, much yet to live for. Her husband—a young man of most exemplary character, an active member of the Methodist Church, and a prosperous merchant—measured up to the ideal of his loving wife; two beautiful children, the elder, about five years old, having already felt the impress of his young mother's careful training; three brothers, two sisters, and a fond mother—these all lived to render life bright and joyous to her. To them she was ever a comfort and a joy. It was but natural that amid such delightful surroundings of home life she should desire to live. During her sickness of some ten days she co-operated with physicians and ministering friends in an earnest effort to get well; but toward the last, when it became evident she could not survive, she gave over the struggle, and calmly, without shrinking or dread, with triumphant faith in Jesus, looked to her approaching change. Called by telephone to visit her, I reached her sick-room in the afternoon of the day on which she died. A kindly light shone from her eyes, and a smile of recognition played about her lips, as I went to the bedside and spoke to her. I had known her from her infancy. About nine o'clock at night she fell asleep in Jesus. The work of her beautifully rounded life was finished, and she rested from her labors.

T. C. WIER.

Deep sorrow has fallen over the community and congregation of Bethel Church, Sturges circuit, Durant district, North Mississippi Conference, in the removal by death of Miss HATTIE LELON HOLLIS. Miss Hollis professed religion quite early in life, but did not join the church until 1897, at which time, under the pastorate of Rev. H. M. Young, she united with the above-named church, and has ever been distinguished for loyalty to her church, piety, religious conversation, interest in works of charity, in the spiritual welfare of her Christian companions, and, most of all, in bringing lost ones to Christ. She was born June 13, 1880, and seemed, in one respect, to be a child of misfortune. Four or five times she happened to very serious accidents, two or three of which left her maimed and halt for life. She endured all, with patience "as seeing Him who is invisible." The writer has never seen a young life so full of hope—one which seemed to be destined for great usefulness—submit more willingly to afflictions, and at last to the inevitable. Her last accident happened about nine o'clock Saturday morning, Sept. 10, 1904, when she picked up a shot-gun, and the hammer caught against something and caused the gun to fire. The entire charge passed through her right arm, severing it at the biceps muscle. When aid reached her the severed artery was dry, having poured out her precious life. She remained with us until 4:55 o'clock Sunday evening, Sept. 11, when her soul passed through the gate—death—and entered upon its great reward. As a friend, Hattie was true and steadfast; as a sister, kind, gentle, and affectionate; as a daughter, dutiful and obedient; as a Christian, uncompromising with even the appearance of evil. To the grief-stricken father, mother, brothers, and sisters, we would say: Weep not, for what is our temporal loss when compared or contrasted with her eternal gain? Let us ever be thoughtful of her requests, and our promises to meet her in the heavenly port when our barks shall come to anchorage. How our thoughts and hearts moved heavenward on the nineteenth, when her three brothers gave their hearts to Christ and united with the church! Her life was short, but was full of labors. May many others, who have been the objects of her prayers, soon yield to the wooing of His spirit!

JAMES N. HALL, L. P.

The spirit of little LUCIUS LOVATT TOWNSEND took its flight to heaven from the home of his parents, Mr. and Mrs. W. C. Townsend, on Bayon Boeuf, Aug. 20, 1904. He was born Sept. 27, 1903, and so lived less than eleven short months; but in that short time he held the hearts of papa and mama in sweet captivity. How small a space his little body occupied, but what a vacancy his death has left in the hearts and home of his loved ones! It was hard to give him up, but there is consolation in the consciousness that it was to Him who said, "Suffer the little children to come unto Me." May the God of all grace comfort the hearts of the bereaved ones, and may they not fail to meet little Lucius in heaven!

P. M BROWN.

Homochitto Mission.

DEAR DR. BOSWELL: As no one has written anything from this work, I thought I would let the brethren hear from us through your columns. We are now through our protracted meetings We began at Galloway the first Sunday in July, and had a three-days' meeting. Next, at Homochitto Chapel, the fifth Sunday in July. A strong revival of religion which was far reaching, and six accessions, was the result to our church Some converts went to the other denominations. Rev. W. F. Baggett did the preaching in a very forcible and acceptable manner for us.

The third Sunday in August found us beginning a protracted service at Mt. Vernon, which lasted through Wednesday following. Bro. W. H. Saunders, of Fayette, did excellent preaching for us from Monday, 3 P. M. (at which time he arrived), until the close of the services. Church revived, and eight accessions, resulting from our united efforts

On the following Sunday (the fourth) your humble servant began and held alone a four-days' meeting at Wesley's Chapel, which was enjoyed by those who regularly attended; also two accessions. We will reorganize there the fourth Sunday in this month.

Well, as time cycled away, the second Sunday in September found Bro. W. F. Baggett, of Wilkinson circuit, at "Dead" Cedar Grove. Here Bro. Baggett was at his best, preaching for us twice a day the entire week, with two exceptions, which resulted in a great revival and uplift to the church. Twenty-three accessions in various ways, and a move made to put new blocks under the church, and enough cash and good subscription secured to have the church-house ceiled in the near future.

The Lord has greatly blessed us in our meetings. We have received thirty-six members and had nine infants baptized during the year. Foreign and domestic missionary claims and the Bishops' Fund all paid, and collecting on other claims, which we expect to report in full at Gulfport next December.

Work moving forward on all lines, and none stronger than the Sunday-school work. To the Lord be all the praise. Fraternally,

W. W. PERRY, P. C.

Dot, Miss., Sept. 23, 1904.

Cheneyville, La.

MR. EDITOR: I have just closed a meeting at Cheneyville, La., which resulted in the establishment of a Methodist Church in this thriving town on Bayou Boeuff with about thirty-five members. This was my first experience among a people, many of whom had never seen a Methodist preacher administer the ordinances of the church. The announcement that on a certain time we would baptize and receive a number of members into the Methodist Church filled the opera house where we were holding services. Why Methodism has never been planted here before is hard to determine. We knew that during the past few years there had been several attempts made which proved abortive, but that over sixty years ago a Methodist minister died at his post here we did not know until we found his grave in a cotton field covered with a marble slab, upon which was this inscription: "Sacred to the memory of Rev. Alexander M. Whitney, who died at Cheneyville, La., Oct. 2, 1842, aged twenty-six years. He died at his post as an itinerant minister of Christ in the M. E. Church."

If any of your readers can give me any particulars concerning this good man, I would be glad to hear from them.

We hope to build in the near future, and pray that the little church here shall prosper in the years to come.

PAUL M. BROWN.

Sept. 24, 1904.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

QUARTERLY CONFERENCES.

North Mississippi Conference.

DURANT DIST.—FOURTH ROUND.

Sallis, at Sallis	Sept. 17, 18
Durant	18, 19
Pickens, at Pickens	Oct. 1, 2
Chester, at Salem	8, 9
Ackerman, at Mt Ary	9, 10
Sturges, at Pt. Hill	15, 16
Ebenezer, at Liberty	22
Lexington	23, 24
Tchula	29, 30
Kosciusko circuit, at Bethel	Nov. 5
Kosciusko station at ———	6, 7
Poplar Creek, at Friendship	12, 13
West, at Midway	19, 20
McCool, at Liberty Chapel	26, 27
Rural Hill, at Center Ridge	Dec. 2
Louisville, at Rocky Hill	3, 4
Inverness, at Isola	9
Belzona, at Putnam	10, 11

W. S. Lagrone, P. E.

WINONA DIST.—FOURTH ROUND.

Greenwood	Sept. 10, 11
Itta Bena, at Itta-Bena	17, 18
Winona	24, 25
Carrollton, at Carrollton	Oct. 2, 3
Eupora and Maben, at Eupora	8, 9
Black Hawk, at Acona	15, 16
Vance, at Lambert	22, 23
Webb, at Sumner	24
Ruleville, at Ruleville	29, 30
Moorhead, at Moorhead	30, 31
McNutt, at Sunnyside	Nov. 2
Carrollton circuit, at McInnery	5, 6
Vaiden, at Columbianna	12, 13
Winona circuit, at Bethlehem	19, 20
Mars Hill, at Chapel Hill	26, 27
Indianola, at Indianola	Dec. 3, 4
Tom Nolen, at Stewart	10, 11

Thos. H. Dorsey, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 4, 5
Aberdeen station	11, 12
Amory and Nettleton, at Amory	18, 19
Tupelo station	25, 26
Shannon circuit, at Troy	Oct. 1, 2
Prairie circuit, at Prairie	8, 9
Verona circuit, at Verona	15, 16
Montpelier circuit, at Sparta	22, 23
Buena Vista circuit, at Pleasant Grove	29, 30
Atlanta circuit, at Macedonia	Nov. 5, 6
Fulton circuit, at Hopewell	12, 13
Houston and Wesley, at Wesley Chapel	19, 20
Nettleton circuit, at Carolina	26, 27
Aberdeen circuit, at Pleasant Grove	Dec. 3, 4
Okolona circuit, at Boone's Chapel	10, 11

J. C. Park, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Sept. 4, 5
Booneville station	10, 11
Iuka station	17, 18
Corinth circuit at Shady Grove	24, 25
Ripley and New Hope, at New Hope	Oct. 1, 2
Jonesboro circuit, at Brownsfield	8, 9
Guntown and Baldwyn, at Guntown	15, 16
New Albany and Ingomar, at New A.	22, 23
Wheeler circuit, at Pisgah	23
Booneville circuit, at Oak Grove	29, 30
New Albany circuit, at Union Hill	Nov. 5, 6
Mantachie circuit, at Hebron	12, 13
Belmont circuit, at New Valley	16
Burnt Mills circuit, at Paradise	17
Iuka circuit, at Bethel	19, 20
Kossuth circuit, at Pleasant Hill	26, 27
Marietta circuit, at Shady Grove	30
Blue Springs circuit, at Leighton	Dec. 3, 4

W. C. Harris, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 3, 4
Como	10, 11
Hernando and Hines, at Hines	17, 18
Pleasant Hill, at Lewisburg	24, 25
Senatobia	Oct. 1, 2
Cockrum, at Greenleaf	8, 9
Coldwater, at Love	15, 16
Wall Hill, at Chulahoma	22 2
Arkabutla, at Brooks Chapel	29, 30
Tyro, at Mt. Vernon	Nov. 5, 6
Longtown, at McGehee Chapel	12, 13
Courtland, at Courtland	19, 20
Batesville and Wesley, at Batesville	26, 27
Eureka at Eureka	Dec. 3, 4

Will all the brethren concerned do their utmost to have every item of assessment paid in full? These great enterprises of the church need better support. Our Lord looks to his followers to maintain the progress of his kingdom amongst men, and it is time for thank-offerings to him for his bountiful blessings. Let all Boards of Trustees be prepared to make full reports of the church property in their charges.

W. T. J. Sullivan, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Sept. 10, 11
Columbus, Second Church	17, 18
West Point	25, 26
Starkville	Oct. 1, 2
Starkville circuit	8, 9
Hebron	15, 16
Crawford	22, 23
Columbus, First Church	29, 30
Brooksville circuit	Nov. 5, 6
Macon	12, 13
Shuqualak circuit	19, 20
Mayhew circuit	26, 27
Winstonville circuit	Dec. 3, 4
Cumberland circuit	10, 11
Cedar Bluff circuit	11, 12

J. W. Dorman, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs station	Sept. 11, 12
Olive Branch circuit	17, 18
Holly Springs circuit	24, 25
Red Banks	Oct. 1, 2
Byhalia	8, 9
Shawnee	15 16
Waterford	22, 23
Cornersville	29, 30
Potts Camp	31
Abbeville	Nov. 5, 6
Bethel	12, 13
Ashland	15
Pontotoc	19, 20
Randolph	21
Mt. Pleasant	26, 27

Eugene Johnson, P. E.

Mississippi Conference.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville	Oct. 8, 9
Gloster	15, 16
Centreville, at Centreville	15, 16
Percy Creek, at P. C	22 23
Woodville	23, 24
Fayette, at Fayette	29, 30
Hamburg, at Knoxville	Nov. 5, 6
Liberty, at Salem	12, 13
Wilkinson, at Honewell	Wed. 16
Homo Chitto, at H. C	19, 20
Barlow, at Rehoboth	Thurs. 24
Harriston, at Harriston	26, 27
Jefferson Street Natchez	Dec. 2, 4
Washington, at W	Sat. 3
Wesley Chapel, Natchez	3, 4

T. W. Adams, P. E.

SEASHORE DIST.—FOURTH ROUND.

P. and Logtown, at Pearlington Sun. and Mon	Sept. 18, 19
Bay St. Louis	Tues. 20
Biloxi	Wed. p. m. 21
Ocean Springs, at Ocean Springs	Thurs. p. m. 22
Moss Point	Fri. p. m. 23
Escatawpa, at Escatawpa	Sat. 24
Pascagoula	Sun. and Mon. 25, 26
Lumberton	Sat. and Sun. Oct. 1, 2
Gulfport: 28th Street, at Long Beach	Sat. and Sun. a. m. 8, 9
Gulfport: 25th Avenue Sun. p. m. and Mon. a. m.	9, 10
Vancleave, at New Prospect Camp Ground	Thurs.-Sun. 13-16
Coalville, at White Plains	Tues. 18
Wolf River, at Durham	Sat. and Sun. 22, 23
Carriere, at McNeil	Tues. a. m. 25
Poplarville and P., at Purvis	Wed. p. m. 27
Hub, at Baylis Chapel	Sat. and Sun. a. m. 29, 30
Columbia	Sun. p. m. and Mon. a. m. 30, 31
Collins, at Seminary	Wed. Nov. 2
Mt. Olive, at Ora	Thurs. 3
Williamsburg, at Good Hope	Fri. 4
Mt. C. and S. Creek, at Mt. Zion	Sat. and Sun 5, 6
Eastabutchie, at Eastabutchie	Tues 8
New Augusta, at N. Augusta	Sat. and Sun 12, 13
Lucedale, at Lucedale	Mon. 14
McH. and Wiggins, at McHenry	Tues. 15
Brooklyn, at Brooklyn	Wed. 16
Sumrall, at Sumrall	Sat. and Sun. 19, 20
Hattiesburg: Court Street	Sat. and Sun. 26, 27
Hattiesburg: Main Street	Sun. and Mon. a. m. Dec. 4, 5

Church Records and Registers not presented to the third Quarterly Conferences should be presented on this fourth round. The pastors will greatly oblige me by seeing that the trustees have full answers to Question 29, and that all deeds or certified copies be shown. Let us try to get all titles clear.

Don't fail to observe Rally Day.

T. L. Mellen, P. E.

JACKSON DIST.—FOURTH ROUND.

First Church	11 a. m. Sept. 4, 5
Capitol Street	8 p. m. 4, 7
Lintonia	11 a. m. 10
Yazoo City	11, 12
Braxton	11 a. m. 14
Pinola	11 a. m. 16
Florence	11 a. m. 17, 18
Madison	11 a. m. 24
Deasonville	11 a. m. 25
Flora	11 a. m. Oct. 1, 2
Benton	8 p. m. 2, 3
Tranquil	11 a. m. 4
Silver City	11 a. m. 6
Brandon	8, 9
Canton	15, 16
Sharon	22, 23
Lake City	29, 30
Rankin Street	Nov. 5, 6
Thomasville	12, 13
Fannin	19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

John W. Lewis, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, Central	Sun. p. m. Sept. 18
Meridian, South Side	Sun. a. m. 25
Meridian, Seventh Avenue	Sun. p. m. 25
Meridian, West End	Sun. a. m. Oct. 2
Meridian, East End	Sun. p. m. 2
Middleton, at Manassa	Thurs. 6
Matherville, at Salem	Fri. 7
Wayne mission, at Hebron	8, 9
Waynesboro	Sun. p. m. and Mon. 9, 10
Chunkey, at Sageville	15, 16
Enterprise and Stonewall, at Enterprise	Wed. 19
Shubuta and Quitman, at Shubuta	Thurs. 20
Pachuta, at Pachuta	22, 23
Leaksville, at Leaksville	29, 30
Winchester, at Winchester	Thurs. Nov. 3
Daleville, at Linwood	5, 6
North Kemper	Fri. 11
DeKalb, at Pleasant Ridge	12, 13
Binnsville, at Binnsville	19, 20
Poplar Springs	Wed. 23
Vimville, at Coker's Chapel	Thurs. 24
Porterville, at Mt. Hebron	26, 27
Lauderdale	Dec. 3, 4

The pastors will see to it that the trustees have their reports in shape as the law requires. Let all the officials be present; it is important.

W. M. Sullivan, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork	Oct. 1, 2
Anguilla, at A	8, 9
Port Gibson	15, 16
Cary and Grace, at C	22. 23
Bolton	a m. 29, 30
Edwards, at E	p. m. 30, 31
Mayersville, at B	Nov. 5, 6
Hermanville, at Pisgah	a. m. 12, 13
Rocky Springs, at C	p. m. 13, 14
Utica, at U	19, 20
Satartia, at M	26, 27
Vicksburg, Crawford Street	p. m. 30
Vicksburg, Washington Street	p. m. Dec. 1
Warren, at O. R	3, 4

W. H. Huntley, P. E.

FOREST DIST.—FOURTH ROUND.

Scott, at Liberty	Sept. 3, 4
Morton, at Morton	7
Trenton, at Trenton	10, 11
Shiloh at Shiloh	17, 18
Raleigh at Cedar Grove	Fri. 23
Taylorsville, at Mize	24, 25
Rose Hill, at Hopewell	Oct. 1, 2
Montrose, at Montrose	Tues. 4
Tallohola, at Mutual Union	Wed. 5
Newton and Hickory, at N	Fri. 7
Harperville, at Harperville	8, 9
Indian Mission, at Tallichulok	Wed. 12
North Neshoba, at Cov	Fri. 14
Philadelphia, at Mars Hill	15, 16
Decatur, at Decatur	Tues. 18
Edinburg, at Rocky Point	Fri. 21
Carthage, at Thomastown	22, 23
Walnut Grove, at W. G	Tues. 25
Eucutta, at Philadelphia	Nov. 5, 6
Vossburg and Heidelberg, at H	12, 13
Ellisville circuit	Wed. 16
Ellisville station and Ovelt	Thurs. 1
Laurel, M. Street	Thurs. p. m. 17
Laurel, Kingston and Fifth Avenue	Fri. 18
Lake, at Lawrence	19, 2
Forest, at Forest	26, 27

Let Question 22, that was not answered at the third quarter, be answered at the fourth. Let the preachers see that trustees answer Question 29.

J. M. Morse, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Fernwood, at Fernwood	Sept. 24, 25
McComb, Centenary	Fri., 7:30 p. m. 30
McComb, LaBranch St	Oct. 1, 2
Adams, at Adams	8, 9
Summit, at Summit	9, 10
Bogue Chitto	Mon., 7:30 p. m. 10
Osyka, at Muddy Springs	a m. 15, 16
Magnolia	p. m. 15, 16
Providence, at Bahala	22, 23
Topisaw, at Holmesville	29, 30
Tylertown, at China Grove	Mon., 11 a. m 31
Bayou Pierre, at Pleasant Ridge	Nov. 5, 6
Hazlehurst	12, 13
Gallman, at Gallman	Mon., 11 a. m. 14
Crystal Springs	Mon., 7:30 p. m. 14
Beauregard, at North Wesson	Wed., 11 a. m 16
Wesson	Wed., 7:30 p. m. 16
Terry, at Terry	19, 20
Pleasant Grove, at Pleasant Grove	Tues., 11 a. m. 22
Caseyville, at Bethel	26, 27
Pearlhaven, at ———	Sat., 11 a. m. Dec. 3
Brookhaven	3, 4

Pastors will see that trustees give proper answer to Question 29. Brethren, do not fail in this.

B. F. Jones, P. E.

Louisiana Conference.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity	Sept. 25
Louisiana Avenue	a. m. Oct. 2
Parker Memorial	p. m. 2
Carrollton Avenue	a. m. 9
New Orleans Mission	p. m. 9
Burgundy	a. m. 16
Algiers	p. m. 16
Carondelet	a. m. 23
Dryades	p. m. 23
McDonoghville	30
Plaquemine	Nov. 6
White Castle	13
Rayne Memorial	20
Covington	27
Mandeville, at Talisheek	30
Slidell	Dec. 4

Pastors, please see that full reports are made by Woman's Home and Foreign Missionary Societies, and by Boards of Trust.

Wm. H. LaPrade, P. E.

MONROE DIST.—FOURTH ROUND.

Winnsboro, at W	Sept. 24, 25
Harrisonburg, at H	Oct. 1, 2
Floyd, at F	5-12
L. Providence	16, 17
Waterproof	Quar. Conf., 4 p. m.; preaching, 8 p. m. Wed. 19
Rayville, at U	22, 23
Bastrop, at B	29, 30
Mer Rouge, at M. R	Nov. 6, 7
Bonita, at Jones	12, 13
Gilbert, at G	19, 20
Tallulah, at T	26, 27
Monroe	Dec. 3, 4

Pastors will please call attention to the following items of business:

Trustees: Report as required by the Discipline. (Questions 29 and 30.)

Stewards: Amount paid for ministerial support.

Pastors will please be prepared to furnish statistics up to date of Quarterly Conference.

J. A. Parker, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Texas Avenue	Oct. 22, 23
Mooringsport and Greenwood	23, 24
Provencal, at Victoria	29, 30
Pleasant Hill, at Robeline	30, 31
Grand Cane, at Stonewall	11 a. m. Nov. 2
Hornbeck, at Hornbeck	5, 6
DeRidder, at DeRidder	6, 7
Bon Ami	7 p. m. 7
Leesville	7 p. m. 8
Many	7 p. m. 9
Shreveport, First Church	12, 13
Keatchie, at Logansport	13, 14
Pelican, at Bethel	11 a. m. 15
Wesley, at ———	19, 20
Coushatta, at Atkins	20, 21
LaChute and Lake End, at Campobello	21, 22
South Bossier, at Haughton	11 a. m. 23
Benton, at Alden	26, 27
North Bossier, at ———	27, 28
Gilliam, at ———	29
DeSoto, at Mansfield	11 a. m. Dec. 3
Mansfield	3, 4
Zwolle, at ———	4, 5

Reports are expected from trustees.

J. R. Moore, P. E.

Mansfield, La.

BATON ROUGE DIST.—FOURTH ROUND.

Jackson	Oct. 1, 2
E. Feliciana, at Gilead	8, 9
Clinton	9, 10
Port Vincent, at Meadow's Chapel	15, 16
St. Francisville	17, 18
Ponchatoula	22, 23
Wilson, at Gayden	29, 30
Baker, at Brookstown	Nov. 5, 6
Live Oak, at Antioch	12, 13
Baton Rouge, Second Church	13, 14
Pine Grove, at Killian's	19
Amite	20, 21
Franklinton	22
St. Helena, at Greensburg	26, 27
Kentwood, at Kentwood	27, 28
Zachary	30
Baton Rouge, First Church	Dec. 2-4

F. N. Parker, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon, at Harmony Chapel	Sept. 17, 18
Homer, at Homer	24, 25
Haynesville, at New Salem	Tues. 27
Gibbsland, at Gibbsland	Oct. 1, 2
Downsville, at Downsville	8, 9
Farmersville, at Ebenezer	Tues. 11
Arcadia, at Arcadia	15, 16
Vienna, at Mt. Moriah	Wed. 19
Lanesville, at Lanesville	22, 23
Ringgold, at Andrews Chapel	29, 30
Ruston, at Ruston	Fri. Nov. 4
Calhoun, at Calhoun	5, 6
Brooklyn, at Brooklyn	Wed. 9
Bienville, at Bienville	12, 13
Minden, at Minden	Tues. 15
Valley, at Pleasant Valley	Wed. 16
Jonesboro and Antioch, at Jonesboro	19, 20
Vernon, at Wesley Chapel	26, 27

J. O. Bennett, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Sayes	Sept. 3, 4
Alexandria	17, 18
Opelousas	24, 25
Melville	Oct. 1, 2
Simsport, at Marine	8, 9
Lecompte, at Elam Bayou	15, 16
Boyce	22 23
Bunkie	29, 30
Columbia	Nov. 5, 6
Pollock	12, 13
Jena	19, 20
Dry Creek	26, 27
Montgomery	Dec. 1, 2
Natchitoches	4, 5

J. L. P. Sheppard, P. E.

CROWLEY DIST.—FOURTH ROUND.

Lafayette	Oct. 1, 2
Franklin	8, 9
Morgan City	9, 10
New Iberia	15, 16
Patterson	22, 23
Abbeville	29, 30
Lake Arthur	30, 31
Jennings	Nov. 5, 6
Iota	12, 13
Prudhomme	13, 14
Crowley	16
Grand Chenier	20, 21
Lake Charles	21
Vinton	7:30 p. m. 24
French Mission	27, 28
Jeanerette	Dec. 3, 4
Indian Bayou	4, 5
Rayne	

S. S. Keener, P. E.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, OCTOBER 13, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2512. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 41.

GLANCES AT THE WORLD.

The Roman Catholics will leave no stone unturned in their efforts to find a way by which they may secure the benefits of public school money without sending their children to public schools. Their desire is to secure the money—at least, the amount they pay themselves into the public treasury—and use it in their own Church schools. Up to this time they have never succeeded, except in securing money from the United States for their Indian schools. This supply was cut off some years since, but they propose to make the matter a "national issue," and regain access to the public treasury. As to the common schools, at the meeting of the National Federation of Catholic Societies, held in August past, the Federation suggested "as a plan for the solution of the educational problem" the following: "That no public moneys be paid out for religious instruction in any public school, and the education per-capita tax be disbursed, for results, in purely secular studies only in the Catholic schools, for the ascertaining of which results these schools shall be submitted to State or city examinations." This is what is sometimes called "whipping the devil around the stump"—an effort that will come no nearer succeeding than an attempt to get a direct appropriation to the Church.

The evil tendency of lynch law is being carried to its legitimate results. We have been told time and again that lynching would not stop at nameless crimes against our women, but that the virus, once introduced and unchecked, would lead to the lynching of men for lesser crimes. So it has come to pass. And the vengeance does not stop with the lynching of negroes. White men are also becoming victims of the mob. A case occurred last week in South Carolina. One white man killed another. Whether it was murder in the first degree is not so clear from the newspaper report. The mob did not wait to see, but set law aside, and put the man to death. And for crimes of less degree than murder men have suffered at the hands of the lawless. Yet there are still apologists for lynching, and despite the protests from press and pulpit, and bar and bench, the unlawful work goes on. And it will go on as long as lawyers quibble, and courts are dilatory, and military companies undertake to guard prisoners with empty guns. If good citizens can do nothing else, they can protest and keep their own garments clear of unlawful blood.

The Legislature of Louisiana, at its last session, passed what is called "an Anti-Pool Room Law"—a law prohibiting the running of rooms where money is "put up" on horse-racing. It was supposed to be amply sufficient to close all such places in the State. As soon as it went into effect, the New Orleans pool-rooms promptly closed, but individuals immediately took bets on races for the purpose of testing the law. The cases were tried, and, as far as we were able to determine, while the decision rendered did not fully convict, it was sufficiently strong to prevent any open evasion of the law as was contemplated. At least, the papers do not report cases of "hand book gambling." In Shreveport the gamblers tried another method. They have their own telegraph line to Texarkana, Ark., and do their gambling over that wire. That is, through that medium they place their bets in Arkansas, the company owning the wire purporting to do only a "general telegraph business." This is a clear evasion of the law. What action the local authorities will take against the company remains to be seen. How such men can even claim to be law-abiding citizens we do not understand.

At the last session of the Alabama Legislature there was a change, or re-organization, of the judiciary of the State, the exact nature of which we do not understand. It was under the recent change that the court at Huntsville was proceeding in the trial of certain men indicted as participants in the lynching of a negro. Three had already been tried and acquitted. The law, however, had been carried to the Supreme Court of the State to test its constitutionality. In the midst of the trial the court decided the law unconstitutional. The decision not only rendered all proceedings under the new law null and void, but threw the circuit judges and attorneys out of office. Of necessity, the indictments against the persons yet untried will come to nought, and we suppose there will be an end to all proceedings against the accused. It may be that the State will fall back on the old law, and re-indict all the men involved. This seems to be the only alternative, as the governor has declined to convene the Legislature to rectify matters. Otherwise, it seems the State would be entirely without criminal courts.

At a meeting of the Interdenominational Association of Colored Sunday-school Teachers, held last week in Selma, Ala., the Rev. W. H. Mixon, the president, in his annual address, gave his hearers sound and sensible advice. Speaking of the troubles of his race, among other things he said: "The evil amusements, confusion and untimely death will continue in the land as long as idlers remain. We can never save our boys and girls until the Congress, Legislatures and Constitution will destroy the pistols and the guns, distilleries and liquors. Boys and men who carry deadly weapons, carry with them sorrow and death; they have prearranged murder, or expect to be murdered. Bad literature, bad company and a bad heart will bring any man or child to disgrace and often death without even a premonition of that fact. Lynching, flaying and burning human beings will be removed from the globe when the causes are removed." Were such leaders of his race in the majority, we would soon have a better state of things among the negroes.

As well as we can read the "signs of the times," there is less excitement over the coming presidential election than over any campaign for many years. So far as the South is concerned, there seems to be no excitement at all. This is not for lack of interest in the issue, but because the South is in no sense doubtful. The excitement—what little there is—is in New York and a few other States, where the vote is considered close. But, as is always the case, both leading parties claim the election in advance. The Republicans are confident. The Democrats, though not confident, declare their chances to be good, and are fighting with hope. The leading issues of the campaign are set forth in the letters of acceptance of the candidates, but which issues will be most insisted on during the canvass has not yet fully developed. Only a little less than a month remains before the day of settlement.

Sunday-School Institute.

Mr. Editor: The annual Sunday-school Institute of the North Mississippi Conference was held in the Methodist Church at Tupelo, Miss., Sept. 26-29, 1904. There is no doubt but that all who attended this meeting received a fresh inspiration in the Sunday-school work. Dr. H. M. Hamill and his wife are doing a marvelous work. They demonstrate what they are trying to inspire the church to do.

Bro. R. P. Neblett was in his place, adding much to the success of the occasion. We also had with us five of the presiding elders of our Conference: Revs. J. W. Dorman, W. C. Harris, J. C. Park, Eugene Johnson, T. H. Dorsey, and a number of the pastors.

Rev. G. W. Bachman was with us in labors abundant.

All the sessions were well attended, considering the busy season and the extreme hot weather.

Rev. J. A. Bowen and his most excellent people proved themselves to be at the top. Their hospitality was refreshing and unstinted.

We expect our church to make rapid progress under the leadership of such workers as Dr. Hamill and his co-laborers. We only need to look at the difficulties squarely and intelligently; then we will be able to meet them. Like the ten spies, we look at God through the human difficulties and the human magnitude of the work, instead of looking at the difficulties through God, and counting on his supernatural and divine power, always commensurate with the responsibility he gives. Difficulties are not without their advantages. They are not to unnerve us; they are not to cause inaction, but rather to intensify activity. They were made to be overcome; they are to call forth the best there is in us. Above all, they are to create profound distrust in human plans and energy, and drive us to God. "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" Until we find some difficulty which is too hard for God, we have no right to be discouraged.

O. L. Savage.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

A Methodist Conference in the Land of the Mikado.

BY BISHOP CHARLES B. GALLOWAY.

One of the most delightful sessions of the Japan Mission Conference has just adjourned. From the first bright morning, with its impressive devotional hour, to the late Tuesday afternoon, when the appointments were read and the benediction pronounced, we had harmony and high fellowship. The native preachers took an active part in the proceedings, gave elaborate reports of their work, and entered valiantly into all the discussions. This being a mission field, and every detail of work a matter of interest, if not of vital significance, more time was necessary in reporting the various fields. Some of the incidents related were eloquent and thrilling. It has been a year of marked success. The largest net numerical increase in the history of the mission was the grateful announcement when the figures were tabulated, whereupon we sung the Doxology with loud voice and glad hearts. There was a clear gain of 212, giving us now a total membership of 1,212.

The sessions were held in our neat little chapel in this city of Kobe, once ample to accommodate our congregations, but now too small. Being the headquarters of the mission, and a rapidly growing city of already nearly three hundred thousand people, we need a representative church-building. When any special service is to be held now, we are compelled to impose upon the hospitality of the Congregationalists.

Our mission is admirably located around the Inland Sea, and among the most progressive people of the Empire. Four of the largest cities of Japan are within our bounds—Kioto, for more than a thousand years the Imperial Capital and home of the Mikado; Osaka, the great commercial center, with nearly a million inhabitants; Kobe, the most important port of shipment, and Hiroshima, the military depot of the Empire. In these cities we are planted, and have successful work. And in most of the important places around the sea our flag is flying, and we have earnest laborers for our Lord.

The night before the Conference sessions began we had a sermon and the sacrament of the Lord's Supper. That was my first experience with the individual communion cup, and have no special desire to repeat it. The gathering up of numerous, jingling small glasses after a number of communicants have been served, added neither to the solemnity nor spiritual impressiveness of the occasion. But the Japanese are very insistent in its use, chiefly, if not solely, for sanitary reasons. This is a country of consumptives, the per cent. of persons infected with it being more than thirty, according to accepted estimates. So, as they insist, the foreigners acquiesce.

I noticed, on entering the church, near the door, a large pile of fans, and every visitor was courteously presented with one. This is a Japanese necessity in the hot season. Every native on the streets and elsewhere is equipped with a fan and tobacco pouch, though he may be hatless and shoeless, and robed in the merest apology for an outer garment.

Inside the vestibule, against the wall, a large frame is suspended, in which there are numerous thin flat pieces of wood, about three inches, with Japanese characters thereon. That is the church register. It is there to be seen and read of all men. In Japan there is no secret discipleship. The names of the faithful are hung up for the world to see.

I have been again greatly impressed with the manifest reverence of a Japanese congregation. Every worshiper bows in prayer on entering his pew, and sits down with bowed head, for a moment or two, after the benediction is pronounced.

Two fraternal messengers from the M. E. Church—prominent Japanese ministers—brought greetings and good wishes to our Conference. In their addresses, which were admirable in sentiment and spirit, they spoke wisely, but cautiously, on the proposed union of Japan Methodism, and made kindly, but candid, reference to the recent election of Dr. Harris as Missionary Bishop of Japan and Korea. Their Conferences here, it seems, did not desire a missionary Bishop. The election, however, has been kindly accepted, and hope was expressed that it might be helpful to the work. Whether that will affect unfavorably the union movement, opinion is divided. While in sympathy with its spirit and purpose, my own judgment is, that there is no need for haste. The commissions have all been appointed, and meetings may be held for discussion, but until the native church is a little stronger, radical changes of administration may be unfortunate. And, then, the conclusion of this terrible war may so alter conditions as to call for some readjustment. We are doing admirably now, growing stronger in every way, and ought to be quite sure that a change will be an improvement.

Our schools are making great history, and they have been strengthened for larger work. The Kwansei Gakuin, of which Mr. Yoshioko is president, with Dr. Wainright at the head of the Academic Faculty, and Dr. Newton, Dean of the Biblical Department, has an enrollment of 229. Many of these are young men from the best families of the Empire. Patronage is only limited by our accommodations. The institution, with its college department now fully organized, is commanding wide attention. Among the native professors, four had university training in America. All are Christians and Methodists.

The new chapel and library building—a handsome piece of Gothic architecture—is nearing completion, and will be dedicated on my return from China. It is so constructed that the library can be opened into the main auditorium, so as to accommodate commencement audiences. It is built of brick, with granite trimmings, and is a model of architectural beauty. I am sure it would give genuine joy to my honored friend, Col. John W. Brouck, of Richmond, Va., to see the building. It was his noble generosity that made this splendid structure possible, and through all the generations its Christian service will perpetuate the fragrance of his historic name.

The return of Dr. Newton to Japan was hailed with gladness by foreigners and natives. He has already enrolled nine young men in his department who are being trained for the ministry, and others may be admitted. Here is the hope of the future—a native ministry. Japan can never be evangelized by foreigners. They come and open the work, train the leaders, and guide the early movement, but its triumphant success in the end must be achieved by the people of the country.

The Hiroshima Girls School, with an attendance of nearly five hundred, has outgrown its quarters. For the next term we have been compelled to rent an adjoining Japanese house, which will somewhat increase the boarding capacity. That is a great school, and commands the best patronage of the country. When the new building is erected, its power as an effective missionary organization will be multiplied. The last has been a prosperous year.

In Mrs. Macauley's report, who has charge of the kindergarten work, an incident was related that stirred my soul to the depths. A young lady who had graduated in the school, and been an assistant in the kindergarten department, had become a Christian, but her parents had refused her request for permission to be baptized. For seven years she has waited to be allowed to join the Christian church, and yet pleads for the privilege. Those who know the conditions of family life in the Orient will understand why she must have parental consent. Some time ago she was made a kindergarten teacher in a distant government school. A Christian in heart, she asked for permission to organize a Sunday-school for Bible study. Permission was granted, provided she wouldn't call it a Sunday-school. So now she takes the children—twenty, or more—up on the mountain every Sunday, and there studies with them the Word of God. Not in all the wide world have I heard a story more eloquent and beautiful. And that dear young woman is a daughter of the Hiroshima Girls School. There her mind was trained, and her noble character developed, and there she was first made to know her Lord as a personal Savior. Such is the work being done by that great school of the church—one of the very best institutions it has ever been my privilege to see.

The memorial services in honor of Mrs. Lambuth, on Sunday afternoon, was most impressive. Her hands helped to lay the foundations of our work in Japan, and her undiscouraged spirit cheered every worker to look forward to a greater day. Bro. Towson read an admirable and discriminating tribute to that heroine of the Orient, and then from many hearts came words of generous and grateful appreciation. One of the most touching incidents was when Mr. Yoshioko rose to speak a few words for his venerable mother. He had already paid his own tribute, and now, at his mother's request, who was present, he laid her flowers of love upon the grave of the gentle sleeper. He told how, through Dr. and Mrs. Lambuth, he had been led to Christ, and then how God had used him to bring his mother into the kingdom. The old lady now lives in an atmosphere of prayer. All this work is on her pure heart, and she rejoices in every token of success. She says the new chapel at Kwansei Gakuin, for which she so long prayed, is really far beyond her prayers. The whole occasion can never be forgotten by those present.

The next afternoon, about twilight, the entire Conference visited the cemetery, and around the grave of Dr. J. W. Lambuth held a consecration service, led by Dr. Newton. Under the wide-spreading branches of a Japanese pine, and near the shore of the sea which sings a perpetual requiem to his apostolic spirit, that intrepid hero and saint of God sweetly awaits the resurrection of the just. The hymns, sung with subdued voices, seemed to harmonize perfectly with the soft-sighing notes of the evening wind through the pine branches above, and the sobbing waves of the sea on the near-by shore. Around the grave we knelt for a consecration prayer, and everyone felt the spiritual presence of a great cloud of witnesses.

Among the missionary agencies of notable efficiency is the Palmore Institute, a night school in Kobe, under the principalship of Rev. Wm. Court. Over four hundred young men attended this school last year, and a number of them were brought into the church. They come for English study, and a part of their course is a half-hour in the English Bible every night. These young men are from the banks and business houses of the city—the very flower of the best families. All pay tuition. I count this a work of the first importance.

Out to the several fields for another year's toil the brethren have gone, with hearts full of good cheer. They believe in the redemption of Japan, and, as they should, genuinely love the Japanese. May this be a gracious harvest-time in our Lord's kingdom!

Kobe, Japan, Sept. 8, 1904.

Walnut Grove, Miss.

DEAR DR. BOSWELL: Some time about the middle of May, Bro. White and I began corresponding with each other concerning my assisting him in his meetings this Snmmer. I agreed to be at his place about the seventh of July, which I was; but before I came to him, I went home and spent a few days with my mother. I had spent the Winter in the Meridian Male College.

On my way home I stopped over at Estabutchie, and assisted Bro. Backus, the preacher-in-charge, in a meeting. We had a real good meeting; the Lord was with us in great power. From there I went on home. While at home I assisted Bro. Sibley, our preacher, in a meeting. We had a good meeting. (Bro. Sibley is doing good work at Coalville.) I then came to Bro. White, with whom I have spent a pleasant Snmmer. The Lord has wonderfully blessed us in our labors together. The first place we hit the devil was at the "Fair Ground" in Neshoba county —a place that the devil stays around from one year to the next. When time comes for the "Fair," the devil is always in his glory. He knows the Lord will not be at such places; so he takes the lead, breaking the hearts of mothers by destroying the character of their boys and girls; yet people will advocate such things. There is drinking, horse-racing, and everything that is of the devil there; yet some people profess religion, and go around snch places. The Lord met with us at this place, and gave us the victory. One young man joined the church.

From here we went to Pleasant Hill, in Lake county, where we had a grand meeting. This is about the most spiritual church Bro. White has. The devil was there; tried to get out that the school teacher was teaching social equality in the school. Somehow his powder was wet, and failed to fire; so he missed what he was aiming at. We had victory there. Had twenty-one accessions to the church.

From here we went to Beech Springs, in Neshoba county. There the devil met us in different ways. Here we had "come-outism" to contend with. I haven't got anything for a man who goes about preaching that we don't need the organized church. And more than that, he can't prove his argument by the Bible. Any doctrine I can't prove by the Bible, I don't want. Here we had twenty-two accessions to the church.

From here we went to Scotland Chapel, Neshoba county. Here some folks didn't like our doctrine that a man must live without sin, or be lost. Nevertheless, the Lord gave victory. Here we had two accessions to the church.

From Scotland we came to Walnut Grove, where we had another good meeting. Bro. P. D. Hardin assisted us here. It rained just about all the week; but the people didn't notice the rain. They were on time at 11 A. M., 3 P. M., and again at night; so the victory was for the Lord. Here we had fourteen accessions to the church.

From Walnut Grove we went to Pine Grove, in Scott county. Here we had dogs to contend with; but we had a good meeting in spite of the devil and the dogs. Had five accessions to the church.

From Pine Grove we went to Freeny, in Leake county, where we had another good meeting. Here we had twenty accessions to the church. (They'll have a church built next year.)

From Freeny we went to Santiago, in Neshoba county. We had "come-outism," and all other kind of "isms," to contend with there. The Lord looked after his church. Here we had twenty-two accessions to the church.

From Santiago we went to Estes Mill, in Leake. We didn't have any accessions to the church at this place, but had some conversions. We had preached to these people at Pleasant Hill, Walnut Grove, and at Freeny, as it is only a short distance to each of these places.

From Estes Mill we went to White Plains, in Newton county. Here we had a good meeting. Christian fathers and mothers were made to rejoice from seeing their children coming into the church. Other fathers and mothers were saved, and joined the church with their children. Here we had twenty-four accessions to the church.

From White Plains we went back to the "Grove," where I entered school last Monday morning.

We have one meeting more to hold; then we will have been over all Bro. White's "district." We have been in four counties holding meetings—all on Bro. White's work. He has the largest work of any preacher I ever was with. I tell him it comes nearer being a district than a circuit. Bro. White is true to his church.

Yours in the Lord,

JAS. V. BENNETT.

Bethel, Ashland, and Shawnee.

DEAR DR. BOSWELL: As I have not seen many reports from this part of the country, I thought a general report from three mission circuits might be of interest to some. Those circuits are Bethel, Ashland, and Shawnee, Holly Springs district, North Mississippi Conference. They are composed of the entire northern part of Benton, and parts of Marshall and Tippah counties. You traveled them while presiding elder of this district, and know some of the hardships a pastor has to undergo. We are so poor, and really think we are poorer than we are (that is, when it comes to paying the preacher). Not many preachers want to come the second year. To take a financial view of everything, it looks hard to send them back. We have three preachers this year that have made wonderful progress in every way. They have worked together in their meetings, and consulted each other in all church matters; so our conntry is in far better condition, spiritually, than it has been for a long time.

Rev. W. R. Williams, of the Ashland circuit, is a noble man, and is a preacher with power. He has done as good work here as has been done since the pioneering of Methodism in this country. His letters that appeared in the ADVOCATE last April, in regard to home missions, shows that he is a man of deep convictions, and God-fearing enough to stand by them.

Rev. D. M. Floyd, of the Shawnee circuit, is a true, consecrated man, but hews to the line, letting the chips fall where they may. All preachers that have had to deal with members of their church for dancing and drinking whisky can sympathize with Bro. Floyd, for he had both in his church. The way he handled them was far beyond the expectations of all. He never compromised at all, but preached straight sermons, telling of the violation of church vows and the fearful results, and has brought most of them back.

Rev. J. E. Gault, of the Bethel circuit, is a young man of great determination. This is his first year in charge of a circuit. He left a paying job in the factory, and came out on this little circuit with bnt little promise of getting a living for himself and wife, with a full determination to preach the gospel, and to do all the good he conld. In consequence of this, he has built the circuit up wonderfully.

Those three circuits have had several names added to their list of membership this year, besides the great spiritual awakening in the church. So far as we can learn, every dollar of the assessments will be paid. Two new churches are going up within our bounds. If we can keep our same preachers next year, you may expect to hear of better times in this mission field.

A. LAYMAN.

Letter from Georgia.

MR EDITOR: The pastor announced on Sunday morning that the regular work of the church would now be resumed as it was before the vacation season. What a time of rest to many the hot months of Summer are! Almost all schools are suspended; many pulpits are vacated, or filled by temporary substitutes. Some go to the great Exposition, some to watering-places and mountain resorts, and some cross the ocean to refresh their bodies and feast their eyes on foreign sights and scenes. Farmers, too, "lay by" their crops, and they them selves lie up in the shade and feast on the delicious fruits of the season. Even fruit trees and almost all perennial growths take seasons of rest. Very few trees of any kind bear full crops every year. All organized beings tend to exhaustion, and all mechanisms, whether of human or divine construction, at times need re pair. Meantime nature rests not, but enlarges and perfects the vast productions of the earth with a powerful energy that knows neither measure nor exhaustion. How corn and cot ton and peas and potatoes, and all the fruits of field and forest, do grow and ripen during the heat of Summer! When man has done his part, God finishes the work most gloriously. Almost everything planted and cultivated in Georgia this year yields abundantly. The peach crop was never so large, while the melon crop was never better, and both brought remunerative prices in the market. All other crops promise abundant yields. The hay fields in many places combine the delights of beauty, pleasure and profit to the owner. As we rode a few evenings since through a field of new-mown hay the vanilla grass among it filled the air with an odor of vanilla as pure and delightful as ever flavored a cake or ice cream. Now the first autumnal tints begin to show upon the trees, the schools are resuming everywhere, and the gathering of the crops demand diligent attention and labor. How beautiful and beneficent are the seasons, each bringing blessings peculiar to itself! Those who cultivate the earth have God more directly for their partner in business than any others.

There are several dispensaries in Georgia. Athens has had one for a number of years. Some friends of temperance think the dispensary is probably the least bad way of dispensing intoxicants (the good way yet remaining among the discoveries of the future), while others would prefer the licensed saloon. There can be no denying that, so far, the devil of the bowl has outwitted us all. A man may keep himself from drinking, but how to keep his neighbor from it still remains a question. "Am I my brother's keeper?" was, and is, the question of a murderer.

The Methodists of Statesboro, Ga., honored themselves and Christianity by their strong and timely protest against lynching. Let Christians and churches everywhere do likewise, and a great step will be taken toward its suppression.

The State Normal School of Georgia opened with nearly three hundred students, and the number is expected to reach five hundred. The teacher's profession is mightily advanced through this agency.

Clarke county, in which the city of Athens and the University of Georgia are located, has recently become distinguished for its good roads. It is a constant pleasure to travel them. Wonderful it is to see what engineering skill can do in the improvement of public roads by even slight modifications.

I have been privileged to hear Dr. I. S. Hopkins preach several times during my recent stay in Athens. He is indeed a minister of the gospel that needeth not to be ashamed, rightly dividing the Word of truth. He makes no gestures, and never screams, but utters the truth of God with an earnestness and power that every hearer must feel.

W. L. C. HUNNICUTT.

The First Missionary Journey.

From the nineteenth to the twenty-third of September the presiding elder of the Durant district, together with the Sunday school Agent, Revs. E. S. Lewis, R. G. Porter, and R. A. Tucker, made a campaign in the interest of missions and the Sunday-school work through a part of the rural section of the district, each pastor meeting us. Five days were given to the trip. No church visited was nearer than eight miles to the railroad, the furthest being twenty. Ninety-six miles were covered, all of which was made by surrey and buggy. Eight services were conducted in four different charges, the meetings being from 10 A. M. to 12 M, and 2 to 4 P. M. The time was equally divided between the Sunday school and missionary work. Twenty addresses were made, nine preachers being used in all, four to six preachers being present at each meeting. One hundred pounds of literature were distributed. More than twenty subscribers were secured to Go Forward. Every church visited will pay their missionary assessment in full, both home and foreign. One Sunday school was organiz-d, and every charge in the district has reported a collection on Children's Day. From the reports, indications are that there will not only be "No blanks," but the fund from the district one third more than last year.

THE AGENT.

Mississippi Conference.

RECEIPTS FOR MISSIONS FOR QUARTER ENDING SEPT. 30, 1904.

BROOKHAVEN DISTRICT.

	For.	Dom.
Crystal Springs	$ 50 00	$ 19 25
Centenary, McComb	15 50	....
Wesson	5 00	10 00
Summit	64 00*	44 00*
Caseyville	15 00	....
	$265 35	$149 25

FOREST DISTRICT.

Ellisville	$ 20 00	$ 6 00
Walnut Grove	5 00	....
Harperville	10 00	5 00
Scott	15 00*	5 00
Rose Hill	6 15	4 00
Philadelphia	15 00	5 00
Decatur	11 00	7 00
Raleigh	10 00	....
Lake	18 00	22 00*
Morton	68 85	....
Eucutta	....	40 00*
	$630 12	$338 86

JACKSON DISTRICT.

Braxton	$ 41 00*	$ 30 00*
Benton	15 00	....
Lintonia	7 30	....
Brandon	10 00	14 00
Flora	22 00	....
Fannin	....	9 00
	$248 00	$120 00

MERIDIAN DISTRICT.

Daleville	$ 4 00	$ 4 00
Middleton	15 00*	....
Central, Meridian	22 40	45 00
Winchester	15 05	....
Shubuta	32 00	30 00*
Waynesboro	38 00	10 00
North Kemper	10 00	10 00
Vimville	6 00	....
Leakesville	10 00	7 00
Pachuta	25 00	....
Seventh Avenue, Meridian	10 00*	10 00*
East End, Meridian	16 87	....
	$593 52	$381 90

NATCHEZ DISTRICT.

Jefferson Street	$ 53 65	$ ....
Barlow	30 00	....
Harriston	12 00	....
Centreville	30 00	....
Wesley Chapel	....	7 00
	$282 65	$132 00

VICKSBURG DISTRICT.

Warren	$ 21 00*	$ 15 00*
Crawford Street, Vicksburg	25 00	25 00
Rocky Springs	6 00	5 00
Washington Street	18 50	18 50
Edwards	20 70	17 00
	$511 51	$374 50

SEASHORE DISTRICT.

Wolf River	$ 1 00	$ 1 00
Vancleave	40 00*	18 50*
Escatawpa	25 00	25 00
Bay St. Louis	10 00	10 00
Ocean Springs	25 00*	5 00
Moss Point	150 00*	58 00*
Court Street, Hattiesburg	30 00	....
Biloxi	10 00	5 00
Brooklyn	20 00	20 00
Eastabutchie	10 00	10 00
Lucedale	25 00	....
Carriere	5 00*	8 00*
Coalville	35 00*	20 00
Williamsburg	10 00	9 00
Sumrall	20 00*	18 00*
Mt. Carmel	11 55	10 00
Columbia	25 00	....
	$887 25	$865 85
Grand totals	$3,418 38	$2,362 36

* Assessment paid in full.

W. L. LINFIELD, Treas.

Waynesboro, Miss., Sept. 30, 1904.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

H. M. S.

By Mrs T B Clifford,
Editor Mississippi Conference.

The entire membership of the Home Mission Society has been called to observe the second week in October by special services and generous offerings. The programme has been prepared by the Board. All the auxiliaries of the Mississippi Conference Society are urged to enter heartily into this work. The increased information brought to our members through the papers suggested will alone be a great inspiration. Our women are indifferent through lack of knowledge of this important work.

The corresponding secretary's report for the past quarter shows a lack of interest in the connectional work; also the literature. If we were better posted along all lines of work, our interest would increase. I hope each member will study the Week of Prayer programmes thoroughly, and wake up more in regard to the connectional work.

Report of Mississippi Conference corresponding secretary H M. Society for quarter ending Sept. 1, 1904:

Number of women and girls in the church	1,731
Number of adult members in the auxiliaries	521
Number of young people or juvenile members in auxiliaries	37
Number of meetings held during quarter	90
Average attendance during quarter	6
Number of life members	7
Number of members added to Baby Roll during quarter	19
Number of subscribers to Our Homes	181
Number taking Home Mission Reading Course	...
Number of adult mite-boxes in use	51
Number of baby mite-boxes in use	93
Number pledged to tithing	64
Number of boxes of supplies sent off and reported	1
Number of scholarships supported	...
Number of papers and leaflets distributed	736
Number of auxiliaries observing Week of Prayer	...
Number of visits made to sick and strangers	733
Number of visits made to corrective or benevolent institutions	12
Number of cottage prayer meetings or Bible readings held	53
Number of garments in good order distributed	73
Number of needy assisted	12
Number of auxiliaries contributing to connectional enterprises	...
Value of all parsonages	$13,050
Number of district parsonages	6
Number of adult auxiliaries in Conference Society	46
Number of juvenile auxiliaries in Conference Society	4

M. L. Holloman,
Conf. Cor. Sec. H. M. Society.
Vicksburg, Miss., Sept. 26, 1904.

Report of Mississippi Conference treasurer of H. M. Society for quarter ending Sept. 1, 1904:

Dues remitted	$157 28	
Baby Roll	3 69	
Honorary life members	2 00	
Baby mite-box	4 08	
Florine McEachern dues	5 23	
		$172 88
Value of supplies reported to superintendent	$ 89 00	
Value of supplies locally given	36 25	
Expended on parsonages	137 59	
Local church work	96 84	
Relief of needy	15 70	
		$375 48
Grand total		$548 36

A letter from the General Secretary reports that the appropriations made to Hub, Sumrall, and Carriere, were ordered to be paid July 12. For some reason they have not been paid. The appropriations for Taylorsville will be looked into next.

Mrs. B. F. Lewis,
Miss. Conf. Treas.

Marriages.

Sept 27, 1904, at the residence of the bride's father, Dr. Robert Horn, Keachie, La., by Rev Robert J. Harp, of Shreveport, La., Mr. Chas. S. Butterfield, of Norfield, Miss., to Miss Viviannie E. Horn.

Oct. 5, 1904, at the residence of the bride's father, Mr. O. H. Swayze, near Benton, Miss., by Rev. C. McDonald, Mr. R C. Stubblefield and Miss Linda Swayze.

World's Fair.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding-houses, and splendid private homes. Those interested are invited to correspond with E. P. Shepard, Secretary Y. M. C. A. World's Fair Bureau, Grand and Franklin avenues, St. Louis.

HOME CIRCLE.

The Route to Success: A Talk to Boys.

The route to success in life is neither short nor easy. It is strewn with difficulties and oppositions which must be met and overcome.

"Success," said a young man, "costs too much. I'll go on the theory that the world owes me a living."

"Yes," said a tramp, standing by, "that is the theory I went on, and it brought me to where I am without change of cars!"

Probably the world does owe each a living; but one must hustle to collect it.

What we need to meet the tension there is on life is driving power. What are its elements? A supercilious superficialism hastens to say, "High family connection," "social influence," "inheritance," "opportunity," and the like, but many with all these have been too weak to succeed, while many others with none of them have been too strong to fail.

Why is it that our greatest men were poor boys? That on the roll of fame there are not more who had all the perquisites of wealth? Does the reason lie in what one of the Vanderbilts recently said: "Inherited wealth is a serious handicap to a young man. It is like too much tail to a kite."

In any community most of the "leading" men were poor boys and most of the rich men are self-made, and blessed is that rich man who has the sense to put his sons and daughters upon their mettle.

Life is the greatest competitive test one ever entered. It is amusing to see one entered, to win on his power to parade. It reminds me of a fellow I saw appear in a foot-race at a county fair. He was profusely decorated with ribbons. When it came time to run he could not for his ribbons! Poverty has no ribbons. If sometimes it is inconvenient, it is still "God's best gift to man." The blessing of poverty is that it throws one on his own resources. It puts one where my brother once put me. He wanted me to learn to swim. I was afraid to try. Getting me from shore in a boat one Summer day, he threw me overboard, and said, as I took a header, "Swim or drown!" I swam!

Poverty is rugged and success is hard-headed, and that is why they are always flirting with each other. Success is not to be flattered and won like a silly maiden. She despises the trumpery of fools, however much it may glitter. Like Diogenes, she hunts for a "man," and knows him on sight.

Let us discover his elements. Speaking scientifically, man is a "bucket of water and a pinch of phosphorous," but speaking practically, a "man" is a combination of grit, concentration, and self-mastery. These three Carlyle calls "man's dynamos of power," and they are behind all of the achievements of man, as a race and as an individual.

They are man's drive-wheels. Strike them with a testing hammer and hear them ring.

Grit. It does not whine at life's lot. It takes its place to neither run nor yet surrender. It courts responsibility, and would rather take a hard place than soak in the ooze of idle gentility. If nothing turns up, it turns something up! It stands square on its feet, with ungloved hand, ready to "tote" its load. It is self-dependent, and has ponderous staying power.

Concentration. The massing of every ounce of energy for definite action. It knows its own mind and does not scatter. Is not fickle, not swished about by every wind that chances to blow against it. It is a soul poised for settled, determined, unflagging and intelligent life-effort.

Self-mastery. Kingship over one's self. The reign of law over all the powers of body and spirit, disciplining and developing them till none of the members riot, but all dwell together in harmony and work together in high-toned action.

Put those three together and you have a "man," a large man, sun crowned. They hold in solution every element of power that a human life needs to carry it to a worthy goal and all the power that has ever made man mighty.

Of the three the purchase-wheel is self-mastery. If life is given to ignoble enterprises, if the baser appetites and passions get into the seats of power, progress becomes retrogression; success becomes failure. Supremacy must be given to the diviner self. The higher nature must rule the lower. The whole man must be dominated by the highest and truest standards of life known, or Hercules becomes the slave of Omphale.

Success does not consist of houses, lands, stocks, bonds, bank accounts, for by them man is not measured. He is measured by the thoughts he thinks and does.—Western Advocate.

The Coming Man.

We hear nowadays much proud, pretentious talk about "the coming man." The coming man has come already. "Behold the man!" And should the world stand for a hundred thousand years, and should man arise as much taller than any now living as Mont Blanc is taller than the foot-hills, it would still be found that the peerless Nazarene was away ahead—the banner-bearer of the centuries. And so of the church that he founded at Jerusalem and filled with his spirit. It was the realization of the ideal church as far as human imperfection made realization possible.

And "back to the church of apostles" is as wise a watchword as the church of the twentieth century can inscribe upon its banners. That church was a body of baptized believers that "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. And all that believed were together, and had all things in common, and sold their possessions and goods, and parted to all men as every man had need. And they, continuing with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as were saved." Truly, here was the ideal church, and, as a consequence, very real and precious results. And the crowning glory of that ideal church was "the unity of the Spirit in the bounds of peace." Alas! that that unity should ever have been disturbed.

Our gracious Master, on that never-to-be-forgotten night when he poured out his intercessory prayer, not only for the little band immediately about him, but for all who should believe upon him in the after ages, looking down those ages, surveyed a Christendom rent, discordant, belligerent, and disgracing the holy cause it represented by turning their swords against each other, instead of the common foe, and, seeing all this and lamenting all this, he prayed for them, that they all might be one, so that the world might know that the Father had sent him. Other magnificent demonstrations the world has had. The splendid miracles and heroic martyrdoms of the early church, and the uplifted nationalities, the emancipated races and the constellated charities of these latter days; but the crowning demonstration for which the ages wait is the unity of Christendom. And when that unity is attained, "the sacramental host of God's elect," keeping step as they march to the music of the gospel, shall go forth to the conquest of the world, "fair as the moon, clear as the sun, and terrible as an army with banners." That we are very far from that now is beyond all question.—Dr. P. S. Henson.

The Father's Share.

Fathers are lectured a good deal nowadays about their duty to their children; they are exhorted to give less time to business and more time to home. Those who point out their deficiencies to them so glibly do not seem to see that there is another side to the case. Many a father would be glad to spend less time at the office but for knowing that the comfort of

the home depends on his laborious hours there. Many a husband envies his wife the clinging affection of the little son and daughter, and counts the loss of an equal place in their childish hearts the greatest sacrifice he makes for the good of his family. Do mothers realize how much they might do to strengthen the tie between the children and their father? So much of the purchasing in the average household is done by the mother that the father's real importance as the "provider" is not always clear to youthful eyes. It is for the mother to explain when she brings home the new suit that it was the father who earned the money for it; that it is because the father want his boys and girls to have so many nice things that he goes to work early in the morning and comes home, sometimes, so tired that he does not like noisy plays. One little three-year-old has this moral pointed for him in a nursery jingle, to accompany his toilet, after the style of "The House That Jack Built," which begins with himself and his initial garment and reaches its climax in his papa: "This is dear papa, who works so hard to earn the money that mama takes when she goes to the store to buy the shirt that Johnny wears."—Congregationalist.

"You Can't Cheat God."

Ned took his cousin Grace to keep him company while he worked at a job he had to perform.

"I don't think you are doing your work very well," she said. "It looks to me as though you were slighting it."

"That's all right," laughed Ned. "What I'm doing will be all covered up, you know."

"But isn't that cheating?"

"Maybe 'tis after a fashion," answered Ned; "but it isn't like most cheating, you know."

"That's not the way to look at it," said Grace. "If it's cheating, it's cheating; you know that. You can't excuse it because it isn't the worst kind of cheating."

"But the man don't know about it," said Ned.

"He may not," said Grace soberly, "but God will. You can't cheat God."

Ned stopped work, and went to thinking. Presently he said: "You're right. I'm glad you said that, Grace. I'm going to begin over. There shan't be any cheating this time."

Ned undid what he had begun, and began again—began right—and I am sure he felt better. I hope he will always remember that no one can cheat God.—Herald and Presbyter.

Nine Things to Remember.

Remember that everything that is alive can feel. Sometimes there are too many insects, and they have to be killed. When they must die, kill them as quickly and mercifully as you can.

Remember that cruelty grows like other sins if not checked.

Remember that to take pleasure in seeing animals hurt or killed shows something terribly wrong in our nature.

Remember your pets—if you keep any—and see that they do not starve, while you live in plenty.

Remember that cats and dogs want fresh water always where they can get at it.

Boys who drive donkeys or horses should remember that they must go slowly when they have loads to drag, and the poor animals are made of flesh and should not be hurt. Angry words frighten and wear them out. Use the whip as little as possible and encourage them with kind words.

When you feel inclined to throw stones at living creatures stop and think: "How should I like to be bruised and to get my bones broken 'just for fun?'" The boy who hurts or teases small, weak animals, or who robs birds' nests or gives pain to gentle creatures, is a coward.

Remember that the girl who wears feathers in her hat, taken from a bird killed on purpose, is doing a cruel thing.

Remember that every kind deed we do and every kind word we say makes us better than we were before.—Youth's Companion.

The Horse That Swam the River.

The doctor's horse had grown old, and the doctor sent him to a farm across the river to pass his last days in ease and plenty. His wide pasture, sloping gently to the river, contained everything to please a horse—a never-failing spring where out-bound vessels filled their water casks, at which he might drink if he chose, instead of from the river; shady willows in the hollows, and on the knolls apple trees where he might help himself to the apples that fell.

But, in spite of all, he must have grown home-sick; for one morning the old horse appeared at the doctor's stable door. His wet coat told the story; he had swum the river.

At his pasture the Penobscot is 700 feet wide, very deep, and the tide and currents are strong. No animal had ever crossed it there before except a band of circus elephants, too heavy to venture on the toll bridge, and even these had swum across some distance above.

After reaching the opposite bank, the horse had to locate the town, and when he got to it, made his way the whole length of a city of 20,000 inhabitants to his home.

Probably the old horse had never swum a stroke before in his life. How did he know he could get home by water when he had always before crossed the river by bridge?—Christian Endeavor World.

Christian Advocate

REV. JNO. W. BOSWELL. D. D.,
Editor and Publisher.

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, October 13, 1904.

BIDDING FOR NOTORIETY.

Odd efforts put forth, ostensibly to secure congregations, are—in some cases, we fear—really intended to secure notoriety. At any rate, notoriety is secured, frequently minus the congregation. We have read of at least one preacher who proposed to discard, not only the formalities of his Church, but every form of sacred worship. His experiment for catching men was a failure. The latest thing we read of in this line is an effort to set aside one of the unwritten laws of good society, and allow men to go to Church in their shirt-sleeves. Of course, such is to be expected. Nobody is shocked. One by one the conventionalities of life are being set aside, and why not allow men to go to Church, as well as walk and ride with ladies, or wait on them in the stores in their shirt-sleeves? There was a time when such was not the case; now it is quite common. The time was when no gentleman would allow a lady to stand in a public conveyance. Not so now. In the case of the coatless man at Church, it is said, his comfort is considered. And to justify the innovation, it is further said that men keep away from Church because they are compelled by custom to wear their coats. We believe no such thing. Men who keep away from public worship on that account, would not go if custom required them to attend in their shirt-sleeves. We have seen a few dudes venture to Church in what they call "shirt waists," which in no material sense shows a man to a better advantage than in his shirt-sleeves. Will the preachers follow suit? We can not say. Some of them wear mighty short coats, and for comfort have discarded suspenders and substituted broad leather belts. We would not be at all surprised in a little while to see some of them in the pulpit in their shirt-sleeves. If the fashion failed to draw a crowd, it would not fail to give the preacher notoriety.

PERSONAL RELIGION.

The adjustment of a man's individual relations between himself and his Lord is a matter of the highest importance. It is also a matter of satisfaction to a man to know that he pleases God, and is on a safe moral basis. One who possesses this knowledge is obliged to be happy. But if we are not mistaken, too many men look at the gospel as a personal appeal for personal ends, and forget the general aim in pursuit of the personal benefits to be obtained. The result is selfish enjoyment, which is one reason why the gospel has been so slow in making its way through the world.

That personal enjoyment of religion is one aim of the gospel is not denied. Nor is it to be despised. But one who has no further experience in grace than that derived from justifying faith realizes but little of the happiness that comes to one who, in addition to the act of believing, perfects his faith by a life of Christian activity. Jesus meant much when he said to his disciples: "Ye are the salt of the earth; . . . ye are the light of the world." Salt is useless unless properly applied Light is useless unless put where it can shine. A Christian who does not use his grace for the good of his fellow-men is useless. The man who thinks that by professing much religion he is keeping his light on a candle-stick is mistaken. Jesus said: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

A well-disposed Christian, but one whose benevolence was not well developed, said to his pastor one day, "Where is heaven?" The preacher replied: "There is an old widow living on the hill across the valley. She is poor to the point of need. Go carry her a basket of provisions, then come back, and I will tell you where heaven is." The man did as he was advised. The poor woman was so grateful, and so humble in the expression of her thanks and confidence in God, that for the first time in life the good man realized that "it is more blessed to give than to receive." Heaven came into his own soul. He sought his preacher, and joyfully said, "I have found where heaven is."

St. James' treatment of personal religion was direct and forceful. He neither ignored nor undervalued faith as the condition of favor with God. He believed this as heartily as did St. Paul, but he clearly saw that a man who had faith, and nothing else to recommend him to God, provided he had opportunity to do good, could not grow in grace. Hence he declared, "Faith without works is dead," and, "By works is faith made perfect." "For as the body without the spirit is dead, so faith without works is dead also." The apostle's illustration is simple: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it (such faith) profit?" With this practical illustration, so simple and so clear, the apostle could well afford to throw out the challenge: "Shew me thy faith without thy works, and I will shew thee my faith by my works."

Were St. James living to-day, he would have little patience with the man who attends meetings far and near, and prays and sings and shouts, but never gives to the cause of God, nor helps the poor and suffering. He would say, "That man's religion is vain." Such religion will not stand the test of the judgment, for many will say on that day, "Lord, Lord;" but Jesus will repudiate their claims, saying: "Depart, ye cursed, into everlasting fire prepared for the devil and his angels: for I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not."

The happiest man on earth is not the man who merely enjoys religion, but the religious man whose pathway is luminous with good works; the man who loves God, and does good to his fellow-man.

UNDERTAKING THE IMPOSSIBLE.

The saloon men of Pennsylvania were in session last week in Philadelphia. What they accomplished we have not yet heard. One object they had in view, as set forth in their pre-arranged programme, was "the amelioration of the liquor traffic in the State." We take it for granted that what was meant was the amelioration of the woes inflicted by the liquor traffic. Certainly, the traffic itself is not suffering in Pennsylvania. We read of nothing to that effect. That such is the meaning we feel sure, because these bar-keepers were anxious to have Bishop Potter attend and take part in their deliberations. Their sonvenir programme, says the Western Christian Advocate, "contained a picture of Bishop Potter, with a full description of the Subway Tavern (the saloon which the Bishop assisted in dedicating), and the Bishop's views in general on the saloon." They would, doubtless, have paid the Bishop handsomely for an address.

These saloon-keepers sometimes become very docile, agreeing with one consent to obey the laws. And sometimes, as was the case with these Pennsylvania liquor-sellers, they become very philanthropic. They see their deadly work, and would alleviate it. They would get a Bishop in the Church of God to assist. As long as liquor floods the country, those who sell can no more stop its work of destruction, or even alleviate its woes, than they could succeed in efforts to dam the Mississippi river.

This convention of saloon-keepers gravely discussing the amelioration of the woes of the whisky business is about as ludicrous as a conclave of foxes discussing methods of saving hen-roosts from the raids of their brotherhood. Liquor-sellers who desire to ameliorate the traffic must quit the business. To hand out liquor with one hand, and undertake to stop its ravages with the other, is to undertake the impossible.

Now and then somebody rises up and wails because the Church is suffering on account of an unordained ministry. These wailing prophets utterly ignore the fact that notwithstanding it has been the policy of Methodism from the beginning to hold its ministers on probation while yet allowing them to exercise their gifts and graces as preachers, withholding from them for prudential reasons authority to administer the sacraments, the Church has prospered and grown beyond any organization known in modern history. Several Churches claim to date from the days of the apostles; yet, in about one hundred and seventy five years, Methodism has caught up with them, and gone far beyond them in point of adherents. That does not look like the Church is suffering much for lack of an ordained ministry. Had there been much suffering, we would have had fewer members. Others would have secured our converts.

Some of these wailers do not know that our young preachers are not ministers, but licentiates on trial, and that, putting them on trial, we are obeying the apostolic injunction, "Lay hands suddenly on no man." We think it probable that St. Paul would not have given such an order to the authorities had he known the Church would suffer for lack of ordained ministers. But, according to many modern thinkers, St. Paul was mistaken about many things, and in this particular matter he was not properly informed. In the course of life we have seen several young brethren who itched for ordination, principally for authority to perform the marriage ceremony, but we have seldom seen the suffering Church.

PERSONAL.

Rev. J. M. Afford, of Grand Cane, La., is engaged in revival services, being assisted by Rev. A. S. Lutz, of Shreveport.

Rev. H. G. Davis, pastor of Carondelet Street Church, has moved into the parsonage recently purchased by the Carondelet congregation. He is pleasantly and comfortably located.

Rev. Richard Wilkinson, pastor of Rayne Memorial, began a series of meetings on Sunday evening last. He will preach every evening during the week. We trust that he may have great success.

A series of meetings conducted by Rev. J. B Culpepper, at Alexandria, closed this week. The meeting was largely attended, and resulted in an addition of thirty six persons to the different Churches.

Bishop Galloway is contributing a series of articles to the Times Democrat, of this city, concerning Japan and other things of much interest in the Far East. Our own columns this week are enriched by another article from his pen.

Rev. A. O. Weir, of Amite, is preaching this week at Hammond. It was our pleasure to hear him, morning and evening, last Sunday. The pastor, Brother F. N. Sweeney, was kept away on account of the serious sickness of one of his children.

Rev and Mrs. H. M. Young, of the North Mississippi Conference, announce the approaching marriage of their daughter, Virginia, to Mr. Sam. J. Ruff, of Chester, Miss. The marriage will take place Wednesday, Oct. 19. Mr. Ruff is chancery clerk of Choctaw county, a member of our Church, and a man of sterling worth. May the blessings of our Heavenly Father rest upon this union of hands and hearts!

Rev. Jas. A. Anderson and Rev. A. C. Millar have purchased the Arkansas Methodist. The Publishing Committee ratified the purchase, and elected the two brethren editors of the paper. They have entered upon their work, the first issue under the new management making its appearance last week. We welcome these old friends of ours to the editorial fraternity, and hope for them a brilliant and useful career. We shall miss Dr. Godbey, after whom we have been reading as editor almost continuously for nearly twenty years. He will re-enter the pastorate, and bless some Church with his gospel preaching. May the Methodist long continue to be a power in the development of the Church in Arkansas!

We sympathize with our Brother Williams, of Ashland, in his sad bereavement. He writes as follows under date of Oct. 4: "The death angel came into our home this morning at 1 o'clock, and took Lovie, our darling baby girl. This is the fourth time that we have had a similar experience, and one sad thing connected with it is, that no two of those little ones are buried in the same county—one in Itawamba, one in Lee, one in Monroe, and this one in Benton county. Such is the fate of an itinerant preacher. God will take care of those little ashes, and some day he will give them back to us in a glorified state." ("If we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with him." Let us comfort one another with this blessed thought.)

Rev. T. H. Dorsey, presiding elder of the Winona district, is doing a fine work and pleasing the people. The last Quarterly Conference at Carrollton was an occasion of great interest Brother Dorsey preached three excellent sermons. The pastor, Rev. W. E M Brogan, presented full reports and made glad the hearts of his people. The Church there has recently been greatly bereaved in the death of Judge W. F. Stevens, and the Quarterly Conference adopted the following resolution, in which the whole congregation heartily joined: "Resolved, That the official members of Carrollton charge of the M. E Church, South, in Quarterly Conference assembled, while meekly submissive to the will of Him who doeth all things well, do hereby express our sense of the deep loss that the Church and the cause of civic righteousness have experienced in the death of Judge Stevens; and that a copy of these resolutions be forwarded to the family of the deceased."

Bastrop, La.

DEAR DR. BOSWELL: I have something to say to you and the ADVOCATE readers. Fourteen years ago, while in charge of the Farmerville circuit, together with two Baptist preachers, we held a union meeting at Marion, a small village fourteen miles north of Farmerville. We had a good time; a number of bright conversions, and many seekers of the experience of entire sanctification. We had many applicants for membership. Among those wishing to unite with the Methodist Church were four to be baptized by immersion, and nine to be baptized by my Baptist brethren; therefore, we agreed to have a union baptism. The announcement of two Baptist and one Methodist preacher, baptizing together, brought together a large assembly of both white and black. Everything passed off harmoniously, and we organized a Baptist and Methodist Church.

For the two succeeding years I served the charge, these two churches seemed to love each other. Four weeks ago Bro. J. G. Sloane, preacher in charge of the Farmerville circuit, stated to me that he expected to have the new Methodist Church in Marion ready for occupancy by the first Sunday in October, and said, as I had organized the church at that place, he would like for me to preach the first sermon in the new building. The opportunity was so animating as to cause me to accept the invitation if my strength would permit. The distance was forty miles from Ruston, over a dusty road. The first night was spent in the home of Judge Dawkins, in Farmerville. There I met warm friends, which seemed to renew my strength for the journey. The next day (Saturday) we reached Marion about 2 P M, and rested at the home of Dr. O H Thompson, while Bro. Sloane and the builder put the church in order. When the hour arrived for services it was with great pleasure I greeted the congregation which had assembled, part of which had come twelve miles. The Lord was with us; we had a good time, being the first time I had attempted to preach this year. Bro. Sloane preached at night, when the presence of God was again manifested.

The church is a neat, commodious frame building of modern architecture, nearing completion; a monument to the zeal, energy, and liberality of the pastor and his faithful band. The construction of a railroad seems to have put new life in the place, and Marion promises to be a town of no mean proportions. I was kindly remembered in a financial way, and returned home grateful to Bro. Sloane and his faithful horse, which made possible one of the most enjoyable occasions of my life.

W. J. PORTER.

Oct. 4, 1904.

Death of a Noble Man.

DEAR DOCTOR BOSWELL: Judge W. R. Trigg died at his home in Greenville on the morning of the eighth instant. He has been quite feeble for some months, but his decease was not expected so soon. A noble and true man has gone from among us. For more than forty years he had been a tower of strength in our church here, and was, perhaps, the most widely known layman in the Mississippi Delta. He had served Methodism in nearly every possible capacity, having been steward, trustee, Sunday-school superintendent, and a delegate to both the Annual and General Conference. Our brother ripened beautifully for translation. He reminded me of the full-grown wheat bending beneath the weight of the golden sheaf, and ready to be gathered into the garner, or of the rich and mellow fruit that has caught the reddening tints of the Autumn sun. There was light at his even tide, and, doubtless, death was to him the dawning of eternal day. May the Lord comfort every sorrowing heart, and give to the members of our bereaved church a "double portion of his spirit!"

R. A. MEEK.

Greenville, Miss., Oct. 9, 1904.

Sunday-School Institute.

NORTH MISSISSIPPI CONFERENCE.

DEAR DOCTOR: It was my pleasure to attend the North Mississippi Conference Sunday school Institute, held at Tupelo, Miss., Sept. 26 28, conducted by Dr. and Mrs. H. M. Hamill. Having heard them just a year ago, I had an idea that the same lessons would be given in the same manner, but I found it just to the contrary. Everything was new. I enjoyed them more, if possible, for having heard them before. My conclusion is, that a Sunday school worker can make no better investment than to invest any reasonable amount in a railroad ticket to the place where these skilled workers are to hold an Institute. I doubt if their equal is to be found on this continent.

Bro. Neblett, agent and field worker, has shown himself "a workman that needeth not to be ashamed."

THOS H. DORSEY.

Winona, Miss., Oct. 5, 1904.

Preachers' Meeting Notes, New Orleans.

Rev. W. O. Troutman, of Mandeville mission, has been transferred to the Southwest Missouri Conference, and Rev. Howard G. Roberts, an applicant for admission on trial, has been appointed to supply his place for the remainder of the year. Bro. Roberts has already made a good start.

Rev Richard Wilkinson began revival services at Rayne Memorial, Sunday, with good promise of success. Bro. Wilkinson is conducting the services himself.

Revs. W. W. Holmes and K. W. Dodson begin revival services at their respective Churches this week.

All the pastors report congregations increasing as the people return from their Summer absence from the city.

Twelve accessions were reported at the various Churches.

W. W. DRAKE.

New Orleans, La., Oct. 10, 1904.

Notice.

To the Louisiana Conference Presiding Elders:

Will you please send to me not later than next week the assessments made upon your district by your Board of Stewards, and the roll of lay delegates to the Annual Conference, with their postoffice addresses? I will also be glad to print the name and postoffice of every local preacher in the Conference if you will send me their names. Please mark each name L. D., L. E., that has been ordained.

Respectfully, W. G. EVANS,
Editor of Minutes.

Covington, La., Oct. 7, 1904.

Notice.

To the Members of the Louisiana Annual Conference:

I am so situated that I can begin to raise money for the Methodist orphanage, and will begin at once. I will visit towns from Alexandria to New Orleans on the S. P. and T. and P. lines, and would be glad to know from pastors the most convenient time for me to visit their pulpits along these lines. I hope to make them by Conference. Fraternally,

C. C. WIER.

Bunkie, La., Sept. 12, 1904.

Receipt No. 6.

Rev. R. A. Tucker, Lexington, takes that charge off the "want list" at Kosciusko. How Bro. Tucker will enjoy the Conference session! No anxious Boards and nagging treasurers to molest him! Why not every charge give a like boon to its pastor?

J. R. BINGHAM, Treas.
Church Extension.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Miss Lizzie Paxson.

On Sept. 3 the pure spirit of our loved friend, Miss Lizzie Paxson, left us for her home in heaven. Could prayers and wishes have kept her here, she had not gone. Every household in and near Keachie feels a personal loss, for she was ever ready to nurse and minister to the sick, visit and cheer the aged, look after the wants of the needy, comfort the bereaved, and work for the promotion and extension of Christ's kingdom. From early girlhood a staunch Methodist; for about twenty-two years recording secretary of Keachie Auxiliary, W. F. M. Society, which she was largely instrumental in organizing; for nineteen years recording secretary of Conference W. F. M. Society; member H. M. Society. Our loss is irreparable, but we bow in submission to the will of "Him who is too wise to err, and too good to be unkind," and tender to her bereaved ones our deepest sympathy, and resolve to strive to emulate her virtues. We will record on our Minutes an expression of our great sorrow, and request our NEW ORLEANS CHRISTIAN ADVOCATE to publish the same.

MRS. ROBERT HORN,
Pres. Keachie Auxiliary, W. F. M. Society.
MRS. E. A. FULLILOVE, Treas.
Keachie, La.

Wesley Chapel, Natchez.

DEAR MR. EDITOR: We have just closed a very successful revival meeting at Wesley Chapel, Natchez. Rev. W. G. Harbin, of Gunnison, Miss., did the preaching, and did it well. Our people were delighted with him. He is a very successful revival preacher. We will be glad to have him again. There were nineteen accessions, and the church greatly strengthened and built up. Thank you, Bro. Harbin.

We have received nearly sixty members during the year, and more to follow.

The good people, led by Sister Edney, gave us a nice pounding during the meeting, bringing in many nice things, which were very highly appreciated. Many, many thanks to Sister Edney and all that helped. God bless them all.

Well, our new church on North Pearl street is in course of erection. We hope to be in it by the first Sunday in November. "Bless the Lord, O my soul!" And many thanks to the good people of Natchez and elsewhere that have helped us. We certainly appreciate their help. We will have to raise $200 or $300 yet to complete the work and light the church. With that amount, and what the Church Extension Board will help us, we will be all right. God bless all the people.

Your brother in Christ,

A. D. MILLER.

Natchez, Miss., Sept. 30, 1904.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, Desoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday-school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903-04, $2.25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly.

G. W. BACHMAN,
Colporter.

Winona, Miss.

Laurel, Miss.

MR. EDITOR: We have just closed a very profitable meeting at Main Street Church. Bro. T. B. Clifford, of Columbia, was with us, and did some fine work, and God honored it. Yesterday morning we received as the immediate results twenty-three on profession of faith, and four by certificate. Our congregations have outgrown our church. We will enlarge or build a new church soon. Our people will probably ask the Mississippi Conference to hold the session of 1905 with them. Bro. Campbell, of the Presbyterian Church, preached for us once, and did other efficient work. Our Sunday-school finished paying foreign mission assessment yesterday.

D. P. BRADFORD.

Oct. 3, 1904.

The King's Daughters and Sons of Louisiana.

DEAR FRIENDS, I. H. N.: It is with sincere gratitude that The King's Daughters and Sons of Louisiana give thanks to the generous donors who made their Summer work possible.

We send a list of donations and expenditures, showing how the money was expended, and for what purposes.

During the Summer months, ice-books were furnished to the old and sick, and were a blessing in the homes where little ones lay wasting with fever. Ice is a necessity, and not a luxury, in these cases, and if the fevered little tongues could talk, they would bless those who added so to their comfort in their hours of pain. Grocery tickets were given in cases where the heads of families were out of work. These were supplied from two stations in the city, thus avoiding the extra expense of car-fare.

The greatest blessing was given by the money spent in outings, and we feel that this was the true charity, for many have been given strength to carry on their work, and thus become bread-winners, and not dependents.

This fund sent the sick and weak either to the lake coast or country for a two-weeks' outing, and they were given every comfort and happiness that money could furnish. Little children, weak and deformed, worn-out girls and tired mothers, were given this outing, and, on their return, they were able to take up life's burden with greater energy, and these two weeks of pleasure will serve to brighten the days of hardship and toil that await them.

Each case was carefully investigated, and we feel that the money contributed has been expended with great care and thought; therefore, it is with gratitude that we express our thanks to those who made this work possible, and trust that their dear ones may receive the benediction that arises from the hearts of those who have been made stronger and better because of their loving gifts.

Yours sincerely, I. H. N.,

SOPHIE B. WRIGHT,

State Secretary of The King's Daughters and Sons of Louisiana.

New Orleans, La., Sept. 29, 1904.

DONATIONS TO SUMMER WORK OF KING'S DAUGHTERS AND SONS OF LOUISIANA.

Mr. Paul Rener (Bluefields, C. A.)	$ 10 00
Miss Anna Affleck	2 00
Mr. Geo. Johnston	5 00
Dinkelspiel & Hart	10 00
Mrs. Geo. A. Williams	8 00
Dr. O. Joachim	20 00
Ruston Circle	7 00
Mr. E. Wolf (Bayou Sara, La.)	5 00
Mrs. Ledoux E. Smith (Baton Rouge, La.)	10 00
Mrs. Douglas Anderson	3 00
A Little Boy	1 00
Anonymous	1 00
Mrs. G. A. Berthelot (Hohen Solms P. O., La.)	8 25
Mrs. L. W. Bohn (Biloxi, Miss.)	5 00
In His Name	1 00
Harry T. Howard	100 00
Folsom Juniors	50
Charity Circle	5 00
Mr. Geo. B. Reuss (Hohen Solms, La.)	25 00
Dr. W. Scheppergrell	1 00
Serving Circle	1 50
Mrs. Chris. Keener (Biloxi, Miss.)	10 00
Mrs. I. L. Lyons	25 00
Willing to Help Circle	5 00
Mrs. R. M. Walmsley	5 00
In Memory of a Baby	5 00
Mrs. B. A. S. Vaught	2 00
Dr. A. W. de Roaldes	10 00
Flowers Branch Sunshine	3 00
Mrs. E. J. Anderson	15 00
Mrs. H. Neugass	5 00
Cash	10 00
Mrs. Victor Meyer	5 00
Mrs. H. N. Soria	2 00
A Friend	5 00
R. Otis	5 00
Mrs. Isadore Newman	50 00
A Friend	25 00
Mrs. H. W. Conner	2 00
Mrs. H. W. Conner's Circle	5 00
Miss B. Thibodeaux	1 00
Markham Memorial Juniors	2 00
Mrs. Jas. Wilson	1 00
Miss M. Sinclair	10 00
Dreyfus Clerks	20 00
Clarence Low	2 00
Mrs. J. Kendall	2 50
Miss Grace Rodd	1 00
Little Helpers of Natchitoches	10 00
Mrs. Viola Meyers	4 00
	$476 25

EXPENDITURES.

Outing	$316 00
Groceries	84 00
Ice	76 25
	$476 25

Mobile and Ohio Railroad.

Mobile and Ohio Limited leaves New Orleans at 7:30 P. M., arriving in St. Louis 5:44 next afternoon. St. Louis Express leaves New Orleans 9:10 A. M., arriving St. Louis next morning at 7:52. Both are solid, wide-vestibuled trains of the very latest pattern, carrying the finest Pullman Sleepers, Parlor and Library Observation Cars, New Orleans to St. Louis, without change. Dining-cars with large electric fans, serving all meals a la carte. Patrons pay only for what they order, and get the very best that the markets afford.

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Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans, Covington, La.

Treasurer, Miss S. E. Cline, Howell P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La., 1905.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

World's Fair, St. Louis.

Tickets at low rates now on sale. For particulars apply to any Mobile and Ohio R. R. agent.

In Class "A," or Not in Class "A."

Our church, whether wisely or otherwise, has arranged our schools into classes, viz : Universities, colleges, and secondary schools. To be ranked in Class "A," the school must be a college. The following are some of the requisites of a college :

1. The school must have seven literary teachers.

2. It must have an income of three thousand dollars from other sources than tuition and board.

3. The curriculum must measure up to a prescribed standard, such as they have at Whitworth College, Brookhaven, Miss.

Any school may have the required literary standard and the proper income, and yet, without the seven teachers, can not be ranked in Class "A"—i. e., can not be classed as a college. The fact that a school is not in Class "A" does not prove that it is doing a lower grade of work than one that is in Class "A." In a school that has an enrollment of two hundred girls, it is necessary to have at least seven or eight teachers; whereas, in a school of one-fourth that number, three or four combination teachers can do the work efficiently.

It is not difficult to find combination teachers. We have often seen a teacher in the Chair of Mathematics who was equally as good in the languages. In a small school this teacher could teach both, and so on through the entire curriculum. In this manner three or four teachers can teach fifty or sixty girls as efficiently as eight can teach two hundred, and the curricula may be identical. A sufficient number of teachers in any college is all that is needed, be that four or forty. The curriculum in a school that employs only four literary teachers may be as high as one in which they employ four times that number, and possibly higher. For example: The course of mathematics in Port Gibson Female College is identical with that taught at Whitworth. The same holds true of the languages and school of English. In the scientific department we run parallel, except at Port Gibson geology is not taught, only as an elective branch. Anyone is at liberty to compare the two catalogues, and, if so, wi'l discover the correctness of our statements. As to the size of the faculty, that, so we have enough to do the work, argues nothing on either side. Quality, and not quantity, is the desideratum. Some one asked the question, "What constitutes a college?" The answer was, "A log, with a boy on one end and Mark Hopkins on the other." Somebody to be taught, and another somebody able to teach him all that is embraced in a college education, constitutes a college. As to the qualification of the faculty of any other school to teach, I am not informed. As to the faculty of the Port Gibson Female College, we are able to speak with authority. We have a faculty that will compare favorably with any in the State—a faculty composed of cultured, consecrated Christian women. We do not think because a school is in Class "A" that it necessarily has any higher curriculum and any better equipped teachers than a smaller school which, by virtue of its size, can not enter Class "A." It may not be as good in point of faculty.

In conclusion, the small school has many advantages over the large school. In the former you can preserve the home life better than in the latter. Again, you can give the girl more personal attention, and thereby have a better health record. We do humbly trust the big fish won't swallow all the little fish, and also that the dear people will not conclude that all excellency is embraced in Class "A." L. S. JONES.

No Place in the South for Two Methodisms.

It is frankly admitted by everyone that if a house be divided against itself, it can not stand. In no honorable sense can it be conceived a Christian duty that two churches practically the same ought to attempt to occupy the same field at the same time, especially when there stands a record which has declared that these bodies, now separate in ecclesiastical jurisdiction, shall confine themselves to the territories therein described. In the face of the facts, known and read in Methodist history, we have two Episcopal Methodisms operating in the same field, and earnestly contesting in all our centers of population for a footing. By an agreement between the M. E Church and the M. E Church, South, a solemn compac and distinct understanding was entered into that the M. E. Church should not operate in the South, and that the M. E. Church, South, should have this exclusive territory without being embarrassed in its work. With the joint commission of the churches defining the status of the two Methodisms, and in the face of our federation—all which seems to have been a mere form of words without any sincerity on the part of the M E Church—it appears to me to be about time that we stop and see "where we are at." That we have some things in common—our common order of service, our common hymnal, our common catechism and educational interest—all may be very well; but it is up to the M. E Church to withdraw wholly from the South, and thereby show her good faith and willingness to recognize the Southern Church in her own territory. The General Conference of the M. E. Church, in session at Los Angeles in May, 1904, seemed to repudiate all former agreements between the two churches in the fact that it said "We have a right in the South, a place and a mission." The fact that the M. E. Church has spent thousands of dollars in the South, right where the M. E. Church, South, is operating, and this money spent by the Board of Missions and Church Extension, justly belonged to the heathens of the Orient—a burning shame upon the Church. That the Methodist Episcopal Church has never acted in good faith with her sister denomination, the Methodist Episcopal Church, South, is a fact beyond a reasonable doubt. The fact that her preachers have used all sorts of methods and schemes in the invasion of our legitimate territory in those cities and towns where we have churches and parsonages, they have set up their banners oftentimes to the dividing of the household and the Church. In the bounds of some of our Southern Conferences, after we have been on the ground sixty years, they have enterprised their Churches and set on foot their schools. In some instances they have taken our class books, and out of our own people, through their misstatements of the facts of Church history, organized their societies. They have become the champion proselyter of the age. They have sought to absorb the Methodist Episcopal Church, South wherever it is possible, and yet they cry, "Peace! peace! peace!" Therefore it is high time that we quit our child's playing and continually talking union, and federation, and fellowship, and stand firmly upon our time-honored principles of independency, sovereignty and rights as a great Church doing the work of Christ at the time and place that God has appointed to be done.—Rev. John L. Williams, in Texas Advocate.

GENERAL NEWS.

Davis, Daniel, Gorman and Hill addressed an enthusiastic Democratic meeting at Baltimore, opening the campaign through Maryland and West Virginia.

Independents will make a house-to house canvass to purge registration and speed the cause in this city. Bosses will be called upon to surrender bunches of poll tax receipts they are said to hold.

In figuring out a victory in the presidential election, it is necessary for the victor to have at least 239 votes in the Electoral College. There are 386 Representatives and 90 Senators in Congress, which make the vote of the Electoral College. They aggregate 476, and in order to have a bare majority of these it is necessary to carry 239 votes.

For several weeks there has been little fighting in Manchuria other than mere affairs of outposts. At Port Arthur there has been an almost daily bombardment, but there has been no important assault, and the reported sorties by the garrisons are not likely to have been serious affairs. According to the latest advices, however, there is likely to be more important fighting in the near future between General Kuropatkin and Marshal Oyama. The former has commenced an offensive movement, the first since the failure of General Shakelberg's attempt to relieve Port Arthur.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 1-8
Ordinary	7 5-8
Good ordinary	8 15-16
Low middling	9 9-16
Middling	10 1-8
Good middling	10 5-16
Middling fair	10 13 16
Fair	11 1-2

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in hhls, per gal	29 c.
Off refined oil, in bbls, per gal	28 c
Prime crude oil, loose, per gal	23c
Prime C. S cake, per ton, 2240 lbs	$26.50
Prime C. S. meal, per ton, 2000 lbs	$26.50
Soap stock, per lb	90c

Cotton Seed--

In sack, delivered at N. O., per ton, 2000 lbs	$17.00
In bulk delivered at N. O., per ton, 2000 lbs	$12.50

Notice.

To the Preachers of Forest District

Please hold missionary rally services in all your churches either on the third Sunday in October, or as near thereto as possible, and take collection for missions on that day. I have ordered programmes sent to your post-office. Please don't neglect this.

J. M. MORSE, P. E.

Special Notice.

DEAR BRETHREN: From Oct. 1 to Dec. 1 I will be free to help in meetings. I can give as much as ten or twelve days to a place. If any of you should want me, let me know if you want me to bring a singer. Address me at Port Gibson.

Your brother, L. S. JONES.

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. A. S. J. NEILL, Treas.

Wanted.

An earnest young man in each community to help pay expenses in college by canvassing for students Apply at once.

M. A. BEESON,
Meridian Male College,
Meridian, Miss.

For low rates to the World's Fair via the Texas and Pacific railway, ask any ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

"Without Me Ye Can Do Nothing."

There can be no doubt in the mind of the honest student of God's Word about man's being called to the enjoyment of all that divine love and divine power controlled by Omniscience makes possible for God's creature. This is evident in the creatures of mortal instinct; how much more so in those God has endowed with immortal brain-power. We gather from God's revelation that his purposeful thought outreaches our farthest conceptions concerning the least member of his kingdom; that amplest provision is made for the soul's expansion as it grows out of its smallest present beginning into its utmost future, lived amid the encircling, beatific, eternal splendors of God's own magnificent immensity. Human invention has sought divers means for attaining these distant heights of man's blessedness. It has not been willing to apply the God-given methods to this end. Some have hewed out a philosophic pathway up the rugged mountain-path with the pick-ax of will-force independent of the offered Christ-force. They have skillfully catered to the worship of the ego in man by deluding men to think themselves almighty factors of their own development, teaching that man possesses inherent ability to make of himself a being fit for eternal fellowship with God without any indwelling Christ; that they do not need to pray for his saving, delivering, or uplifting power, for they are so created that Christ is an unnecessary part of their religious economy; hence they need no atonement, no blood of the covenant, none of Christ's sacrificial offering for sin, none of the sweets of pardon or those of adoption into the family of God, none of the benefits of being made just or of being sanctified by the holy blood of the crucified Redeemer. In other words, they try to make even Christians believe that Christ's coming from heaven to earth to lift poor, wrecked, debauched, sin-crushed humanity out of hellish living was an altogether unnecessary provision of God.

It is astonishing that many who have been better taught fall into this awful abyss of Satan, and trample under foot the sacred blood of Christ. This they do in spite of such statements as the following, which are God's own word, and can not be eradicated from the Scriptures:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalm li, 5.)

"There is not a just man upon earth, that doeth good, and sinneth not." (Eccl. vii, 20.)

"As it is written, There is none righteous, no, not one." "For all have sinned, and come short of the glory of God" (Rom. iii, 10, 23.) If we say that we have no sin, we deceive ourselves, and the truth is not in us

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." (Psalm xiv, 2, 3)

"The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores: they have not been closed, neither bound up, neither mollified with oil." (Isa. i, 5, 6.)

"This I (Paul) say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who, being past feeling, gave themselves up to lasciviousness, to work all uncleanness with greediness." (Eph. iv, 17-19.)

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart, the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things." (Matt. xii, 34, 35.)

"Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. vii, 17, 18.)

"But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are things which defile a man." (Matt. xv, 18-20.)

"There is none good but God." (Matt. xix, 17.)

"Now ye are clean through the word which I have spoken unto you." (John xv, 3.)

"Without me ye can do nothing." (John xv, 5.)

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth." (Mark ix, 23)

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." (Jer. xiii, 23.)

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags." (Isa lxiv, 6.)

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but by the precious blood of Christ, as of a lamb without blemish and without spot." (I. Pet. i, 18, 19.)

"He that believeth not the Son, shall not see life; but the wrath of God abideth on him." (John iii, 36.)

"I am come that they might have life, and that they might have it more abundantly." (John x, 10.)

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John iii, 19, 20.)

"In him (Christ) was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John i, 4, 5.)

Besides the above, there are many other parts of the Scriptures that could be quoted touching the same doctrine.

HARDSHELL.

Shawnee, Miss.

DEAR DR. BOSWELL: We are moving on nicely on Shawnee circuit; have held four meetings, and had twenty-five professions on the work. I was assisted by Rev W. R. Williams, from Ashland, at Liberty Church. He did some good preaching. My people all like Bro. Williams; he is a strong preacher. We had a good meeting; several converted, and the church was wonderfully blessed.

I was assisted at Fountain Grove by Rev. Gault, from Bethel charge. Had a fine meeting; fifteen professions, and nine joined our church, and the church was lifted to higher grounds in Christian living. Bro. Gault is a fine man. He preaches well, and is liked by his people.

I have been in meetings nine weeks; just got home for a few days, and then I will go again to meet Bro. Williams.

We hope to bring most of our collections up at Conference, though we are serving a hard work; but I find some fine people on this work.

We are building a neat little church on our work, and will ask the Church Extension Board to help us some, as the people are not able to finish it without help. We held one meeting there; had a fine meeting. The prospects for a good church are fine.

Well, the fifteenth and sixteenth of October is our last quarterly meeting. We are wanting to meet with our good presiding elder again, as we do not get to see him often.

God bless the ADVOCATE.

Your brother in Christ,

D. M. FLOYD, P. C.

Ringgold Charge, La.

DEAR DR. BOSWELL: The Ringgold charge is advancing on all lines. Every interest is developing. We will make the best financial report in December at the Annual Conference that the circuit ever made. Our Annual Conference claims will be met, and indications are that they will be overpaid. We have built and painted one nice new church, and are repairing another. Have bought two chapel organs. We have received on an average over fifty members per year to date. We are at peace among ourselves. Have not lost a member so far this year by death. Our people are contented and happy.

Fraternally,

THOS. J. MARTIN, SR., P. C.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On the eleventh day of May, 1904, the most unselfish heart I ever knew went to its reward in that "far-away home of the soul." The thought that it is a home free from sorrow comes to assuage our grief, for her life of eighty-six years spent on earth knew so much of sorrow. She had lost all of a large family except two. The subject of this sketch, Mrs. N. H. HOLLOMAN (nee Bruffey), was born in Potosi, Mo., Dec. 17, 1818, and was married to J. B. Holloman in Caledonia, Mo., Sept. 20, 1839. They moved to Yazoo county, Miss., in 1852, and now in the church-yard at old Wesley Chapel, Phœnix, Miss., there lie father, mother, six children, and four grandchildren. The Master said, "He that would be great, let him serve." According to this, her life was complete in greatness. Hers was a life of service without complaint, and without boasting of what she had done. A few hours before the end one of us asked, "Grandmother, what do you want?" Her reply was, "Peace," and soon peace was hers. So blameless was her life that it numbered not one enemy.

One who loved her dearly,

M. H. STEWART.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—FOURTH ROUND.

Sallis, at Sallis	Sept. 17, 18
Durant	18, 19
Pickens, at Pickens	Oct. 1, 2
Chester, at Salem	8, 9
Ackerman, at Mt. Ary	9, 10
Sturgis, at Pt. Hill	15, 16
Ebenezer, at Liberty	22
Lexington	23, 24
Tchula	27, 30
Kosciusko circuit, at Bethel	Nov. 5
Kosciusko station at ———	6, 7
Poplar Creek, at Friendship	12, 13
West, at Midway	19, 20
McCool, at Liberty Chapel	26, 27
Rural Hill, at Center Ridge	Dec. 2
Louisville, at Rocky Hill	3, 4
Inverness, at Isola	9
Belzoni, at Putnam	10, 11

W. S. LAGRONE, P. E.

WINONA DIST.—FOURTH ROUND.

Greenwood	Sept. 10, 11
Itta Bena, at Itta Bena	17, 18
Winona	24, 25
Carrollton, at Carrollton	Oct. 2, 3
Eupora and Maben, at Eupora	8, 9
Black Hawk, at Acona	15, 16
Vance, at Lambert	22, 23
Webb, at Sumner	24
Ruleville, at Ruleville	29, 30
Moorhead, at Moorhead	30, 31
McNutt, at Sunnyside	Nov. 2
Carrollton circuit, at McInnery	5, 6
Vaiden, at Columbianna	12, 13
Winona circuit, at Bethlehem	19, 20
Mars Hill, at Chapel Hill	26, 27
Indianola, at Indianola	Dec. 3, 4
Tom Nolen, at Stewart	10, 11

THOS. H. DORSEY, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Sept. 4, 5
Booneville station	10, 11
Iuka station	17, 18
Corinth circuit, at Shady Grove	24, 25
Ripley and New Hope, at New Hope	Oct. 1, 2
Jonesboro circuit, at Brownsfield	8, 9
Guntown and Baldwyn, at Guntown	15, 16
New Albany and Ingomar, at New A.	22, 23
Wheeler circuit, at Pisgah	23
Booneville circuit, at Oak Grove	29, 30
New Albany circuit, at Union Hill	Nov. 5, 6
Mantachie circuit, at Hebron	12, 13
Belmont circuit, at New Valley	16
Burnt Mills circuit, at Paradise	17
Iuka circuit, at Bethel	19, 20
Kossuth circuit, at Pleasant Hill	26, 27
Marietta circuit, at Shady Grove	30
Blue Springs circuit, at Leighton	Dec. 3, 4

W. C. HARRIS, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 4, 5
Aberdeen station	11, 12
Amory and Nettleton, at Amory	18, 19
Tupelo station	25, 26
Shannon circuit, at Troy	Oct. 1, 2
Prairie circuit, at Prairie	8, 9
Verona circuit, at Verona	15, 16
Montpelier circuit, at Sparta	22, 23
Buena Vista circuit, at Pleasant Grove	29, 30
Atlanta circuit, at Macedonia	Nov. 5, 6
Fulton circuit, at Hopewell	12, 13
Houston and Wesley, at Wesley Chapel	19, 20
Nettleton circuit, at Carolina	26, 27
Aberdeen circuit, at Pleasant Grove	Dec. 3, 4
Okolona circuit, at Boone's Chapel	10, 11

J. C. PARK, P. E.

BARDE DIST.—FOURTH ROUND.

Sardis	Sept. 3, 4
Como	10, 11
Hernando and Hope, at Hope	17, 18
Pleasant Hill, at Lewisburg	24, 25
Senatobia	Oct. 1, 2
Coldwater, at Graysland	6, 7
Coldwater, at Love	13, 14
Wall Hill, at Oscalooma	20, 21
Arcadia, at Brooks Chapel	27, 28
Tyro, at Mt. Vernon	Nov. 3, 4
Longtown, at McGehee Chapel	12, 13
Courtland, at Courtland	19, 20
Batesville and Wesley, at Batesville	26, 27
Eureka, at Eureka	Dec. 2, 4

Will all the brethren concerned do their utmost to have every item of assessment paid in full. These great enterprises of the church need better support. Our Lord would do his followers a marvelous blessing. Let all Boards of Trustees be prepared to make full reports of the church property in their charges.

W. T. J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Sept. 10, 11
Columbus, Second Church	17, 18
West Point	23, 24
Starkville	Oct. 1, 2
Starkville circuit	8, 9
Hebron	15, 16
Crawford	22, 23
Columbus, First Church	29, 30
Brooksville circuit	Nov. 5, 6
Macon	12, 13
Shuqualak circuit	19, 20
Mayhew circuit	26, 27
Winstonville circuit	Dec. 3, 4
Cumberland circuit	10, 11
Cedar Bluff circuit	11, 12

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Holly Springs station	Sept. 11, 12
Olive Branch circuit	17, 18
Holly Springs circuit	24, 25
Red Banks	Oct. 1, 2
Byhalia	8, 9
Shawnee	15, 16
Waterford	22, 23
Comersville	29, 30
Potts Camp	31
Abbeville	Nov. 5, 6
Bethel	12, 13
Ashland	15
Pontotoc	19, 20
Randolph	21
Mt. Pleasant	26, 27

EUGENE JOHNSON, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

First Church	11 a. m.	Sept. 4, 5
Capitol Street	8 p. m.	4, 5
Lintonia	11 a. m.	10
Yazoo City		11, 12
Braxton	11 a. m.	14
Pinola	11 a. m.	16
Florence	11 a. m.	17, 18
Madison	11 a. m.	24
Deasonville	11 a. m.	23
Flora	11 a. m.	Oct. 1, 2
Benton	8 p. m.	2, 3
Tranquil	11 a. m.	4
Silver City	11 a. m.	6
Brandon		8, 9
Canton		15, 16
Sharon		22, 23
Lake City		29, 30
Rankin Street		Nov. 5, 6
Thomasville		12, 13
Fannin		19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

JOHN W. LEWIS, P. E.

SEASHORE DIST.—FOURTH ROUND.

P. and Logtown, at Pearlington..Sun. and Mon	Sept. 18, 19
Bay St. Louis	Tues. 20
Biloxi	Wed. p. m. 21
Ocean Springs, at Ocean Springs	Thurs. p. m. 22
Moss Point	Fri. p. m. 23
Escatawpa, at Escatawpa	Sat. 24
Pascagoula	Sun. and Mon. 25, 26
Lumberton	Sat. and Sun. Oct. 1, 2
Gulfport: 28th Street, at Long Beach	Sat. and Sun. a. m. 8, 9
Gulfport: 25th Avenue..Sun. p. m. and Mon. a. m.	9, 10
Vancleave, at New Prospect Camp Ground	Thurs.-Sun. 13-16
Coalville, at White Plains	Tues. 18
Wolf River, at Durham..Sat. and Sun.	22, 23
Carriere, at McNeil	Tues. a. m. 25
Poplarville and P., at Purvis..Wed. p. m.	27
Hub, at Baylis Chapel..Sat. and Sun. a. m.	29, 30
Columbia	Sun. p. m. and Mon. a. m. 30, 31
Collins, at Seminary	Wed. Nov. 2
Mt. Olive, at Ora	Thurs. 3
Williamsburg, at Good Hope	Fri. 4
Mt. C. and S. Creek, at Mt. Zion..Sat. and Sun	5, 6
Eastabutchie, at Eastabutchie..Tues.	8
New Augusta, at N. Augusta..Sat. and Sun	12, 13
Lucedale, at Lucedale	Mon. 14
McH. and Wiggins, at McHenry..Tues.	15
Brooklyn, at Brooklyn	Wed. 16
Sumrall, at Sumrall	Sat. and Sun. 19, 20
Hattiesburg: Court Street..Sat. and Sun	26, 27
Hattiesburg: Main Street..Sun. and Mon. a. m.	Dec. 4, 5

Church Records and Registers not presented to the third Quarterly Conferences should be presented on this fourth round. The pastors will greatly oblige me by seeing that the trustees have full answers to Question 29, and that all deeds or certified copies be shown. Let us try to get all titles clear.

Don't fail to observe Rally Day.

T. L. MELLEN, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville		Oct. 8, 9
Gloster		15, 16
Centreville, at Centreville		15, 16
Perry Creek, at P. C		22, 23
Woodville		22, 24
Fayette, at Fayette		29, 30
Hamburg, at Kingsville		Nov. 5, 6
Liberty, at Salem		12, 13
Williams, at Roswell	Wed.	14
Home Chapel, at H. C		19, 20
Barlow, at Belmont	Thurs.	24
Harrison, at Harrison		26, 27
Jefferson Street, Natchez		Dec. 2, 4
Washington, at W	Sat.	3
Wesley Chapel, Natchez		3, 4

T. W. ADAMS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, Central	Sun. p. m.	Sept. 18
Meridian, South Side	Sun. a. m.	22
Meridian, Seventh Avenue	Sun. p. m.	25
Meridian, West End	Sun. a. m.	Oct. 2
Meridian, East End	Sun. p. m.	2
Middleton, at Marvasia	Thurs.	6
Marvinville, at Salem	Fri.	7
Wayne mission, at Hebron		8, 9
Waynesboro	Sun. p. m. and Mon.	9, 10
Conquest, at Sardville		15, 16
Enterprise and Stonewall, at Enterprise	Wed.	13
Shubuta and Quitman, at Shubuta	Thurs.	20
Pachuta, at Pachuta		22, 23
Lauderville, at Lauderville		29, 30
Winchester, at Winchester	Thurs.	Nov. 3
Daleville, at Linwood		5, 6
North Kemper	Fri.	11
DeKalb, at Pleasant Ridge		12, 13
Binnsville, at Binnsville		19, 20
Poplar Springs	Wed.	22
Vimville, at Coker's Chapel	Thurs.	24
Porterville, at Mt. Hebron		26, 27
Lauderdale		Dec. 3, 4

The pastors will see to it that the trustees have their reports in shape as the law requires. Let all the officials be present; it is important.

W. M. SULLIVAN, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork		Oct. 1, 2
Anguilla, at A.		8, 9
Port Gibson		15, 16
Cary and Grace, at C		22, 23
Bolton	a. m.	29, 30
Edwards, at E.	p. m.	30, 31
Mayersville, at B.		Nov. 5, 6
Hermanville, at Pisgah	a. m.	12, 13
Rocky Springs, at C.	p. m.	12, 14
Utica, at U.		19, 20
Satartia, at M.		26, 27
Vicksburg, Crawford Street	p. m.	30
Vicksburg, Washington Street	p. m.	Dec. 1
Warren, at O. P.		3, 4

W. H. HUNTLEY, P. E.

FOREST DIST.—FOURTH ROUND.

Scott, at Liberty		Sept. 3, 4
Morton, at Morton		7
Trenton, at Trenton		10, 11
Shiloh, at Shiloh		17, 18
Raleigh at Cedar Grove	Fri.	23
Taylorsville, at Mize		24, 25
Rose Hill, at Hopewell		Oct. 1, 2
Montrose, at Montrose	Tues.	4
Tallohola, at Mutual Union	Wed.	5
Newton and Hickory, at N.	Fri.	7
Harperville, at Harperville		8, 9
Indian Mission, at Tallichulok	Wed.	12
North Neshoba, at Coy	Fri.	14
Philadelphia, at Mars Hill		15, 16
Decatur, at Decatur	Tues.	18
Edinburg, at Rocky Point	Fri.	21
Carthage, at Thomastown		22, 23
Walnut Grove, at W. G.	Tues.	25
Eucutta, at Philadelphia		Nov. 5, 6
Vossburg and Heidelberg, at H.		12, 13
Ellisville circuit	Wed.	16
Ellisville station and Ovelt	Thurs.	17
Laurel, M. Street	Thurs. p. m.	17
Laurel, Kingston and Fifth Avenue	Fri.	18
Lake, at Lawrence		19, 20
Forest, at Forest		26, 27

Let Question 22, that was not answered at the third quarter, be answered at the fourth. Let the preachers see that trustees answer Question 29.

J. M. MORSE, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Fernwood, at Fernwood		Sept. 24, 25
McComb, Centenary	Fri., 7:30 p. m.	30
McComb, LaBranch St.		Oct. 1, 2
Adams, at Adams		8, 9
Summit, at Summit		9, 10
Bogue Chitto	Mon., 7:30 p. m.	10
Osyka, at Muddy Springs	a. m.	15, 16
Magnolia	p. m.	15, 16
Providence, at Bahala		22, 23
Topisaw, at Holmesville		29, 30
Tylertown, at China Grove	Mon., 11 a. m.	31
Bayou Pierre, at Pleasant Ridge		Nov. 5, 6
Hazlehurst		12, 13
Gallman, at Gallman	Mon., 11 a. m.	14
Crystal Springs	Mon., 7:30 p. m.	14
Beauregard, at North Wesson	Wed., 11 a. m.	16
Wesson	Wed., 7:30 p. m.	16
Terry, at Terry		19, 20
Pleasant Grove, at Pleasant Grove	Tues., 11 a. m.	22
Caseyville, at Bethel		26, 27
Pearlhaven, at ———	Sat., 11 a. m.	Dec. 3
Brookhaven		3, 4

Pastors will see that trustees give proper answer to Question 29. Brethren, do not fail in this.

B. F. JONES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Sayes	Sept. 3, 4
Alexandria	17, 18
Opelousas	24, 25
Melville	Oct. 1, 2
Simsport, at Marine	8, 9
Lecompte, at Elam Bayou	15, 16
Boyce	22, 23
Bunkie	29, 30
Columbia	Nov. 5, 6
Pollock	12, 13
Jena	19, 20
Dry Creek	26, 27
Montgomery	Dec. 1, 2
Natchitoches	4, 5

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity		Sept. 25
Louisiana Avenue	2 p. m.	Oct. 2
Parker Memorial	7 p. m.	3
Carrollton Avenue	8 a. m.	8
New Orleans Mission	7 p. m.	9
Burgundy	8 a. m.	9
Algiers	7 p. m.	15
Carrollton	8 a. m.	16
Dryades	7 p. m.	22
McDonoghville		23
Plaquemine		30
White Castle		Nov. 6
Payne Memorial		12
Covington		20
Mandeville, at Tallahassee		27
Slidell		30
		Dec. 4

Pastors, please see that full reports are made by Woman's Home and Foreign Missionary Societies, and by Boards of Trust.

WM. H. LAPRADE, P. E.

MONROE DIST.—FOURTH ROUND.

Winnsboro, at W.	Sept. 24, 25
Harrisonburg, at H.	Oct. 1, 2
Floyd, at F.	8-12
L. Providence	15, 17
Waterproof	Quar. Conf. 2 p. m.; preaching, 7 p. m. Wed. 18
Bayville, at U.	22, 23
Bastrop, at B.	29, 30
Mer Rouge, at M. R.	Nov. 6, 7
Bonita, at Jones	12, 13
Gilbert, at G.	19, 20
Tallulah, at T.	26, 27
Monroe	Dec. 3, 4

Pastors will please call attention to the following items of business:

Trustees: Report, as required by the Discipline. (Questions 29 and 30.)

Stewards: Amount paid for ministerial support.

Pastors will please be prepared to furnish statistics up to date of Quarterly Conference.

J. A. PARKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Texas Avenue		Oct. 22, 23
Mooringsport and Greenwood		23, 24
Provencal, at Victoria		29, 30
Pleasant Hill, at Rokeline		30, 31
Grand Cane, at Stonewall	11 a. m.	Nov. 2
Hornbeck, at Hornbeck		5, 6
DeRidder, at DeRidder		6, 7
Bon Ami	7 p. m.	7
Leesville	7 p. m.	8
Mary	7 p. m.	9
Shreveport, First Church		12, 13
Keatchie, at Logansport		13, 14
Pelican, at Bethel	11 a. m.	16
Wesley, at ———		19, 20
Coushatta, at Atkins		20, 21
LaChute and Lake End, at Campobello		21, 22
South Bossier, at Haughton	11 a. m.	23
Benton, at Alden		26, 27
North Bossier, at ———		27, 28
Gilliam, at ———		29
DeSoto, at Mansfield	11 a. m.	Dec. 3
Mansfield		3, 4
Zwolle, at ———		4, 5

Reports are expected from trustees.

J. R. MOORE, P. E.

Mansfield, La.

BATON ROUGE DIST.—FOURTH ROUND.

Jackson	Oct. 1, 2
E. Feliciana, at Gilead	8, 9
Clinton	9, 10
Port Vincent, at Meadow's Chapel	15, 16
St. Francisville	17, 18
Ponchatoula	22, 23
Wilson, at Gayden	29, 30
Baker, at Brookstown	Nov. 5, 6
Live Oak, at Antioch	12, 13
Baton Rouge, Second Church	13, 14
Pine Grove, at Killian's	19
Amite	20, 21
Franklinton	23
St. Helena, at Greensburg	26, 27
Kentwood, at Kentwood	27, 28
Zachary	30
Baton Rouge, First Church	Dec. 2-4

F. N. PARKER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon, at Harmony Chapel	Sept. 17, 18
Homer, at Homer	24, 25
Haynesville, at New Salem	Tues. 27
Gibbsland, at Gibbsland	Oct. 1, 2
Downsville, at Downsville	8, 9
Farmersville, at Ebenezer	Tues. 11
Arcadia, at Arcadia	15, 16
Vienna, at Mt. Moriah	Wed. 19
Lanesville, at Lanesville	22, 23
Ringgold, at Andrews Chapel	29, 30
Ruston, at Ruston	Fri. Nov. 4
Calhoun, at Calhoun	5, 6
Brooklyn, at Brooklyn	Wed. 9
Blenville, at Bienville	12, 13
Minden, at Minden	Tues. 15
Valley, at Pleasant Valley	Wed. 16
Jonesboro and Antioch, at Jonesboro	19, 20
Vernon, at Wesley Chapel	26, 27

J. O. BENNETT, P. E.

CROWLEY DIST.—FOURTH ROUND.

Lafayette		Oct. 1, 2
Franklin		2, 3
Morgan City		8, 9
New Iberia		9, 10
Patterson		15, 16
Abbeville		22, 23
Lake Arthur		29, 30
Jennings		30, 31
Iota		Nov. 5, 6
Prudhomme		12, 13
Crowley		13, 14
Grand Chenier		16
Lake Charles		20, 21
Vinton	7:30 p. m.	21
French Mission		24
Jeanerette		27, 28
Indian Bayou		Dec. 3, 4
Rayne		4, 5

S. S. KEENER, P. E.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, OCTOBER 20, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2513. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 42.

GLANCES AT THE WORLD.

It will be remembered by our readers that in June the excursion steamer, General Slocum, of the port of New York, met with a disaster, and caused the drowning of about one thousand persons, mostly women and children, who were taking their annual Sunday school outing. The government ordered a thorough investigation, with a view to fixing the responsibility for the occurrence. The investigating committee has just made its report, fixing the responsibility, so far as the United States officers are concerned, on three steamboat inspectors who were remiss in their duties. These inspectors, by order of the President, have been dismissed from the service. Besides, indictments have been found against the captain of the boat, and against the managing directors of the company to which the ill fated steamer belonged. These indictments are founded on "mi-conduct, negligence, and inattention to duty." Indictments have been found also against two assistant inspectors, who actually inspected the Slocum, "for fraud, misconduct, and inattention to duty." Investigation also disclosed fraud in the manufacture of life preservers in use on the steamer. These life preservers, many in number, had in the center of each one a bar of iron, placed there for the purpose of bringing the preserver up to the required weight. All these things together show a degree of corruption and the light estimate placed on human life that is amazing. Verily, "the love of money is the root of all evil."

A "Committee of Safety"—all Republicans—by whom or what authority appointed, we do not know, but located in Boston, has sent out a statement to citizens of the United States, warning them of coming disaster should Mr. Roosevelt be elected President. This committee asserts that, if Mr. Roosevelt is elected, "within four years" the government will be in complete control of the Romish hierarchy. This prediction is based on the fact that the Roman Catholics have such strong influence over the President, as indicated by appointing so many of them to offices of profit and trust. That there is danger to the liberties of the people, when power is entrusted to Roman Catholic hands, we firmly believe; but we do not believe that Mr. Roosevelt can wreck the government, through the use of the Roman Catholic clergy and office-holders, "inside of four years." We do not hesitate to say, though, that it would be well for the President to call a halt in appointing men to office because they are Roman Catholics, if such be the case. It is a dangerous thing to appoint a politician to office whose first allegiance is to the Pope of Rome. Did not the Pope claim temporal as well as spiritual power, the case would be different. One can not be a true supporter of the temporal sovereignty of Rome, and at the same time give full allegiance to his home government.

Reports from general officers of the army indicate that the army is becoming demoralized by liquor-saloons and brothels established in the neighborhood of the army posts. We are told that the soldiers will visit these places, and thus subject themselves to court-martial, which in turn inspires them to desert. Hence, on the part of these general officers, there is a plea, with almost unanimous consent, for the restoration of the army saloon, commonly called the army canteen. We are led to ask, Why not petition the government for the establishment of army brothels? If the brothels, in connection with the outside saloons, promote insubordination among the soldiers, the restoration of the canteen inside the army posts would not cure the evil if the brothels are left on the outside, for, according to the officers, the brothels are quite as great an attraction as the saloons. Officers of the United States should be ashamed to make such confessions before the world. They lead the public to believe that the army is made up of liquor-drinkers, beer-guzzlers, and libertines. If the government is obliged to furnish strong drink to the soldiers to prevent them from deserting, then, according to the reports of the officers, the government should authorize and license brothels. In heaven's name, we ask, Is that the only way to save the United States Army?

The Russians, who were beaten some four or five weeks ago, and compelled to retreat, called a halt, as did also the Japanese, presumably for the recuperation of their worn-out forces. But something more than a week ago Gen. Kuropatkin began an aggressive movement, and there has been continuous fighting ever since. There has been a general engagement, but up to this writing no decisive battle has been fought. The advantage, however, has been with the Japanese. Both sides have fought desperately, and the slaughter of men has been fearful. At least 30 000 Russians have been killed, and thousands more were wounded. The Japanese have not lost so heavily—at least, such is the report. If nothing else in the near future is accomplished, the Russians will be checked, and Port Arthur will remain unrelieved for the present season, and probably, at no distant day, will fall into the hands of the Japanese. It is thought that Gen. Kuropatkin is making his last stand.

Mississippi's King Cotton is a colossal statue, thirty-seven feet high, constructed entirely of the fleecy staple. It is located in the center of the Agricultural Building, and attracts more attention than any other exhibit shown therein. The king is of the sixteenth century type, and wears a crown upon his head and holds a scepter in his hand. He is seated upon an immense throne, constructed out of thirty bales of the best Mississippi cotton. Before him stand five negro cotton-pickers, wrought in wax, and they are perfect types of the old negro field hands. Around the base of the throne is shown cotton, cotton seed, and all its varied products, aggregating, as a scroll held by one of the negroes says, $85 000 000 last year. All visitors to the fair admire the statue of King Cotton, which has taken the grand prize.—Fayette (Miss.) Chronicle.

Centenary College.

Dear Dr. Boswell: Please allow me space in your columns to speak a word of commendation for Centenary. It is an acknowledged fact in this age of culture that the highest type of manhood is the Christian man. As the institution he attends largely molds the character and shapes the destiny of every man, it follows as a logical sequence that Christian education is the ideal education, and the Christian institution the ideal institution, and the latter is what it has been determined Centenary shall be at any cost, not only in name, but in character. Were she anything less, she would fail to subserve the noble purposes of her consecrated founders and of the church she represents. Neither could she maintain her well-earned prestige. That "Christian" institution that is not run strictly for God and the church, with its highest purpose that of forming Christ-like character, had far better not exist. Therefore, with a strong conviction of these truths, President Miller and his able faculty determined to rid the college of every influence not conducive to the highest development of true manhood in her students. Following this purpose, they have made up their student body of select young men. As a result of not taking all who applied for admission, the enrollment at the opening lacked twenty pupils of being as large as it was last year. But students have continued to come until the roll of the first day has been augmented one hundred per cent., and they still come.

It was my pleasure to address the Y. M. C. A. of the college last Sunday afternoon, at which meeting I think nearly or quite all the young men were present. A large number stood up as Christians, and several others pledged themselves to try to attain the Christian life. I mention this to show the type of students Centenary has this year. They are the young men you would like to have your boy associate with.

The two new members of the faculty, Profs. McGhee and Brown, are scholarly Christian gentlemen of the highest type. The president and vice president, Miller and Upton, and the other old members of the faculty, are too well known and appreciated to need any commendation.

Having had several years' experience in college work, having the cause of Christian education on my heart, and knowing Centenary as I do, I am pleased to be able to say to all parents: Centenary has begun this session on an ideal basis for usefulness, and, until she apostatizes from her lofty way (God grant she never may!), she is eminently worthy of your patronage and support.

Respectfully,

W. H. Coleman,
P. C. Jackson station.

Christian Advocate.

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DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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Different Views of the Bible—I.

BY PROF. J. A. MOORE, OF MILLSAPS COLLEGE.

THEIR PROMINENCE CALLS FOR EARNEST AND SERIOUS THOUGHT AND DISCUSSION.

There are two views of the Bible now prominent among Christians and the people generally. One of these views I may characterize as the straightforward, matter-of-fact, common-sense view, and the other as the scientific, evolutionary, Higher Criticism view. In one view the Scriptures, and what they record, are dealt with, as to interpretation, about as written documents and human actions coming for investigation before a court of justice would be dealt with by judge and jury, while, in the other view, the Scriptures are put through a process of literary analysis, more or less subtle, about such as an advanced class in literature in college would, under the guidance of their instructor, give to any system of literature and its development.

Those who are even partially informed as to the progress of the contest between these two views are aware that neither party to the contest can claim a monopoly of scholarship, research, breadth of view, reverence, faith. Such a claim, however, is both directly and indirectly made, tending, as it seems to me, to complicate the matter, and, in a measure, to hide from view the inherent weakness of the argument of those making such undue claims.

Some may doubt the wisdom of placing a discussion of this matter before the readers of the CHRISTIAN ADVOCATE. My own opinion is, that the times imperatively demand such a discussion. No other matter pertaining to Christian thought is more often brought to the attention of the reading public by the periodical literature of the day. There are several widely read periodicals in which this subject has a prominent place, either in the form of original editorials and contributions, or in the form of extracts from reviews and other current literature. Now, if the secular press gives prominence to matters of Christian thought, is it proper for the church press to ignore these utterances when they are thought to be misleading? That this is a living issue is shown by the course of the periodical press; that it is an important issue is shown by the fact that it is necessary for the people to have correct views of the Bible; that it is in some sections of the country a neglected issue is shown by the fact that the church press does not give it an adequate presentation.

If, however, no one should touch pen to paper on this question, except those who have mastered its details and made themselves thoroughly familiar with the whole subject, the plea just made for its discussion can be of but little avail. The scholarship, the leisure, the books, and the general fitness for such investigations, are beyond the reach of most men; but if there are phases of the question that appeal to the popular judgment (and this is what is claimed), then there is no need of a very wide range of reading on the subject to meet the demands of this part of the discussion, and I need hardly to go to the trouble of adding that this is all that I allude to, or contend for here.

I am well aware that this is a subject which should be handled with seriousness and care. It is a subject on which we should "be swift to hear, slow to speak." It is a question on which a man is, to a large extent, responsible for the logical consequences of what he says, no matter how ignorant he may be of what must logically follow from his views. Moreover, the reader, as well as the writer, must move warily on this great question. Here he should call no man master in the sense of accepting without question the arguments and conclusions of others. If he has held a view of the Bible which has been satisfactory to him, he need not be in a hurry to surrender it because some tell him it is going out of date, and that soon there will be no men of learning and research who will be of his way of thinking. That was a wise caution which was uttered by the late venerable William Arthur, of England, before an audience at Drew Theological Seminary in 1891, when he said: "Sometimes a progressive student or learned professor has allowed himself to be swept away by views and arguments which loosened him from long-established truths; and if the scholar or teacher who thus swerved from the faith could have returned to earth not many years after death, he would have found that the formidable man or the irresistible book which had torn him from his old anchorage was speedily forgotten, no ripple remaining on the surface of human thought, nor wave-marks on the shore, to show that such man or book had ever been."

Before closing this paper, I must allude to the well-considered utterances of Bishop Hoss on this subject in his recent fraternal address before the British Wesleyan Conference. There was no timid nor uncertain sound in the earnest note of warning which he made before that body, which is looked up to with a kind of filial awe by world-wide Methodism. One sentence from him on this matter will lead the way to a fitting close of this paper. He says: "There is no want which the church just now feels more keenly than the want of a sufficient number of profound, well-balanced, and devout scholars, without even a trace of the pride of learning, and with a keen and solemn sense of their responsibility to God, who shall be able to find safe and solid marching-ground for those of us whose duties lie in the sphere of active labor rather than in the pursuit of exact and minute learning."

This sentence contains an earnest appeal and an heroic challenge to such men of world-wide Methodism as hold chairs in the theological schools of the church, and edit and make its review literature to free themselves from all hindering influences, from all unsafe leadership, from all unholy motives, and meet in the fear of God and love of the church the grave responsibilities which the wide discussions of this momentous question has brought to their doors.

Letter from Rev. W. G. Harbin.

A little more than two weeks ago I was returning from a meeting with Bro. Guice at Gloster, and having a few hours to spare, ran out from Harriston to Martin's Depot to shake hands with the pleasant friends I had made there the Summer before.

"Have you seen our Bro. Miller?" asked good Bro. Nesmith. "I understand that you are going to help him in a meeting at Wesley Chapel soon." I replied that I had not. "Well," he continued, "I saw him the other day, and he was looking thin. I think that he has about worked himself down with that new church of his; but he's going to build it all right."

My hopes for the meeting grew larger. A pastor who can work himself thin, and accomplish something, is a good one to help in a meeting. And the meeting fulfilled the expectations Bro. Nesmith's remarks aroused. God blessed us, and the results were not meagre. We did not accomplish all that we would have liked to; yet we saw greater results than we had dared to hope. But I think that the faithful pastor had done much of the work already, so that the meeting served mostly to bring to light and make apparent what he had already accomplished.

One of the most difficult problems in Mississippi Methodism has been the Second Church in the little cities where they have been established. Most of them have started with considerable promise, and the enthusiasm of their birth has borne them along smartly for some years. Then there has been an awful period of retrogression and discouragement, and pastor after pastor has broken his heart against the iron walls of difficulty that surrounded him. So universally has this been the case that some have made bold to say that every Second Church in the State was a mistake. I have believed, like Bro. Bowen, that no church ever really died; that it only disappeared at one place to spring up in another; but second churches, except in one or two places, seemed to have the trick of disappearing, and not to have learned the other part.

The Second Church at Natchez was as hard an appointment as any of this kind when Bro. Miller was sent there last year. Some of the brethren told me that more than once its light had seemed about to go out. Bro. Miller had all these difficulties to meet, and during this year he has been encumbered by sickness in his family for more than half the time; yet, with a faithful little handful, and a dauntless heart of his own, he has pushed forward, and now he is ready to build a new house two blocks away on one of the nicest thoroughfares in the city—a street which leads to the National Cemetery, and is kept in splendid condition by the United States Government. In addition to this, there has been a most remarkable increase in the Sunday-school, without which the strongest church will in time die out. The spiritual life of the church has been quickened to such an extent that it is safe to say that if the same growth is continued for the next two or three years, Wesley Chapel will be one of the most spiritual churches in Mississippi Methodism.

The history of Wesley Chapel this year is one of the most stimulating and helpful facts that has come to my heart in many months. The old power is with us. Upon our altars the live coals are glowing yet, waiting to be fanned into flame; still, is it true that not by might or by power, but by the spirit of the Lord of Hosts, great things are wrought for Israel? Glory be to God for all these things!

I know that Bro. Miller will pardon my thus referring to his work. I feel that it has done me good to see what God has helped him to accomplish; others, too, might be helped by knowing of it.

WALTER G. HARBIN.

Special Notice.

DEAR BRETHREN: From Oct. 1 to Dec. 11 I will be free to help in meetings. I can give as much as ten or twelve days to a place. If any of you should want me, let me know if you want me to bring a singer. Address me at Port Gibson.

Your brother, L. S. JONES.

The Theology of the New Testament.

MR. EDITOR: I am not in the habit of writing for the church press, but write now, at the earnest solicitation of a member of the Board of Education of my Conference, to give a short review of a book which has recently been much discussed in our denominational press, viz.: "Stevens' Theology of the New Testament." This book is interesting to us now, solely because it is used and endorsed by the theological faculty of Vanderbilt University. As to its originality or merit, it is but one of a vast multitude, as may be seen in part by the five page list of similar books given in the latter part of the book under discussion. Coming from the pens of professors and scholars, these books seem to awaken in the minds of many of our pastors and preachers an awe which they have little right to inspire, for the process of their construction is wonderfully simple. Whatever statement of truth in the Scriptures which is not acceptable or intelligible to the constructor of the proposed "theology" is discarded as not having come from Jesus.

I quote from "Stevens' Theology of the New Testament," page 176: "For the purposes of the theology of the New Testament in general, it is necessary to separate the discourses and sayings of Jesus from the parts which emanate from the author, difficult as it is to do this in any satisfactory manner."

This plan of procedure, of course, makes the construction of a theology of the New Testament at once interesting and easy. No matter what problem arises, the author need only look within to his own fancy, and all is settled. In any given case of doubt he has only to say which part of a given passage contains the thought of Jesus, and which the additional comment of John.

Dr. Stevens' book quietly assumes the irresponsible authorship of much of the New Testament.

Page 5: "It will thus be seen that according to the view which I adopt as probable, our first gospel is not, in its present form, the work of the Apostle Matthew."

Pages 6 and 7: "It is a question of the utmost importance for the student of our subject how the views of our sources at which criticism has arrived affect the reliability of our synoptic Gospels. No one of them is the immediate product of an apostle or eye-witness. In time and authorship they belong to the next generation after that of Jesus himself."

Page 154: "We are, therefore, justified in using the first Gospel only as a secondary source of Jesus' teachings on the subject, and in employing its version of this discourse only so far as it may be useful in suggesting the motive of variations from his probable meaning."

Page 160: "A candid review of the passages appears to me to leave no room for doubt that all three synoptists have applied to a final coming sayings of Christ which could not have been originally intended to refer to that event."

Page 172: "The Gospel of John is a distillation of the life and teachings of Jesus from the apostle's own mind." "We have good reasons for believing that the synoptists also contain very considerable subjective elements and combinations which give rise to many perplexing problems of literary criticism."

In addition to these statements, we select some citations bearing on the Old Testament.

Page 350: "The description of the first pair is not history, but a legendary rendering, 'Adam the symbol of primitive man.'"

Page 461: Paul's views due to a literal interpretation of Genesis.

Page 524: "Daniel an inspiring legend."

The author does not tell us how these views of Scripture can be reconciled with any satisfactory theory of inspiration, nor how records so uncertain, ill attested, and unreliable, can be made into the foundations of a rational faith.

Again, there is given us some very contradictory views of the psychology of our Lord. We quote with enthusiastic approval the following sensible words:

Page 137: "It is quite unwarranted to assume—as criticism so often does—that Jesus had no clear ideas concerning his own person and work until the time he first explicitly uttered them, or that up to the moment of such utterance his ideas were the opposite of what he then expressed. The suppositions which are often put forward by critics respecting the vacillation, disappointment, and sudden transitions in Jesus' ideas of his Messiahship, his kingdom, his death, and the effect of his work in the world, would be far-fetched and unnatural in application to any person of ordinary intelligence who had a fairly defined idea of his own powers and life-work."

Still on pages 77 and 91 we have Jesus bearing witness to the authorship of the Pentateuch or the Psalms, and yet without any just notion of the effect of his simple and positive assertion. And again, pages 81, 82, 83 and 91, Jesus asserts in the most simple, natural and plain way his belief in angels and devils, but still his utterances are to be held as merely "symbolic" and "figurative." In other words, Jesus gave direct and plain testimony that Moses and David and Daniel wrote the works ascribed to them, but, nevertheless, this testimony is worthless, because Jesus did not appreciate the plain meaning of his own words.

I present these points by request of a friend, and in criticism of a book, and not in criticism of any man. Thought and discussion will continue as they ought to continue. Really, there is nothing new or startling in Dr. Stevens' book. On the other hand, it is familiar and commonplace to all who have any knowledge of recent biblical discussions. Still, the question remains, Ought our church to begin the life-work of her ministry by the inculcation of doubt? Is doubt the proper spiritual pabulum for young souls striving for the attainment of faith? Is "Stevens' Theology of the New Testament" calculated to build up the faith of young men? Most of us are like Goethe, who said: "Give me faith, if you have it. I have doubts enough of my own." We live in the time of faith's mightiest conflict, when, as never before, the temptations to love the world make it hard to serve God and keep the faith. For such a time we need faith, not doubts.

N. G. AUGUSTUS.

Okolona, Miss., Sept. 14, 1904.

Lauderdale Circuit.

DEAR DR. BOSWELL: Please give me space to report my Lauderdale meeting, and to say a kind, but merited word. With the exception of one sermon by the pastor, the preaching was done by Rev. V. D. Skipper, who completely charmed and captivated my people. They hung in almost breathless silence upon his gracious words. His sermons were as fine and appropriate as has ever been my privilege to hear. I knew he was a good preacher, but was agreeably surprised to hear him prove himself one of the very best. He is a long way above "the average," and can preach acceptably anywhere. Indeed, the series of sermons he preached at Lauderdale would do credit to any D. D., LL.D., "et hoc genus omne." Some of my members said that "he could not preach a poor sermon were he to try;" yet there was no effort at display. He preached with the deliberation and graceful ease of the practical and profound thinker, which he is. His style is largely expository, taking whole paragraphs for a text, and expounding them to the understanding of the most ignorant. It goes without saying that my people were greatly edified and helped, and much good was done. However, there was only one accession to the church. Many who are out of the church, and needed to hear the sermons, were "too busy" to attend. I sadly fear some of them will wake up in torment on a cotton bale, a haystack, or a pile of cotton seed, and it afire!

Since my last report two Epworth Leagues have been organized, with a large membership. Now, to keep them going!

I hear kind words spoken of the ADVOCATE. One brother says you are giving us the most Methodistic paper we have had.

Fraternally, JNO. D. ELLIS.

Franklinton, La.

MY DEAR DOCTOR: My meeting at Franklinton closed on the fifth instant, resulting in twenty-four accessions to the church. Seventy-five souls have been added to the church on profession of faith during my round of protracted meetings. The full assessment for foreign missions is in the hand of our treasurer, Bro. Thomson, and the assessment for domestic missions will also be sent to the treasurer to-day.

Our church is growing in this parish, and the future outlook for us was never so promising as now. The Calvinists are contesting every inch of ground that we occupy, but we have not only been able to hold our own, but have extended our borders and will build two churches in communities where a Methodist preacher was never heard until this year, and where the Hardshell Baptists have held full sway from the early days in the history of this parish.

Bro. A. S. Lutz, of Shreveport, did me good work in the meeting at Franklinton.

Your brother, H. W. MAY.

A Few Observations.

By A Circuit Rider.

The word "depravity" is not scriptural, yet the idea which it conveys is, viz: "crooked" or "perverse." The mind of man is crooked, or out of harmony with the mind of God. Regeneration renews and transforms the mind, enabling the possessor to do the "good, acceptable, and perfect will of God." (Rom. xii, 2.) Regeneration, therefore, kills depravity.

Perfection in the Bible (and Greek) means "full growth," or Christian maturity—a gradual process. In some places the word is translated "men," and in antithesis to childhood. (I Cor xiv, 20.)

To be made a "son of God" is as high a relation as we can anstain to God. The Lord wants us to "grow in grace," and reach Christian manhood, but we are still the sons of God. No sinner will be saved until he makes up his mind to "deny himself and take up his cross." Taking up the cross implies consecration or sanctification—an immutable condition of discipleship. Some have taught the poor sinner that he has "nothing to consecrate." On the contrary, he has everything to consecrate—his heart, his life, his ransomed powers, himself. Faithfulness, then, in God's service is holiness, and the end is everlasting life.

The 600 000 Confederate soldiers surpassed the world in efficiency by whipping repeatedly the great odds against them. They fought 2,096 115 Northerners, 144 200 Irishmen, 53,500 British-Americans, 186 017 negroes, 176,800 Germans, 45,500 Englishmen, and 74,900 of other nations; total, nearly 3,000,000, or 5 to 1. With no navy to start with, three Southern war vessels (hastily constructed) either overhauled, burned, scuttled, bonded, or released 379 vessels on the high seas. The cruiser "Alabama" headed the list with 297 to its credit.

So greatly has the theme, "The Head of the House," been neglected in the modern pulpit, many married women have forsaken primordial landmarks, and have become candidates for the same high and honorable position with the husband. Occasionally the minister is requested to leave the word "obey" out of the marriage ceremony. Instead of doing so, he ought to give the "elevated" lady a private oration on refractory and self opinionated obsequiousness. The Scriptures have assigned to the husband the high and honorable position of headship, and the wife is commanded to be in loving subjection.

Some of the Baptists are smarting because the various statisticians have failed to find as many Baptists in the United States as Methodists. According to Dr. H. K. Carroll, a recognized authority there are about 1,500,000 more Methodists in this country than followers of Roger Williams and Ezekiel Hollimon (Baptists). Dr Carroll rightly places the M E Church, North, as the largest Protestant body in America, with nearly 3 000,000 members. The Watchman, in commenting on Dr Carroll's figures, says: "He still insists on splitting the Regular Baptists into three bodies Correcting this error, Regular Baptists have . . 4 426 234 members—the largest body in one fellowship among Protestant Churches of the country"

Well, well! It is impossible to beat a Baptist figuring. They are determined to be the largest show on the road, if they have to consolidate three separate organizations. If the "Regular" Methodists were to figure likewise, Baptists would have to borrow additional figures to catch up even in calling distance. Moreover, if Baptists would keep up with their church registers every three months, or even every year, like Methodists do, they would fall shorter still, by many thousands.

Bishop Thoburn recently baptized 834 persons at one meeting in Gujarata, India. It took him but a short time to baptize them by the scriptural mode of affusion. But it would have taken a Baptist several days to immerse so many, not counting the time consumed in the preliminaries.

Because two families in which there was not a single baby were immersed in Tunica, Africa, Missionary D. G. Whittinghill thinks the whole of Africa is "moving towards the Baptists." Says he: "You may well imagine how happy I am. . . . Two entire families were baptized—one composed of four, and the other of six members (no babies among them)."

Well, let the brother rejoice, either over the absence of babies, or the addition of two families without them. But somehow the Lord rejoiced over their presence when upon earth, and he said they were members of his kingdom. When all Africa embraces the Baptist creed, doubtless one family will be found in which there is a baby. What effect the little progeny of Ham will have on Mr. Whittinghill is hard to tell, but it is hoped the little, innocent fellow will escape the "jaws of the crocodile."

The inspired writer tells us that the priests and Levites who went to John thought that he might be the Christ, because he baptized. "Why baptizest thou then, if thou be not that Christ?" (John i, 25) They apprehended that Christ would baptize the people, and they formed the opinion from reading the prophetical Scriptures, especially Isa lii, 15, and Ezek. xxxvi, 25. When they, therefore, heard that John was sprinkling the people, they thought the Christ had come. The Lord did not personally baptize, yet he did so through his disciples, thus fulfilling the prophecies.

Now, those priests and Levites came to John "in Bethabara beyond Jordan, where John was baptizing." (John i, 28) The Revised Version reads "Bethany," as do the ancient manuscripts. Origen was responsible for the change in the word. He failed to find Bethabara in his day (an obscure village in Perea), and he took the liberty to change the word to Bethabara, a place on the Jordan. But be the name as it may, the record says, "beyond (peran) Jordan." "Peran" means "beyond," "further," etc. It could not have been in the water, for it was a place where the colloquy was held. If immersionists prefer "Bethabara," all right. The word means "the house of the passage." The record would then be, "in the house of the passage, beyond Jordan, where John was baptizing."

We can understand how John baptized "with water," but how he could have immersed "in a house" is difficult to conceive. Moreover, the fact that the Levites regarded sprinkling as baptism is disastrous to the immersion theory.

Ripley and New Hope Circuit.

Dear Dr. Boswell: We are having a pleasant and successful year on the Ripley and New Hope circuit. We have had fifty-odd additions to the church to date, and others will join. Our finances are in good condition. Have made valuable repairs on the parsonage and church in Ripley.

We were assisted in our meeting in Ripley by Rev. P. E. Duncan, of Iuka. We were delighted with his services and greatly profited, having twenty additions, with the church very much revived.

In the rest of our meetings—four in number—we were assisted by Rev Thos. E. Yancey, a promising young man, who did us good service. All the churches were revived and strengthened numerically.

We are highly pleased with Rev W. C. Harris, our presiding elder Under his efficient administration the district is doing well.

Bro. R. B. Henderson, a steward at New Hope, was seriously ill for several months, and unable to attend our District Conference, which we had the pleasure to entertain in Ripley in July, but recovered sufficiently to attend his meeting the next month. He is happy because we had a good meeting, and all claims against his church will probably be paid in full Such laymen can ill be spared.

We expect to remain here another year, or else give some other preacher a good place. W. G. Burks.

Salem Camp Meeting.

The Salem Camp Meeting, of the Lucedale circuit, began Wednesday evening, the fifth instant, with all the tents—seventeen in number—except three occupied. The remaining three of the tents were occupied the second day of the meeting.

The introductory sermon was preached by Rev. J G Galloway to a large and attentive congregation. All of the preaching, which was done by Bros. J. G. Galloway, W. B. Jones, and R. H. Barr, was of a high order. There was not a dull service in the whole meeting. Fired with zeal for good and an ambition to save souls, every preacher seemed to enter into each service and share its responsibilities, and their labors were by no means in vain, for there were forty-two professed conversions and thirteen accessions to the church, and the church was greatly strengthened, spiritually. Several promised to go home from the meeting and erect family altars.

We are very much indebted to the choir for excellent music. But the singing was not restricted to the choir, for often almost the entire congregation would join in the singing of praises to God.

The interest was good from the beginning, and increased to the end of the meeting. The power of God was felt in each service, so much so that many times were the shouts of his people heard.

Sunday morning a goodly number witnessed to the power of the Lord to save. Sunday night a modern Pentecost was experienced.

The closing scenes of the meeting Monday, the tenth instant, was a commixture of joy and pathos. The consciousness of the great work God had done for us provoked rejoicing, but it was with difficulty that tears were suppressed, because of the thought that the separation with some of us was very probably final.

To the faithful preachers and laymen who helped to make the meeting such a grand success, many thanks; and to God, who gave us the victory, be the praise. THOS. J. O'NEIL.

Oct. 14, 1904.

Ackerman Charge.

DEAR DR. BOSWELL: I send you a few dots for the ADVOCATE from Ackerman charge, Durant district, North Mississippi Conference.

Our fourth Quarterly Conference has just passed Presiding Elder Lagrone was on hand, cheerful and full of work. Preacher-in-charge's salary nearly paid; will be soon. General collections all paid; something spent on parsonage. Good meetings (revivals); several joined the church. Nearly all the people hereabouts belong to some church. All cheerful and ready for Conference. Greetings to the brethren.

Yours in word and work for souls,
J. H. SMITH.

Ackerman, Miss., Oct. 13, 1904.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Sunday-School Campaign.

DEAR DR BOSWELL: With your permission I will tell your readers of the efforts of two prominent laymen in the interest of Sunday schools in Tippah county.

Dr. Jno. Y Murry, who is seventy-five years of age, and the efficient Sunday-school superintendent of our church in Ripley, and Mr. Joseph Brown, a leading layman of the Presbyterian Church in Corinth, made a joint campaign of Tippah county, Miss, Oct 4-7, driving twenty-one to twenty six miles, and making three or four speeches each every day and night Visible results: Three schools organized, and several others greatly strengthened. It is believed that great good will in the near future grow out of their itinerary. These earnest laymen are to be greatly commended for their self sacrificing efforts in behalf of a great cause, and it will be well if many others engage in similar enterprises.

W. G. BURKS.

World's Fair.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding-houses, and splendid private homes. Those interested are invited to correspond with E. P. Shepard, Secretary Y. M. C A. World's Fair Bureau, Grand and Franklin avenues, St Louis.

HOME CIRCLE.

Southern Heroes.

If anything in human annals is susceptible of proof, it is this: that the men of the South, from the beginning of the colonial days down to the present time, have contributed their full share to the prosperity and the glory of their country. From the South came George Washington, pater partiæ, whom the Methodist Times insists on classing with the Puritans, but who was really a Cavalier in every drop of his blood, a sort of trans figured and glorified English country gentleman, whose nature had been broadened out by the ample spaces and the liberal atmosphere of the new world, of whom John Richard Green truly says that "no nobler figure ever stood in the forefront of a nation's life," and who was so unassailably great that not even gruff old Thomas Carlyle, advocatus diaboli as he was, could fulfill his promise to "take him down a peg or two;" Patrick Henry, the supreme orator of the Revolutionary era, not an ignorant and briefless barrister, a prejudice had painted him, but a diligent reader of great books and a thinker who grappled the law and the reasons of it with the unrelaxing vigor of a giant; Thomas Jefferson, the author, at thirty-three, of the Declaration of Independence, and later of the statute for religious freedom in the State of Virginia, and by far the most erudite and versatile of our Presidents; James Madison, "the father of the Constitution," a publicist whose knowledge ranged broadly and deeply over the whole field of history; John Marshall, the great Chief Justice of the Supreme Court, who dwarfs all his successors by comparison, and by whom more than by any other man the written Constitution was converted from a tentative theory into an actual working plan of government; Andrew Jackson, son of a Carrickfergus emigrant, whose brilliant victory at New Orleans on Jan. 8, 1815, the only substantial land victory that we gained in that miserable war, made it certain that thereafter nobody would venture, in times of peace, to search an American ship on the high seas; and, in later years, when unhappy civil discords issued in a gigantic war between the States, Robert E. Lee and Stonewall Jackson, those Christian knights, without fear and without reproach, who may be held up in the face of all the world with the deliberate challenge to produce their like. Quite recently I have gone through the "Autobiography of Field Marshal Sir Garnet Wolseley," who, as a young British officer, spent some weeks of 1862 in Gen. Lee's camp. Speaking of Gen. Lee, he says: "He was the ablest general, and to me seemed the greatest man, that I ever conversed with; and yet I had the privilege of meeting Von Moltke and Prince Bismarck, and upon one occasion had a very long and interesting conversation with the latter. Gen. Lee was one of the few men that ever seriously impressed and awed me with their natural, their inherited greatness. His greatness made me humble, and I never felt my own individual insignificance more keenly than in his presence. He was indeed a beautiful character, and of him it might truthfully be written: 'In righteousness he did judge and make war.'" Of Stonewall Jackson, Gen. Wolseley adds: "Whata hero! And yet how simple, how humble-minded a man! In manner he was different from Gen. Lee, and I can class him with no man I have ever met or read of in history. Like the great commander whom he served with such knightly loyalty, he was deeply religious, but more austere, more Puritan in type. Both were great soldiers, yet neither had any Goth-like delight in war." These succinct and comprehensive eulogies are elaborated at great length by the late Col. Henderson, of your army, in his judicious, painstaking, and careful work on "Stonewall Jackson and the American Civil War;" and even Mr. Theodore Roosevelt, President of the United States, does not hesitate to admit that "Gen. Lee was unquestionably the greatest of all the great soldiers that have been produced by our English-speaking race, and this in spite of the fact that his last and greatest antagonist, Gen. Grant, may himself claim to rank with Marlborough and Wellington."

These men, and a multitude like them, who of acknowledged right sit in the seats of the mighty, did not come by accident. On the contrary, the grew by normal processes out of the social, civil, and religious conditions in which they were born, and they were fairly representative and exponential of the people to whom they belonged; a people not without serious and regrettable faults and failings, yet fit, on the whole, to claim kinship with their English-speaking brethren in every part of the globe; conservative in all their instincts, and convinced that true and permanent progress must come, not by cataclysmal fits and starts, but by that slow and orderly evolution of society in which liberty "broadens down from precedent to precedent;" caring little for great wealth, and nothing at all for the vulgar and ostentatious luxury that goes along with it, but aiming at homely comfort, and finding intense delight in the possession and enjoyment of competent means; free from the hypocrisy of a merely formal politeness, on the one hand, and from unsocial incivility on the other; not particularly solicitous to enlarge the range of their close acquaintanceship, but still gracious to all strangers; maintaining a kindly and tolerant attitude toward their dependents, a self-respecting, but courteous deportment toward their equals, and more than a little skeptical as to the existence of any class that might rightfully claim to be their superiors; loving their own homes and families with a passionate devotion, keenly sensitive as to the sacredness of the blood-bond between themselves and their closer or more distant kinsmen, and patriotically attached to their whole country; holding their heads erect and unafraid in the presence of men, spontaneously deferential to women, and bowing down with an unquestioning faith before the majesty of the Eternal. Such, in brief, they were; and such, despite the transforming influences of these commercial days, they still are in the warp and woof of their being.

"With ardent hearts and ever-open hands,
Candid and honest, brave and proud they grew;
Their lives and habits colored by fair lands,
As clouds give waters hue."

—Bishop Hoss, at Wesleyan Conference in England.

Where the Shine Came From.

"Well, grandma," said a little boy, resting his elbow on the old lady's stuffed chair-arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma, cheerily. "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah! here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window-sill.

"That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "O little boy, wouldn't you give anything to know where she gets that brightness from, then?"

"I'll ask her," said Arthur, promptly, and, to grandma's surprise, he raised the window and called:

"Susie, Susie, come up here a minute; grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time?"

"Why, I have to," said Susie. "You see, papa's been ill a long while, and mama is tired out with nursing, and the baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arms around this little streak of sunshine. "That's God's reason for things; they are, because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—Unidentified.

Why Ice Stays on Top.

It is one of the most extraordinary things in this extraordinary world, writes Henry Martyn Hart in the Outlook, that water should be the sole exception to the otherwise universal law that all cooling bodies contract and therefore increase in density.

Water contracts as its temperature falls and therefore becomes heavier and sinks until it reaches thirty-nine degrees. At this temperature water is the heaviest. This is the point of its maximum destiny. From this point it begins to expand. Therefore, in Winter, although the surface may be freezing at a temperature of thirty-two degrees, the water at the bottom of the pool is six or seven degrees warmer.

Suppose that water, like everything else, had gone on contracting as it cooled until it reached the freezing point. The heaviest water would have sunk to the lowest place and there becomes ice. Although it is true that eight pints of water become nine pints of ice, and, therefore, icebergs float, showing above the surface an eighth of their bulk, still had the water when at the bottom turned into ice the stones would have locked it in their interstices and held it there, and before the Winter was over the whole pool would be entombed in clear, beautiful crystal.

Queer Sprigs of Gentility.

Fifty dollars a month seems a pretty slim allowance for the whims and fancies of an empress, yet this is exactly what the czarina has to spend during the next four months, if she wishes to show a clean balance sheet at the end of the year. The fact of the matter is that Empress Alix's generosity has got her into trouble. Ever since the war began, she has been

heading subscription lists with large sums, organizing concerts, supplying her "ouvroir" with materials to be made up for the soldiers, and doing a great deal to relieve the misery of orphan families at home. But what really drained her purse was a generous wish to send presents to every soldier and officer at the front. She wanted each soldier to receive a package from her containing a stout linen suit, half a pound of soap, a quarter-pound of tea, a thick flannel belt, sugar, a package of tobacco, a pipe and a knife; and each officer the same, with an additional pound of coffee, a pound of biscuit, a couple of bottles of "kliukhba," and lemon syrup and mosquito netting. The minister of the imperial household was asked to calculate the cost and see if she could afford it. Finding she could, the czarina and her court set themselves busily at work making up the packages. Two trains were sent out with the gifts. In the meantime, however, fresh contingents, which neither the czarina nor her minister had taken into their calculations, were ordered East, and, willing rather to stint herself than to omit a single man, her majesty sent off a train carrying 75,000 more packages.—Exchange.

A Punctual Man.

A certain Mr. Scott, of Exeter, whose business required him to travel constantly, was one of the most famous characters for punctuality in the kingdom. By his methodical habits, combined with unwearied industry, he accumulated a large fortune. For a great many years the landlord of every inn in Cornwall or Devon that he visited knew the exact day and hour he would arrive. A short time before he died, at the advanced age of eighty, a gentleman who was making a journey through Cornwall put up at a small inn at Port Isacc for his dinner. He looked over the bill of fare and found nothing to his liking. He had, however, seen a fine duck roasting on the fire. "I'll have that," said he. "You can not, sir," replied the landlord; "it is for Mr. Scott, of Exeter." "I know Mr. Scott very well," replied the traveler. "He is not in your house." "Very sorry," said the landlord, "but six months ago, when he was last here, he ordered the duck to be ready for him this day exactly at 2 o'clock." And, to the amazement of the traveler, who chanced to look from the window, the old gentleman was at that moment entering the inn yard about five minutes before the appointed time. —Harper's Round Table.

A Bird Story.

W. S. Reed, M. D., tells the story of a robin that took possession of a passenger coach which had been left for several weeks unused at East Thompson on the Southbridge branch of the New York, New Haven and Hartford railroad. The robin built her nest on the framework of the trucks under the body of the car. The bird had been seen around the car by different employees of the road without their suspecting the presence of the nest until the car was coupled on and hauled to Southbridge. The mother followed the train, and on its arrival brooded and fed her young, which were just hatched. She followed the train back on its return trip to East Thompson, where she again fed and housed the young birds. On the second trip of the train in the afternoon the bird again followed her young to Southbridge and back to East Thompson, where the car was side-tracked and given into possession of the robin, rent free, until her family were grown.

The distance traveled by the bird in the two round-trips was eighty-six miles. The kind-hearted conductor said if he had known the nest was there, he would never have taken the car out.—Christian Register.

When I think how long a little child is helpless, absolutely dependent on another's love; when I think of the slow stages of our growth up the steep slope to moral and spiritual manhood; when I remember that every vision that beckons us and every truth that illuminates and saves us was won out of the riches of God, through the discipline of the chastisement of ages, I feel that the belief of God in man is wonderful; he hath believed in us, and, therefore, hath made no haste. We speak a great deal about our faith in God. Never forget God's glorious faith in us. —G. H. Morrison.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., Prytania and Napoleon avenue (river side).

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets; six squares above Canal street; Rev. H. G. Davis, pastor; residence 1420 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N Evans, Sup., 1234 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1423 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schule, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O City Mission, 1026 Tchoupitoulas street; Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, Rev. S. L. Biggs, McDonoughville, La.

Christian Advocate

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Thursday. October 20, 1904.

FULL COLLECTIONS.

No matter how much is said in condemnation of the stress laid on the gathering of money, or the evil of measuring a preacher by his ability and success as a Church financier, it remains true that every preacher is happy to report, "Collections in full." And every charge, from the great city Church down to the poorest circuit in the Connection, is glad to have the pastor report it on the "honor roll" at Conference. To pay all claims is a distinction worthy of note. It is an honor to the preacher who has conscientiously given attention to the claims for the various benevolent enterprises of the Church, and an honor to the stewards who have faithfully looked after the interests of the preacher.

Paying in full is getting to be a habit. Not many years since it was an exceptional thing, especially paying the assessments for the benevolences. Now, these assessments are frequently paid, while the pastor's salary is behind. The habit is growing, and we fondly look forward to the time when all our Churches will meet their obligations. In the patronizing territory of this ADVOCATE we do not expect all the charges to pay out this year, but we do expect to see a larger number than ever added to the lengthening honor roll. There is no reason why the number should not be considerably increased. Revivals have blessed many charges, and these should have stimulated the liberality of the membership. Besides, in many, if not a majority of sections of our territory, the ground has brought forth plentifully. The people rejoice in the possession of abundance, and good prices have been realized for the sale of farm products. The first duty of Christians under the circumstances is to make return to God, remembering the divine rule: "Let everyone lay by him in store, as God hath prospered him."

Not only have we prosperity, but we have peace in all our borders. God has graciously blessed us in every way. These blessings call for generous thanksgiving, and our people can show their gratitude in no better way than by helping the gospel, which means to co-operate with God in blessing the world. "It is more blessed to give than to receive."

"But he that marks from day to day
In generous acts his radiant way,
Treads the same path the Savior trod,
The path to glory and to God."

CHOKING THE WORD.

In the familiar parable of the sower our Lord tells us that as the seeds were scattered, "some fell among thorns; and the thorns sprung up, and choked them." The fact stated is familiar to all who have any knowledge of agriculture. As a figure of speech intended to illustrate the preaching of the gospel, which is the divine method of "sowing the seed of the kingdom," our Lord himself explains: "He that received seed among the thorns is he that hareth the Word; and the care of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful."

The failure to produce fruit was not because the seeds were defective, or of the wrong kind. Seeds from the same bag fell on other ground, and brought forth, "some an hundredfold, some sixtyfold, and some thirtyfold." Nor was the fault in the soil. It was good. It was simply preoccupied by thorns, which outgrew the wheat and choked it. So the preaching of the Word often fails, not because the Word is spurious (for all gospel truth is drawn from the same source), nor yet because it falls on hearts incapable of receiving and acting on divine impressions, but because the heart is taken up with the cares of this world, and deceived by the allurements of wealth.

We see illustrations of all phases of the parable every day. But if one fact set forth is more clearly manifest than another, it is that the Word preached falls on thorny-ground hearers. There are more sowers of the Word to-day than at any time in the life of the gospel. They are fully persuaded of the truthfulness and divinity of their message, and are as earnest and faithful in their appointed work as the preachers of any generation, but they encounter a generation whose hearts are fixed on the things of the world.

"The cares of this world." These may so occupy the mind as to leave no room for thoughts of the soul, even though the thought of great riches may never enter in as a temptation. One whose world is no bigger than the home circle may be so anxious about serving that home as to forget the service of God. Martha was one of this kind, for she was "careful and troubled about many things;" so was the man who, called of Jesus, answered, "Suffer me first to go and bury my father." Hundreds of fathers and mothers throughout our land, who have no burning desire to be rich, are, nevertheless, giving themselves so wholly to the world as to allow no thought for their souls, or the spiritual welfare of their children. The cares involved effectually choke the Word.

"The deceitfulness of riches." In many ways riches deceive their pursuers and possessors. They promise much, but rarely do they satisfy those who obtain them—never, in fact, if they are sought for purely selfish or ungodly purposes. Wealth in the distance dazzles the eyes of many a man, and he says: "If only I had what I see, I would be happy." In time he comes into possession of the desire of his heart, but he is neither satisfied with the amount nor the manner of its use. He is deceived like all who have gone before him. And if, perchance, he accumulates to his heart's content, and quietly seats himself to enjoy his possessions in selfish indulgence, he is pronounced a fool. He was deceived by mammon, the god of this world.

There is no sin in efforts to secure the comforts and conveniences of life; no sin in being careful to properly husband one's resources and possessions. There is no sin in accumulating great riches, provided they are secured in an honest way, and for noble and unselfish uses. The sin of men consists in allowing the thorns to take possession of the ground, and choke the Word so as to make it unfruitful.

The careful husbandman clears the soil of all obstructions, cultivates diligently, and thus keeps down all choking thorns and weeds. So must the man do into whose heart has fallen the seeds of truth. If the word is choked by the cares of this world and the deceitfulness of riches, it is his own fault, and he will reap no harvest unto eternal life.

LOYALTY TO PARTY.

The lines between the great political parties of the country are closely drawn, and any man deviating from the written creed, the party platform, or who bolts the convention or scratches the ticket, does so at his peril. He is read out of the party, perhaps never again to be restored. One of the clearest-headed and purest of men in public life, a real leader among the people, sealed his political fate because he dared to differ with his party on a leading issue. He is to-day in private life, honored and respected as a man and citizen, but possibly could not be elected to any minor office in his county. We suppose politicians deem it necessary to preserve the identity and integrity of the party by keeping its members regular. No valid objection may be urged against this policy, but we can not understand why members of a political party should be so strenuous in demanding party loyalty, and be so ready to applaud, nor to say lionize, a man who differs from the majority of his brethren in the Church, and takes occasion to antagonize its doctrines and polity every time an opportunity is offered.

There is no surer way for an obscure preacher to bring himself into notice than to set up opposition to his Church. The world at once applauds him for his manly independence. It literally glories in his "spunk" if, instead of quietly getting out of the way, he defies his accusers, and demands a trial. He is a hero indeed. A politician who goes against his party is hooted as a renegade. If a private member, for almost any cause, is accused and tried, he secures the sympathy of the world, and the Church is cried down as bigoted and narrow minded—a persecuter of men. Can anybody explain why these things are so?

Is political creed paramount to the creed of a Christian Church? Are political parties more sacred than the Church of God? Are not human consciences and human interests quite as important in one case as in the other? We have little patience with one who will lash a man out of the party because of irregularity, and at the same time lash a whole community of Christians for trying to keep itself pure by getting rid of an offending member. Such inconsistency is unbearable.

TRIED, VINDICATED, LIBERATED.

The well-known "Circuit Rider" of the Mississippi Conference has given the public another treatise on baptism. It is written under the title of "Tried, Vindicated, Liberated; or, A Trial in Court." We have read the treatise with much interest, and feel prepared to say that a thoughtful perusal will instruct and edify, and to many readers it will present the subject of baptism in a new and convincing light. The book is small, embracing only fifty pages of reading matter—just such a book as hundreds will buy who would not think of buying a large volume on the subject; just such a book as will meet the demands of the time in many portions of the country where immersionists are numerous, and sometimes troublesome. Being in the form of a trial in court, there is a judge and jury, and attorneys for the accused and the defendant. There are witnesses for both sides, who are examined and cross-examined. There are pleadings and a charge to the jury, ending with a verdict. Wherever controversies exist, or persons are found who are unsettled on the subject of baptism, we advise the circulation of "Circuit Rider's" little book. The price is fifteen cents a copy, or $1.50 a dozen, postpaid. Address, Smith & Lamar, Nashville, Tenn.

Publishing Committee.

The annual meeting of the Publishing Committee for the NEW ORLEANS CHRISTIAN ADVOCATE is called for Wednesday, Oct 26, at 11 A. M, in the office of the ADVOCATE.

S. S. KEENER, Chairman.

PERSONAL.

We thank Rev. Geo. D. Parker, of our Brazil Mission, for words of sympathy, and for remembering us at a throne of grace. To be thus remembered by friends so far away is a comfort indeed.

Rev. H. G. Roberts is supplying Mandeville mission in place of Rev W. O. Troutman, who has returned to Missouri, his old home. Brother Roberts is pleased, and has "bright prospects ahead."

Rev. R. P. Goar, of Pittsboro (Miss) charge, is greatly afflicted with sickness in his family. A son has been abed with "slow fever" for forty-seven days. May the good Lord soon raise the lad to health?

Rev. W. H Huntley, presiding elder of the Vicksburg district, promises at this date to make a better report at Conference this year than last. We trust that he and his co workers, laymen and preachers, may not be disappointed.

Last Sunday was Rally Day with the good Methodists of Columbia, Miss., under the leadership of Rev. T. B Clifford. He sent out a hand bill reminding the membership of their duty, and inviting the public. As one of the public, we thank him for an invitation to be present.

Rev. T. W. Adams, of the Natchez district, returned a few days since from St. Louis, where he spent a week attending the World's Fair. His short vacation was a blessing, and he enters upon the fourth round of quarterly meetings with great bodily vigor, and a heart full of hope and joy.

We sympathize with our brother, Rev. W. M. Commander, and wife, on account of the death of a lovely daughter, who had reached womanhood. This sad item comes to us through a note from Rev. E. S Lewis, who adds: "She was a very fine young woman, and a devout Christian. Her death was triumphant. Our people still die well."

Rev. J. A. Parker, presiding elder of the Monroe district, requests us to say that Rev. W. J. Porter has been appointed to Bastrop in place of Rev. H. E. Carter, who retires from the charge to enter Centenary College as a student. The many friends of Brother Porter will rejoice to learn that he has recovered sufficiently to take his place in the ranks. We trust his health is permanently restored.

Mr. and Mrs. Robert L. Bennett, of Yazoo City, Miss., after a happy married life which began Oct. 15, 1879, send greetings to relatives and friends far and near, in token of love and friendship, and with gratitude for the privilege of celebrating the twenty-fifth anniversary of their marriage. The editor of the ADVOCATE is pleased to be numbered among the friends of this happy couple May they live to celebrate their "golden wedding!"

A note from Rev. Geo. D. Parker, dated Rio de Janeiro, Sept 16, informs us that Dr. Lambuth left Brazil, the day before, "en route for the United States, via England. He spent nearly three months visiting every part of our vast field, carrying blessing and brightness, and leaving hope and encouragement to missionary and native Christian alike. May God speed him as he goes to tell the Church at home the sad story of Brazil's great need."

Rev. J. C Park, the alert and active presiding elder of the Aberdeen district, sends out a strong appeal to the people of his charge for "collections in full." His plans are well laid, and he is working them to perfection. He says: "We are in sight of the greatest success ever achieved in the district. Let every official do his best. Five charges will pay small excess on assessment; five charges will pay in full; five charges will pay less than the assessment." This showing for the district is excellent and stimulating.

Change of Date.

Bishop Galloway authorizes the change of date for the meeting of the North Mississippi Conference from Dec. 14 to Dec. 7, 1904. Brethren interested will please take notice.

From the Colporter's Desk.

Since my last appearance in the ADVOCATE, I have been itinerating, preaching, and selling the books much.

The third Sunday in September I spent in Maben; thenceforward two days at Second Church, Columbus, one day at Tupelo, and several days at Booneville.

The fourth Sunday, I was with Bro. Carlisle at Carolina Church, and preached in the morning, and with Dr. Wier in Booneville, and preached at night.

Sept. 26 28 I attended the Sunday-school Institute at Tupelo, and heartily endorse all that has been written by the brethren of the enjoyableness and utility of that occasion.

The first Sunday in October, and week following, it was my privilege and great pleasure to attend the Shiloh Camp Meeting, in Rankin county. This is an old camp ground, established more than seventy years ago. Two or three persons were present who remember the first meetings held here. There are more than forty tents on the campus; besides, many people came in wagons and other vehicles during the day, and returned home in the evening. I never witnessed better order and attention on such an occasion. There was good interest and spiritual enjoyment throughout the meeting. Nearly everybody in attendance were church members, several of whom professed conversion during the meeting. Only two were received into the church. Brother Parker, the pastor, and the people showed much kindness to this writer, personally, and much appreciation of his official work, by their patronage. Bibles, Testaments, and other good books found their way into many homes, and a few subscriptions were taken for the church papers.

The second Sunday I was in Wesson; attended Sunday-school, and heard Bro. Peebles preach in the morning a pre announced sermon on "Divine Healing," which he deemed timely because of the presence and teaching of some fanatics in the town. The sermon was scriptural, clear, and logical, and well calculated to satisfy all reasonable minds on the generally accepted orthodox view of the subject. I preached at night to a good audience.

I am now resting a few days at home, preparatory to one or two more tours before Conference.

Brother Kendall says that the report in the ADVOCATE of his being sick was "a tempest in a tea pot." He had a slight chill, but was able to preach the next Sunday, and receive three members into the church in Sardis.

Sickness in the family of Bro. Cain pastor at Sardis, has abated, and they are spending a few weeks at Iuka, while the parsonage is undergoing repairs. G. W. BACHMAN.

Winona, Miss., Oct. 14, 1904.

Temperance Sunday.

A SUGGESTION.

One Summer afternoon in 1846 Abraham Lincoln made a temperance speech at the "South Fork School house," sixteen miles from Springfield, Ill. He urged total abstinence, and invited the people to sign a pledge which he had written and had signed himself. That pledge has been discovered and revived, and is used in the Gospel Temperance Department of the Anti Saloon League. More than 200,000 have signed it since the Lincoln Legion was launched at Oberlin on Oct. 21, 1903

It is suggested that on the World's Temperance Sunday, Nov. 27, Abraham Lincoln's pledge be presented at your church service, or Sunday school, or Young People's Society, or, better still, in all of them. Write at once, with stamp, for free sample of "Lincoln's Pledge," to Rev. Howard H. Russell, 110 East 125th street, New York City.

Grenada Station.

DEAR DOCTOR BOSWELL: We are glad indeed to report that Grenada College had a most excellent opening, and all hands are now down at work in good earnest. The new teachers are making full proof of their efficiency, while the new pupils are reflecting credit upon the institution, and honoring the communities from which they came. The extensive improvements in the old building make it a thing of beauty, and a joy to those who occupy it. There are now 126 boarders, and new arrivals constantly, with several boarders in private homes, and a good patronage. Everything points to the most successful year in the history of the college.

Our Sunday school was kept up with growing interest during the heated term, and now is in the best condition we have seen it. Classes have been divided and re divided, and new ones formed. Church services well attended, and collections coming in nicely. Have put in new floors and ceiling at the parsonage, and will put on a new modern roof right away. Have received into the church over thirty members this year.

About dark, last Saturday evening, there suddenly appeared a delivery wagon and three wheelbarrows at our kitchen door, and the amount of groceries and delicacies emptied into the parsonage larder was generous in the superlative degree. How much happier need a man want to be when he has plenty to do and plenty to eat? I feel tempted to brag on Grenada.

BEN P JACO, P. C.

Church Extension.

Receipt No. 7, thirty eight dollars, relieves Board of Church Extension and Rev. J. H. Felts from any trouble of settlement at Conference. Corinth has the thanks of the Board and of Bro. Felts for this generous action. Next! J. R. BINGHAM, Treas.

Oct. 11, 1904.

Receipt No. 8, twenty-one dollars in full, completes settlement between Board of Church Extension and Rev. J. H. Smith. Thanks to Ackerman charge for this Conference relief to Board and pastor. Ackerman will pay all claims in full. Receipts to date seven hundred per cent. over same date last year. Applications for aid are ahead of receipts, however. Let other charges enable their pastors to report in full in advance of Conference.

J. R. BINGHAM, Treas.

Oct. 12, 1904.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Keatchie, La.

DEAR BRO. BOSWELL: I have just closed a meeting at Keatchie, La., with Bro. P. O. Lowry, P. C. Fifteen sermons were preached during the eight days. A little dust was raised, as usual, when sin is unsparingly rebuked; but time and again the altar was crowded with seekers for pardon and the Holy Ghost. There are some people of sterling Christian integrity at this place; and I will state—which is much to their credit—that when a sermon on "Popular Sins" was preached by the writer at eleven o'clock, the last Sabbath, they endorsed it, and a genuine revival spirit was manifested by the people at the altar. They did not get offended when told that a "miserable blind-tiger was a public nuisance, a stench hole, prosecuting its nefarious business in the night, to make beasts and brutes of men; poisoning the moral atmosphere of decency with its fetid breath." Neither were they offended when told: "When the gospel is rejected, Satan dilutes the public sentiment until he can organize his crime breeding societies, making euchre parties and base-ball the patron games of gambling, drunkenness, licentiousness, and Sabbath desecration—crime-breeders, to replenish the brothels and gambling-hells!"

All honor to Judge Cochran for the stand he has taken. When people "will not endure sound doctrine," when "judgment is turned away backward, and justice standeth afar off, . . . and truth faileth," every institution of civil and religious liberty is in peril.

Near where I was recently, in Texas, two sons of wealthy families committed rape on two unsuspecting young ladies, who had gone buggy-driving with them at night. Now they are trying to escape by manipulating the courts. The "buggy-ride" and "dance-hall" rackets are getting to be damnable nuisances in the hands of lecherous villains. God Almighty knows, the pure gospel is our only hope.

ROBERT L. PHILLIPS.

Zwolle, La., Oct. 11, 1904.

Summit Charge.

DEAR DR. BOSWELL: The fourth Quarterly Conference for the Summit charge was held last night. Salaries of preacher-in-charge and presiding elder were paid in full, except a small balance, and the prospect is that the same will be over-paid. Conference collections are in full. Nearly fifty members have been added during the year. The presiding elder paid the official members the compliment of saying this was one of the most satisfactory Conferences he had held in the district.

This pastor closes a very delightful year among a noble people, and in possibly the healthiest town in Mississippi. The utmost harmony has prevailed.

The Conference, by a rising vote, adopted resolutions extolling in the highest terms the four-years' administration of Dr. B. F. Jones, expressing regret that legal necessity must soon sever the pleasant relation.

With my kindest regards to yourself, I am, sincerely,

Your brother truly,

C. F. EMERY.

Summit, Miss., Oct. 11, 1904.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

Books for the Season.

Sunday-school Lesson Notes, 1904, by Neely, $1; Sunday-school Lesson Notes, 1904, by Peloubet, $1; Sunday-school Lesson Notes, 1904, by Hoss, 50 cents; Gist of the Lesson (for the vest pocket), 1904, by Torrey, 25 cents.

The Religion of the Incarnation, The Cole Lectures, 1903, by Bishop Hendrix, $1.

The Personality of the Holy Spirit, The Quillian Lectures, 1903, by Bishop Hendrix, $1.

Senior Epworth League Reading Course, 1903-04, $2.25; Junior Epworth League Reading Course, 1903-04, $1.35.

Any of these sent postpaid at prices given.

Now that the preachers and Sunday-school and Epworth League workers are entering upon a new year of service, they need fresh and timely equipments in the way of study helps and reading matter, that they may the more intelligently and efficiently do the work assigned them. They would do well, therefore, for themselves and the cause in which they are engaged, to procure and study some or all of the above books. Let us have orders quickly and rapidly.

G. W. BACHMAN, Colporter.

Wi ons, Miss.

Tourist Rates

The Frisco System will issue, during the Summer months, Tourist round-trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address Passenger Traffic Department.

SAINT LOUIS.

"Seeketh Not Her Own."

Standing in the full-orbed light of this wonderful statement, we are constrained to exclaim: "How can we attain thereunto! How can we reach such sun-crowned heights!"

If this be the measure of perfected Christian character, how few have reached the goal! How few have entered into the purchased redemption of the soul! Let the eye sweep the horizon of human endeavor. What a vision! What manifest self-seeking! What slavery to self! Where is the merchant or mechanic, the poet or artist, the farmer or professional man, the preacher or teacher, who is living fully under this law of perfect love? Where the man who would as soon see his brother succeed as to succeed himself, or who would grieve as much at his brother's failure as at his own? Such men are few and far between, but are as refreshing as an oasis in a desert-land.

This characteristic of perfect love by no means excludes self-love and a due regard for self-interest. Christ said, "Love your neighbor as yourself." Therefore, the statement, "Seeketh not her own," signifies, seeketh not her own good above the good of another—i. e., she places the good of another upon an equal footing with her own. He who is fully under the law of perfect love would not for a moment think of self-profit at the sacrifice of another's good. Self-seeking is the opposite of self-abnegation, and is antagonistic to the law of love.

When have you read a business advertisement that was not full of self seeking? How refreshing it would be to read an advertisement that did not exalt itself above all others!

Two insurance agents canvassing for patronage in the same town, each looking as closely after the other's good as after his own, would be a scene worthy of the attention of angels and the praise of all men. "Look not upon the things that are your own, but upon the things that are another's." How difficult, yet how divine!

How seldom we hear preachers speak in glowing praise of each other's sermons! That awful, critical "But." My! my! "Yes, that was a good sermon, but—" Yes, but it was too long, and his style is not pleasant. If under the law of perfect love, I should seek to advance my brother as earnestly as I do myself.

Earth under the law of perfect love! What a vision! Swords beaten into plowshares, and spears into pruning-hooks, instead of carnage and bloodshed. Engines of cruelty and devices of oppression, gambling-dens and drinking-hells, would flee away from the presence of the Sun of Righteousness, rising with healing in his wings. Love reigns supreme, and a glad shout goes up to heaven, Earth is redeemed, and paradise regained!

L. S. JONES.

Resolution.

Whereas, Our pastor, Rev. Waldo W. Moore, during the present year has endeared himself to us by his faithful, earnest, and efficient devotion to the church, and to the good of the people, both in pastoral visits and preaching the Word; therefore, we, the members of the fourth Quarterly Conference of the Montrose charge, take this method of extending publicly our heartfelt thanks and appreciation of his work in our midst. We can say of a truth that no better, more faithful and efficient pastor ever served a people. We pray the blessing of the great Head of the church on both pastor and presiding elder, and may they have many souls for their hire!

Resolved, That a copy of this resolution be spread on the Minutes, and one sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Committee: P. L. Blackwell, A. A. Breckenridge, T. F. Abney, O. M. Abney, Sec.

Montrose, Miss., Oct. 4, 1904.

Mobile and Ohio Railroad.

Mobile and Ohio Limited leaves New Orleans at 7:30 P. M., arriving in St. Louis 5:44 next afternoon. St. Louis Express leaves New Orleans 9:10 A. M., arriving St. Louis next morning at 7:52. Both are solid, wide-vestibuled trains of the very latest pattern, carrying the finest Pullman Sleepers, Parlor and Library Observation Cars, New Orleans to St. Louis, without change. Dining-cars with large electric fans, serving all meals a la carte. Patrons pay only for what they order, and get the very best that the markets afford.

World's Fair literature, maps and time cards, cheerfully mailed on application.

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Next Conference, Crowley, La., 1905.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

Tributes to Two.

In the deaths of the late Rev. F. M. Grace at Birmingham, Ala., Aug. 13, and of Miss Lizzie Paxson at Keatchie, La., Sept. 3, 1904, humanity and the church have sustained a great loss. Their characteristic virtues were very similar, and what Dr. R. N. Price, of the Holston Conference, said of the former is equally true of the latter: "He was a perfect embodiment of altruism. He had no selfishness, no envy, no jealousy, no revenge. His life was a life of much work and little pay, but he is getting his reward on the other shore."

Dr. Grace took the writer's mother, who was his sister, and her family of orphan children from an uncultured section of Alabama, and brought them under his own watch care at Mansfield, La., and counseled and cared for them until higher ambitions and opportunities led the children to Christ and to college, and, consequently, to the callings of preachers and teachers. This one work indicates the rule of his life, which was spent in giving to the poor, visiting the sick and infirm, and in consoling the sorrowing. He made his gifts to the poor, and let no friend sorrow without either a visit or letter of condolence.

Miss Paxson's character was very similar. She approximated perfect Christian womanhood. Her home was next to the parsonage in Keatchie, and our preachers all recognize her, her mother and single sister—her life long companion who survives her—as the embodiment of the scriptural ideal of "neighbors," who loved their neighbors as themselves. She seemed to always know the needs and troubles of her friends; it was her joy to do the rest. All classes alike were blessed by her life, and as far as she was known there is felt the sense of personal loss in her death. While in the first stages of her final illness she arose at ten o'clock at night and walked half a mile to console a family where a son had just died. At a later stage of the fatal typhoid fever her chief anxiety seemed to have been for her friends, lest they should contract the disease. Thus her dying thought was for the good of others—a divine unselfishness.

Dr. Grace was from a young man a preacher and a teacher, spending his life in self denying service to men. While lacking in organizing ability and the self-confidence and ambition that might have made him more prominently known, he was, nevertheless, a strong man. He seemed never to forget what he learned, either from books or men. His writings were sought by leading religious journals, and Dr. Hoss said of him: "He is the best writer of pure English in the Southern Methodist Church."

Miss Paxson's early life was spent in teaching, but the last years were employed in a successful millinery business as partner with her sister, Miss Lite Paxson. She magnified all lines of church and charitable work, but her special interest seemed to have been in the Woman's Foreign Missionary Society, she having been for many years the secretary of the Keatchie Auxiliary, and one of the charter members, and for nineteen years the recording secretary of the Louisiana Conference Society.

Both blessed their day and generation, and died in a triumphant faith. Their rewards will be as the Prophet Elisha's and the charitable Dorcas', and many will rise up to call them blessed.

P. O. LOWREY.

Keatchie, La.

W. F. M. S.

DEAR DR BOSWELL: The recent camp meeting at Shiloh, Forest district, Mississippi Conference, was a great occasion along more lines than one. At the close of the afternoon service on Wednesday a public meeting of the Woman's Foreign Missionary Society at this place was held. After a presentation of the work by the president, and an earnest talk from Mrs. Pollock, of Brandon, twelve new names were added to the roll; also two members for the "Buds and Blossoms" Society, with ten subscribers and renewals to the Woman's Missionary Advocate. We feel very grateful to God. We have now over thirty members in our auxiliary here in the country, and we expect one, at least, of our consecrated girls to go as a foreign missionary.

The "Laura Haygood Workers" are a consecrated band, composed mostly of young women everyone of whom will pray in public, or do anything they are called upon to do.

We feel greatly encouraged and hopeful of our new members.

When religious fervor leads to increased activity in the work of the church, it has the ring of genuineness the world can not gain say.

MRS. J. S. PARKER,
President.

Shiloh, Miss., Oct. 13, 1904.

Millsaps College Notes.

BY PROF J. E WALMSLEY.

The most interesting thing just now to the average student is the class election. All of the classes have reorganized and elected officers and there is more class enthusiasm and college spirit than in any former year. Each class has adopted special colors, and ordered college caps in the chosen colors. Naturally, the most exciting event is the election of president of the Senior class, and this honor was unanimously bestowed on Mr. J. W. McGee. Mr. McGee, who is a member of the North Mississippi Conference, has been a student in the college for the past five years, and by his earnest attention to duty, his unfailing good humor, and his established character, has won the esteem of his fellow-students, and merited the honor thus bestowed on him.

The interest of the students in athletics is more marked than for years, and the excellent work in the gymnasium is reflecting great credit on Mr. Spencer, the competent director.

Among the recent visitors to the college have been Rev. R. F. Witt, of the Mississippi Conference; Dr. J. R. Moore, presiding elder of the Shreveport district, Louisiana Conference, and Rev R H B Gladney of the North Mississippi Conference.

At a recent meeting of the Lamar Literary Society, Mr. M S. Pittman was selected as Anniversarian, and Mr. J. B. Ricketts as orator, for the anniversary meeting in April

President Murrah has consented to preach in the college chapel on Sunday nights during this session This will be a great privilege to those of the students who do not care to attend services in the city at night, as well as to the people of this part of the city who have long been anxious for services near them.

Jackson, Miss., Oct. 15, 1904.

World's Fair Visitors.

The pavilion erected by the Frisco Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to vivit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

Marriages.

Sept. 3, 1904, at the residence of the groom's parents, near Lucedale, Miss., by Rev. Thos J. O'Neil, Mr. Poole Finch and Miss Daisy Rice.

Sept 21, 1904, at Mt. Pleasant Methodist Church, near Vancleave, Miss., by Rev. Thos. J O'Neil, Mr. J. F. O'Neil and Miss Burisia Roberts.

Sept 26, 1904, at the residence of the bride's father, by Rev. Thos. J O'Neil, Mr Walter L Howell and Miss Florence Rice, all of Lucedale, Miss.

Oct. 12, 1904, at the residence of the bride's father, Mr. Bart Robinson, Light, Miss., by Rev. G. S. Harmon, Rev. J W Thompson, pastor of Scott circuit, Mississippi Conference, and Miss Ira Robinson.

Oct 12, 1904, at the residence of the bride's brother, Mr. John Hendricks, Shreveport, La., by Rev. Robt. J Harp Mr. Chas E Hickman to Miss Fannie V Hendricks, youngest daughter of the late John Hendricks, Esq., all of Shreveport, La.

Notice.

To the Members of the Mississippi Conference—

DEAR BRETHREN: At the mid-year meeting of your Board of Missions, I was requested to ask, and urge you, as far as possible, to send your money for the mission cause, both for foreign and domestic, to our treasurer, Rev. W. L. Linfield, Waynesboro, Miss., before Conference. The business of the Board is such we are much hampered by the delays incident to payments at Conference. This is a small matter to you, but it means much to us May we rely on your compliance with this request?

For the Board, B. F LEWIS, Secretary

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 1-8
Ordinary	7 5-8
Good ordinary	8 15-16
Low middling	9 9-16
Middling	10 1-8
Good middling	10 5-16
Middling fair	10 13 16
Fair	11 1-2

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	29 c
Off refined oil, in bbls, per gal	28 c
Prime crude oil, loose, per gal	23c
Prime C. S cake, per ton, 2240 lbs	$26.50
Prime C. S. meal, per ton, 2000 lbs	$26.50
Soap stock, per lb	90c

Cotton Seed--
In sack delivered at N. O., per ton, 2000 lbs $17.00
In bulk delivered at N. O., per ton, 2000 lbs $12.50

Notice.

To the Preachers of Forest District

Please hold missionary rally services in all your churches either on the third Sunday in October, or as near thereto as possible, and take collection for missions on that day. I have ordered programmes sent to your post-office. Please don't neglect this.

J. M. MORSE, P. E.

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Miss Eva Massey (so highly accomplished in Piano) after being abroad last year, will be with us again next school year.

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DuPONT GUERRY, *President.*

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. A. S. J. NEILL, Treas.

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OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. FLORA ELCAYA CROOM (nee Croom) was born near Corsicana, Texas, Jan. 24, 1855; married W. H. B Croom, of Mooringsport, La., Oct. 30, 1878, and departed this life Sept. 16, 1904. She was the mother of five children. Her little Henry preceded her to the better world a little over two years. Sister Croom professed religion in early life, and joined the M. E. Church, South, and devoted her life to the service of her Lord and the church she loved so well. In a pastorate of sixteen years I never met a higher type of Christian womanhood. She responded to every call of God and humanity, and met every detail of life, with that Christ-like fortitude that placed her among the noble spirits of earth, bettering the world wherever she touched it. As a Christian, she was faithful in the discharge of every duty, from the smallest service to that of Sunday-school superintendent and steward of the church. God honored her efforts in blessing our little church. In her home she was all a Christian wife and mother could be, striving to bestow every comfort and render every kindness possible, that her dear ones might enjoy life. She said in death, "I have tried to be a good wife and mother." As a neighbor, those who knew her best loved her most. She was always obliging and kind, helping and brightening the lives of others. The preacher's home was a special object of her care. Sister Croom was deeply spiritual. She loved the service of the sanctuary and the fellowship of God's people; was always in her place at church and prayer meeting, and ready to witness for her Lord and Master. The loss of her little Henry drew her closer, if possible, to her loving Lord. God favored her when she came to the river's brink. She had no pain, but exclaimed constantly: "What peace! what peace! Praise God for such peace." When I asked if all was clear, she said it was. I then asked if she wanted to go. She said she did, if it was God's will; then turned to her loving husband, and had him promise several times that he would come to her and bring all the children. There was such assurance in the tone of her voice, and such a presence of the Holy Spirit, that the writer realized more fully than ever before that "there is a house not made with hands." "Precious in the eyes of the Lord is the death of his saints." May God comfort the bereaved husband, son, and three daughters, and the mantle of the mother fall upon the children, and that they may all meet in the kingdom above, and make an unbroken circle with the mother and little Henry! is the prayer of their pastor,

C. F. STAPLES.

On the third day of September, 1904, the death angel visited the home of Bro. R. J. Coker, and took from that home one of its brightest jewels, little CORDELIA LOUISE. She was a beautiful little girl, and only in her third year. Her father and mother loved her as devotedly as parents could love a daughter. She was loved by all who knew her. The writer has never seen a more beautiful child than she was. She was as lively and playful a few days before her death as I ever saw her, and her death was quite a sad surprise to all. All that human hands could do was done, but to no avail. Her sweet spirit went back to the God who gave it. Just a few weeks before her death it was the very great pleasure of her pastor to see her consecrated to God in holy baptism, administered by Rev. C. C. Evans. Indeed, we often wonder why it is that our precious children are taken from us just as they are budding into life; but God knows best. He clips these little buds from earth and plants them over in that heavenly land to blossom; where the flowers fadeth not, and their fragrance never ceases. Oh, bereaved fathers and mothers, may we realize that the mansions awaiting us in glory are being beautified by the loved ones of earth! Let this draw us heavenward. It can not be that the earth is man's abiding-place; it can not be that life on earth is a bubble cast up by the ocean of eternity, to float a moment upon its surface, and then to sink into nothingness for ever; otherwise, why is it that the stars, which hold their festivals around the midnight throne, are set above the grasp of our limited faculties, and are forever mocking us with their unapproachable glory? Why is it that the rainbow and the clouds come over us with a beauty that is not of earth, and then pass away, leaving us only to muse upon their faded loveliness? Why, oh, why, is it that forms of human beauty are given us for a little while, and then taken from us, leaving the many streams of affection to flow backward upon us in torrents? Thank God! we are born to a higher destiny than of earth. There is a realm where the rainbow never fades, and where those bright forms of human beauty that pass before us here like visions will stay in our presence forever and forever. So, farewell, father, mother, little brothers and sister, your little blue-eyed baby girl must go; but she will look for you in the morning of the resurrection.

Her pastor, R. W. T.

Died in Nashville, whither she had gone for treatment, on Aug. 20, 1904, Mrs. J. E. BACKSTROM, in the fifty-fifth year of her age. It seemed a strange Providence that she should die away from the care of her children and friends. Only her kind companion, who had so nobly shared all her joys and sorrows, was with her when the summons came for her to join the glad songs of the redeemed. In her childhood she became a Christian, and all her life was one of beauty, truth, and faithful service to God and humanity. She was married young, and was always the light and gladness of her home, and the devotion in which she was held there was a loving tribute to her noble and gentle nature. Of nine children, each vied with the other in acts of kindness to her. How they will miss her, not only now, but as the years go by. To have had such a mother is an imperishable inheritance, and the prayers which rose from her heart like sweet incense will bring blessings for them, though she sleeps, and the pictures brought them by sweet memory will ever be uplifting. The furrowed brow of fading health, and gathering day by day of silvery hair, brought keen sorrow to her discerning friends. What must have been the feelings of those in her home as they watched them, too? There was no one more loyal to her church, and, if physically able, was always in her place. She was one who believed in the sacredness and power of the family altar, and even in the rush of business and education of a large family, there was always time to ask God's blessings on the day and its duties. She was liberal to a fault, if that could be said of anyone. Truly, she was a friend of the children—not only her own, but all with whom she came in contact. Her devotion to the Orphans' Home was a beautiful example of her thoughtfulness for others, being ever alert with heart and hand to administer to the comfort of its inmates. The Woman's Home and Foreign Missionary Societies will miss her sweet presence, her helpful counsel, and earnest prayers. She will be missed wherever she was known. The life of such a woman is a benediction to any place, and she has left a record that any true woman might covet. We wonder if any "ever named her but to praise."

S. W. HARTWELL.

Mrs. MARTHA ELLEN TALLEY (nee Welsh) was born in St. Tammany parish, La., Sept. 1, 1878. At the age of eleven years she was converted and joined our church under the ministry of Bro. Ellis, of the Mississippi Conference. On Feb. 21, 1900, she was married to Mr. L. F. Talley, of St. Tammany parish. From the beginning of her Christian life until she died, no one ever had occasion to doubt her sincerity or the genuineness of her conversion. The worldly amusements that cause so many young Christians to fall had no charms for her. Her daily walk was consistent with her profession The Bible was her guide-book, and the will of God was her law. A leader in every enterprise of the church, a teacher in the Sunday-school, an affectionate daughter and a loving wife, truly her record, though short, was a bright one She died at Pearl River, La., Sept. 29, 1904. She will be sadly missed by a great many friends and relatives, by the church, and by the Sunday-school. But our loss is her gain. On the evening that she died she sang several hymns, the last of which was, "I'm so glad that Jesus came to save me." As we gathered at the little graveyard to perform our last kind office for her, we thought of the "voice from heaven saying, Blessed are the dead which die in the Lord." We extend our sympathy to the bereaved husband and relatives. May the Father above comfort his children!

R. H. GREEN.

Miss ANNIE GLENN COMMANDER was born Dec. 4, 1880, and died at the home of her father, Poplar Creek, Miss., Oct. 4, 1904 She was a bright, attractive young lady, educated, refined, and religious. When she was thirteen years old she gave her heart to God and joined the Methodist Church. Her life was happy, useful, and pure. She loved her Lord and her family very ardently. Her influence over the young people where she lived was wholesome, as was testified by the genuine sorrow manifested upon her death. Her end was peaceful. She bade her loved ones an affectionate farewell, and slipped away as silently as the dawning of the morning. The interment occurred at Bethel Church, a few miles east of Poplar Creek. Peace to her ashes.

E. S. LEWIS.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—FOURTH ROUND.

Sallis, at Sallis	Sept. 17, 18
Durant	18, 19
Pickens, at Pickens	Oct. 1, 2
Chester, at Salem	8, 9
Ackerman, at Mt. Ary	9, 10
Sturges, at Pt. Hill	15, 16
Ebenezer, at Liberty	22
Lexington	23, 24
Tchula	29, 30
Kosciusko circuit, at Bethel	Nov. 5
Kosciusko station, at ———	6, 7
Poplar Creek, at Friendship	12, 13
West, at Midway	19, 20
McCool, at Liberty Chapel	26, 27
Rural Hill, at Center Ridge	Dec. 2
Louisville, at Rocky Hill	3, 4
Inverness, at Isola	9
Belzona, at Putnam	10, 11

W. S. LAGRONE, P. E.

WINONA DIST.—FOURTH ROUND.

Greenwood	Sept. 10, 11
Itta Bena, at Itta Bena	17, 18
Winona	24, 25
Carrollton, at Carrollton	Oct. 2, 3
Eupora and Maben, at Eupora	8, 9
Black Hawk, at Acona	15, 16
Vance, at Lambert	22, 23
Webb, at Sumner	24
Ruleville, at Ruleville	29, 30
Moorhead, at Moorhead	30, 31
McNutt, at Sunnyside	Nov. 2
Carrollton circuit, at McInnery	5, 6
Vaiden, at Columbianna	12, 13
Winona circuit, at Bethlehem	19, 20
Mars Hill, at Chapel Hill	26, 27
Indianola, at Indianola	Dec. 3, 4
Tom Nolen, at Stewart	10, 11

THOS. H. DORSEY, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Sept. 4, 5
Booneville statiou	10, 11
Iuka station	17, 18
Corinth circuit, at Shady Grove	24, 25
Ripley and New Hope, at New Hope	Oct. 1, 2
Jonesboro circuit, at Brownsfield	8, 9
Guntown and Baldwyn, at Guntown	15, 16
New Albany and Ingomar, at New A.	22, 23
Wheeler circuit, at Pisgah	23
Booneville circuit, at Oak Grove	29, 30
New Albany circuit, at Uniou Hill	Nov. 5, 6
Mantachie circuit, at Hebron	12, 13
Belmont circuit, at New Valley	16
Burnt Mills circuit, at Paradise	17
Iuka circuit, at Bethel	19, 20
Kossuth circuit, at Pleasant Hill	26, 27
Marietta circuit, at Shady Grove	30
Blue Springs circuit, at Leightou	Dec. 3, 4

W. C. HARRIS, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 4, 5
Aberdeen station	11, 12
Amory aud Nettleton, at Amory	18, 19
Tupelo station	25, 26
Shannon circuit, at Troy	Oct. 1, 2
Prairie circuit, at Prairie	8, 9
Verona circuit, at Verona	15, 16
Montpelier circuit, at Sparta	22, 23
Buena Vista circuit, at Pleasaut Grove	29, 30
Atlanta circuit, at Macedonia	Nov. 5, 6
Fulton circuit, at Hopewell	12, 13
Houston and Wesley, at Wesley Chapel	19, 20
Nettleton circuit, at Carolina	26, 27
Aberdeen circuit, at Pleasant Grove	Dec. 3, 4
Okolona circuit, at Booue's Chapel	10, 11

J. C. PARK, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 3, 4
Como	10, 11
Hernando and Hines, at Hines	17, 18
Pleasant Hill, at Lewisburg	24, 25
Senatobia	Oct. 1, 2
Cockrum, at Greenleaf	8, 9
Coldwater, at Love	15, 16
Wall Hill, at Chulahoma	22, 23
Arkabutla, at Brooks Chapel	29, 30
Tyro, at Mt. Vernon	Nov. 5, 6
Longtown, at McGehee Chapel	12, 13
Courtland, at Courtland	19, 20
Batesville and Wesley, at Batesville	26, 27
Eureka, at Eureka	Dec. 3, 4

Will all the brethren concerned do their utmost to have every Item of assessment paid in full? These great enterprises of the church need better support. Our Lord looks to his followers to maintain the progress of his kingdom amongst men, and it is time for thank-offerings to him for his bountiful blessings. Let all Boards of Trustees be prepared to make full reports of the church property in their charges.

W. T. J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Sept. 10, 11
Columbus, Second Church	17, 18
West Point	25, 26
Starkville	Oct. 1, 2
Starkville circuit	8, 9
Hebron	15, 16
Crawford	22, 23
Columbus, First Church	29, 30
Brooksville circuit	Nov. 5, 6
Macon	12, 13
Shuqualak circuit	19, 20
Mayhew circuit	26, 27
Winstonville circuit	Dec. 3, 4
Cumberland circuit	10, 11
Cedar Bluff circuit	11, 12

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs station	Sept. 11, 12
Olive Branch circuit	17, 18
Holly Springs circuit	24, 25
Red Banks	Oct. 1, 2
Byhalia	8, 9
Shawnee	15, 16
Waterford	22, 23
Cornersville	29, 30
Potts Camp	31
Abbeville	Nov. 5, 6
Bethel	12, 13
Ashland	15
Pontotoc	19, 20
Randolph	21
Mt. Pleasant	26, 27

EUGENE JOHNSON, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

First Church	11 a. m..	Sept. 4, 5
Capitol Street	8 p. m..	4, 7
Lintonia	11 a. m..	10
Yazoo City		11, 12
Braxton	11 a. m..	14
Pinola	11 a. m..	16
Florence	11 a. m..	17, 18
Madison	11 a. m..	24
Deasonville	11 a. m..	25
Flora	11 a. m..	Oct. 1, 2
Benton	8 p. m..	2, 8
Tranquil	11 a. m..	4
Silver City	11 a. m..	6
Brandon		8, 9
Canton		15, 16
Sharon		22, 23
Lake City		29, 30
Rankin Street		Nov. 5, 6
Thomasville		12, 13
Fannin		19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

JOHN W. LEWIS, P. E.

SEASHORE DIST.—FOURTH ROUND.

P. and Logtown, at Pearlington..Sun. and Mon	Sept. 18, 19
Bay St. Louis	Tues.. 20
Biloxi	Wed. p. m.. 21
Ocean Springs, at Ocean Springs	Thurs. p. m.. 22
Moss Point	Fri. p. m.. 23
Escatawpa, at Escatawpa	Sat.. 24
Pascagoula	Sun. and Mon.. 25, 26
Lumberton	Sat. and Sun.. Oct. 1, 2
Gulfport: 28th Street, at Long Beach	Sat. and Sun. a. m.. 8, 9
Gulfport: 25th Avenue..Sun. p. m. and Mon. a. m.	9, 10
Vancleave, at New Prospect Camp Ground	Thurs.-Sun.. 13-16
Coalville, at White Plains	Tues.. 18
Wolf River, at Durham..Sat. and Sun..	22, 23
Carriere, at McNeil	Tues. a. m.. 25
Poplarville and P., at Purvis..Wed. p. m.	27
Hub, at Baylis Chapel..Sat. and Sun. a. m.	29, 30
Columbia....Sun. p. m. and Mon. a. m.	30, 31
Collins, at Seminary	Wed..Nov. 2
Mt. Olive, at Ora	Thurs.. 3
Williamsburg, at Good Hope	Fri.. 4
Mt. C. and S. Creek, at Mt. Zion..Sat. and Sun	5, 6
Eastabutchie, at Eastabutchie..Tues..	8
New Augusta, at N. Augusta..Sat. and Sun	12, 13
Lucedale, at Lucedale	Mon.. 14
McH. and Wiggins, at McHenry..Tues.	15
Brooklyn, at Brooklyn	Wed.. 16
Sumrall, at Sumrall	Sat. and Sun.. 19, 20
Hattiesburg: Court Street..Sat. and Sun	26, 27
Hattiesburg: Main Street..Sun. and Mon. a. m.	Dec. 4, 5

Church Records and Registers not presented to the third Quarterly Conferences should be presented on this fourth round. The pastors will greatly oblige me by seeing that the trustees have full answers to Question 29, and that all deeds or certified copies be shown. Let us try to get all titles clear.

Don't fail to observe Rally Day.

T. L. MELLEN, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville		Oct. 8, 9
Gloster		15, 16
Centreville, at Centreville		15, 16
Percy Creek, at P. C		22, 23
Woodville		23, 24
Fayette, at Fayette		29, 30
Hamburg, at Knoxville		Nov. 5, 6
Liberty, at Salem		12, 13
Wilkinson, at Hopewell	Wed..	16
Homo Chitto, at H. C		19, 20
Barlow, at Rehoboth	Thurs..	24
Harriston, at Harriston		26, 27
Jefferson Street, Natchez		Dec. 2, 4
Washington, at W	Sat..	3
Wesley Chapel, Natchez		3, 4

T. W. ADAMS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, Central	Sun. p. m..	Sept. 18
Meridian, South Side	Sun. a. m..	25
Meridian, Seventh Avenue..	Sun. p. m.	25
Meridian, West End	Sun. a. m..	Oct. 2
Meridian, East End	Sun. p. m..	2
Middleton, at Manassa	Thurs..	6
Matherville, at Salem	Fri..	7
Wayne mission, at Hebron		8, 9
Waynesboro	Sun. p. m. aud Mon..	9, 10
Chunkey, at Sageville		15, 16
Enterprise and Stonewall, at Euterprise	Wed..	19
Shubuta and Quitman, at Shubuta	Thurs..	20
Pachuta, at Pachuta		22, 23
Leaksville, at Leaksville		29, 30
Winchester, at Winchester	Thurs..	Nov. 3
Daleville, at Linwood		5, 6
North Kemper	Fri..	11
DeKalb, at Pleasant Ridge		12, 13
Binnsville, at Binnsville		19, 20
Poplar Springs	Wed..	23
Vimville, at Coker's Chapel	Thurs..	24
Porterville, at Mt. Hebron		26, 27
Lauderdale		Dec. 3, 4

The pastors will see to it that the trustees have their reports in shape as the law requires. Let all the officials be preseut; it is importaut.

W. M. SULLIVAN, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork		Oct. 1, 2
Anguilla, at A		8, 9
Port Gibson		15, 16
Cary and Grace, at C		22, 23
Bolton	a. m..	29, 30
Edwards, at E	p. m..	30, 31
Mayersville, at B		Nov. 5, 6
Hermanville, at Pisgah	a. m..	12, 13
Rocky Springs, at C	p. m..	13, 14
Utica, at U		19, 20
Satartia, at M		26, 27
Vicksburg, Crawford Street	p. m..	30
Vicksburg, Washington Street	p. m..	Dec. 1
Warren, at O. R		3, 4

W. H. HUNTLEY, P. E.

FOREST DIST.—FOURTH ROUND.

Scott, at Liberty	Sept. 3, 4
Morton, at Morton	7
Trenton, at Trentou	10, 11
Shiloh, at Shiloh	17, 18
Raleigh, at Cedar Grove	Fri.. 23
Taylorsville, at Mize	24, 25
Rose Hill, at Hopewell	Oct. 1, 2
Montrose, at Montrose	Tues.. 4
Tallohola, at Mutual Union	Wed.. 5
Newton and Hickory, at N	Fri.. 7
Harperville, at Harperville	8, 9
Indian Mission, at Tallichulok	Wed.. 12
North Neshoba, at Coy	Fri.. 14
Philadelphia, at Mars Hill	15, 16
Decatur, at Decatur	Tues.. 18
Edinburg, at Rocky Polut	Fri.. 21
Carthage, at Thomastown	22, 23
Walnut Grove, at W. G	Tues.. 25
Eucutta, at Philadelphia	Nov. 5, 6
Vosshurg and Heidelberg, at H	12, 13
Ellisville circuit	Wed.. 16
Ellisville station and Ovett	Thurs.. 17
Laurel, M. Street	Thurs. p. m.. 17
Laurel, Kingston and Fifth Avenue	Fri.. 18
Lake, at Lawrence	19, 20
Forest, at Forest	26, 27

Let Question 22, that was not answered at the third quarter, be answered at the fourth. Let the preachers see that trustees answer Question 29.

J. M. MORSE, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Fernwood, at Fernwood		Sept. 24, 25
McComb, Centenary	Fri., 7:30 p. m..	26
McComb, LaBranch St		Oct. 1, 2
Adams, at Adams		8, 9
Summit, at Summit		9, 10
Bogue Chitto	Mon., 7:30 p. m..	10
Osyka, at Muddy Springs	a m..	15, 16
Magnolia	p. m..	15, 16
Providence, at Bahala		22, 23
Topisaw, at Holmesville		29, 30
Tylertown, at China Grove..Mon., 11 a. m		31
Bayou Pierre, at Pleasant Ridge		Nov. 5, 6
Hazlehurst		12, 13
Gallman, at Gallman	Mon., 11 a. m..	14
Crystal Springs	Mon., 7:30 p. m..	14
Beauregard, at North Wesson..Wed., 11 a. m		16
Wesson	Wed., 7:30 p. m..	16
Terry, at Terry		19, 20
Pleasant Grove, at Pleasant Grove	Tues., 11 a. m..	22
Caseyville, at Bethel		26, 27
Pearlhaven, at ———	Sat., 11 a. m..	Dec. 3
Brookhaven		3, 4

Pastors will see that trustees give proper answer to Question 29. Brethren, do not fail in this.

B. F. JONES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Sayes	Sept. 3, 4
Alexandria	17, 18
Opelousas	24, 25
Melville	Oct. 1, 2
Simsport, at Marine	8, 9
Lecompte, at Elam Bayou	15, 16
Boyce	22, 23
Bunkie	29, 30
Columbia	Nov. 5, 6
Pollock	12, 13
Jena	19, 20
Dry Creek	26, 27
Montgomery	Dec. 1, 2
Natchitoches	4, 5

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity		Sept. 25
Louisiana Avenue	a. m..	Oct. 2
Parker Memorial	p. m..	2
Carrollton Avenue	a. m..	2
New Orleans Mission	p. m..	9
Burgundy	a. m..	9
Algiers	p. m..	16
Carondelet	a. m..	16
Dryades	p. m..	23
McDonoghville		23
Plaquemine		30
White Castle		Nov. 6
Rayne Memorial		13
Covington		20
Mandeville, at Talisheek		27
Slidell		30
		Dec. 4

Pastors, please see that full reports are made by Woman's Home and Foreign Missionary Societies, and by Boards of Trust.

WM. H. LAPRADE, P. E.

MONROE DIST.—FOURTH ROUND.

Winnsboro, at W	Sept. 24, 25
Harrisonburg, at H	Oct. 1, 2
Floyd, at F	5-12
L. Providence	16, 17
Waterproof... Quar. Conf., 4 p. m.; preaching, 8 p. m	Wed.. 19
Rayville, at U	22, 23
Bastrop, at B	29, 30
Mer Rouge, at M. R	Nov. 6, 7
Bonita, at Jones	12, 13
Gilbert, st G	19, 20
Tallulah, at T	26, 27
Monroe	Dec. 3, 4

Pastors will please call attention to the following items of business:

Trustees: Report as required by the Discipline. (Questions 29 and 30.)

Stewards: Amount paid for ministerial support.

Pastors will please be prepared to furnish statistics up to date of Quarterly Conference.

J. A. PARKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Texas Avenue		Oct. 22, 23
Mooringsport and Greenwood		23, 24
Provencal, at Victoria		29, 30
Pleasant Hill, at Robeline		30, 31
Grand Cane, at Stonewall	11 a. m..	Nov. 2
Hornbeck, at Hornbeck		5, 6
DeRidder, at DeRidder		6, 7
Bon Ami	7 p. m..	7
Leesville	7 p. m..	8
Many	7 p. m..	9
Shreveport, First Church		12, 13
Keatchie, st Logansport		13, 14
Pelican, at Bethel	11 a. m..	16
Wesley, at ———		19, 20
Coushatta, at Atkins		20, 21
LaChute and Lake End, at Campobello		21, 22
South Bossier, at Haughton	11 a. m..	23
Benton, at Alden		26, 27
North Bossier, at ———		27, 28
Gilliam, at ———		29
DeSoto, at Mansfield	11 a. m..	Dec. 3
Mansfield		3, 4
Zwolle, at ———		4, 5

Reports are expected from trustees.

J. R. MOORE, P. E.

Mansfield, La.

BATON ROUGE DIST.—FOURTH ROUND.

Jackson	Oct. 1, 2
E. Feliciana, at Gilead	8, 9
Clinton	9, 10
Port Vincent, at Meadow's Chapel	15, 16
St. Francisville	17, 18
Ponchatoula	22, 23
Wilson, at Gayden	29, 30
Baker, at Brookstown	Nov. 5, 6
Live Oak, at Antioch	12, 13
Baton Rouge, Second Church	13, 14
Pine Grove, at Killian's	19
Amite	20, 21
Franklintou	23
St. Helena, at Greensburg	26, 27
Kentwood, at Keutwood	27, 28
Zachary	30
Baton Rouge, First Church	Dec. 2-4

F. N. PARKER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon, at Harmony Chapel	Sept. 17, 18
Homer, at Homer	24, 25
Haynesville, at New Salem	Tues.. 27
Gibbsland, at Gibbsland	Oct. 1, 2
Downsville, at Downsville	8, 9
Farmersville, at Ebenezer	Tues.. 11
Arcadia, at Arcadia	15, 16
Vienna, at Mt. Moriah	Wed.. 19
Lanesville, at Lanesville	22, 23
Ringgold, at Andrews Chapel	29, 30
Ruston, at Ruston	Fri..Nov. 4
Calhoun, at Calhoun	5, 6
Brooklyn, at Brooklyn	Wed.. 9
Bienville, at Bienville	12, 13
Minden, at Minden	Tues.. 15
Valley, at Pleasant Valley	Wed.. 16
Jonesboro and Antioch, at Jonesboro	19, 20
Vernon, at Wesley Chapel	26, 27

J. O. BENNETT, P. E.

CROWLEY DIST.—FOURTH ROUND.

Lafayette		Oct. 1, 2
Franklin		2, 3
Morgan City		8, 9
New Iberia		9, 10
Patterson		15, 16
Abbeville		22, 23
Lake Arthur		29, 30
Jennings		30, 31
Iota		Nov. 5, 6
Prudhomme		12, 13
Crowley		13, 14
Grand Chenier		16
Lake Charles		20, 21
Vinton	7:30 p. m..	21
French Mission		24
Jeanerette		27, 28
Indian Bayou		Dec. 3, 4
Rayne		4, 5

S. S. KEENER, P. E.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, OCTOBER 27, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2514. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 43.

GLANCES AT THE WORLD.

The troubles of Pope Pius X. are not a few. He came to the throne before the difficulties with the friars in the Philippines were settled, and but a little while after the troubles with France began. These troubles are not yet ended. They are causing "His Holiness" some sleepless nights. Only last week, during the discussion of matters growing out of the question between the Church and France, the Pope sat up nearly the whole of one night waiting for dispatches announcing the result of the vote. It was largely in favor of the government, which was a surprise to the Pope. Private advices led him to believe that the government's majority would be small. The vote is characterized as a "new success" for the Premier, and is attributed by the Pope and his court to the influence of the Free Masons, who, it is believed at the Vatican, "are determined to bring about a separation of Church and State," the ultimate object being to destroy all religious feeling in France. When the news of the vote was received, the Pope exclaimed, "God's will be done." That was not only a philosophic, but a Christian view to take of the situation, but we imagine it to be a hard matter for the Pope to witness the downfall of the Church's authority in France, which has so long been a faithful ally of the Holly Father.

The Russian Baltic squadron, on its way to the Far East, encountered last week an English fishing fleet, and immediately, without investigation or warning to the fishermen, began to pour into it shot and shell. The firing was kept up for twenty minutes, notwithstanding the fleet displayed signals which indicated their peaceable occupation. Why the Russians made the attack, in the absence of any explanation from them, is a matter of conjecture. The charitable and plausible explanation is, that they mistook the fleet for Japanese torpedo boats. The fleet did not return the fire, and this, it is thought, caused the Russians to see their mistake. But they added insult to injury by passing on without stopping to see what damage they had done, or to apologize for their conduct. Several men were killed, and others injured. The action calls for apology and reparation on the part of the Russians. England will not be slow to make proper demands. No fighting of consequence between the Russians and Japanese has been reported since the last issue of our paper. A big battle is expected to occur any day.

What is called a genuine Spanish bull-fight has been extensively advertised, to take place in New Orleans, in the near future. The advance agent, or promoter, gave out some very soft talk on the subject, affirming, among other things, that the fight was to be bloodless and devoid of cruelty. This was simply intended to keep down any opposition to the affair. The idea that there can be a bull-fight without blood, or cruelty, is preposterous. There might be a show of some kind, but no fight. The promoter failed to hoodwink the authorities, and will obtain no license for the exhibition. It may be that people already demoralized, and those who are curious to see new sights, could be gotten together in sufficient numbers to sustain such shows; civilized people should frown on all such relics of barbarism and keep them out of sight. It gives us pleasure to say that the authorities of New Orleans, backed by the Society for the Prevention of Cruelty to Animals, will have no legalized bull-fights in the city.

Objectors to Bible reading in the public schools of Corsicana, Texas, petitioned the School Board to put a stop to it. The matter was given consideration, and the Board decided not to give heed to the request. On the contrary, it "directed that Scripture reading be done each morning directly after the opening, and that there should be no comment upon what was read." An appeal will probably be taken to the courts. In the estimation of some it is a fearful crime against liberty to read the Word of God in the presence of children. They seem to be wholly incapable of separating the simple reading of the Bible from sectarian instruction. Indeed, a certain judge somewhere went so far as to decide that "the Bible is a sectarian book." As we look at the matter, it is unwise even for infidels to interpose objections to the reading of lessons adapted to teach their children sound morals. That Christians should object is passing strange.

Dowie, and those who operate under his direction, are classed in France among those who "abuse public confidence." Not long since it was announced by Dowieites that that intended to open a branch of Dowie's Christian Catholic Church in Paris. They were notified at once that such would not be allowed, unless it was agreed that "divine healing" be entirely omitted. The Assistant Chief of Police said to a correspondent: "The Dowie nuisance will not be permitted even to begin here. A number of our police statutes are directed exactly against such exploitation of fraud. Moreover, other laws with when we have nothing to do would make impossible the transplanting of the movement, since they forbid such methods of raising funds as Dowie uses. In the past we have dealt with a number of similar cases. It's always money these prophets want. Paris is really the worst field for them."

A Red-Letter Day at Booneville.

We began protracted services at our church in Booneville, Sunday, Sept. 4, with no ministerial help present. Bro. W. C. Carlisle came on Monday, and preached at night an appropriate sermon. Bro. W. C. Harris, our presiding elder, came on Tuesday, and preached at night a good sermon. Bro. O. L. Savage, of Amory, was with us from Wednesday morning till the close of the meeting on Tuesday night following, preaching and laboring otherwise, earnestly and efficiently. Our meeting was owned and blessed of God. The faith of believers was quickened, and they were enabled to bear a glad testimony for Jesus. Bro. Savage, by his earnest appeals, fluent speech, facile manner, and kindly spirit, won upon his congregations, and at times held them with spell-bound attention. On Sunday, Sept. 11, seventeen candidates for membership stood around the chancel and assumed the vows of the church. Some who had not been baptized received the sacred rite kneeling at the altar. A very remarkable fact was, that all of these new members were girls and young ladies, ranging from seven years of age to mature young womanhood. Will there be more women in heaven than men? After the sermon by Bro. Savage the sacrament of our Lord's Supper was administered by Bro. W. C. Harris. The new members were specially invited to come to the first table and partake of the communion with their parents and Sunday-school teachers. A large and serious congregation witnessed the beautiful scene of reception and the impressive services of the hour. It was truly "a red-letter day" in the calendar of the Methodist Church at Booneville. May there be many blessed returns! Two other members were afterwards received on profession of faith and one by certificate; so we reckon twenty members as the visible result of the meeting. Of Bro. O. L. Savage we can not say that he is a coming preacher; he has already come. As I listened to him from day to day I decided that Savage could preach acceptably to any congregation in the North Mississippi Conference.

Bro. W. C. Carlisle is doing a fine work on Booneville circuit. The charge—now of four appointments instead of eight, as he found it nearly three years ago—is growing under faithful and efficient pastoral labors by the addition of many members and in financial strength. With its parsonage in Booneville, and its churches conveniently located, it promises to become a pleasant and desirable work.

Bro. W. C. Harris, who is trying his 'prentice hand as presiding elder on Corinth district, works like a veteran, as one "to the manner born." His district will make a good report at the Annual Conference.

Booneville station, with the blessing of God and responsiveness of the brethren, expects to make a full report on finances.

Bro. J. H. Felts, at Corinth, is remodeling his church and people at Corinth, and thinks, when the work is completed, the best church in our Conference will have to look to its laurels.

Other preachers in the district are doing well.

We are sorry to lose W. L. Anderson, who transfers to the Indian Mission Conference. T. C. Wise

Christian Advocate.

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DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Different Views of the Bible—II.

By PROF. J. A. MOORE, OF MILLSAPS COLLEGE

THE STARTING-POINT AND METHODS OF INQUIRY.

That the view of the Bible which is held by most evangelical Christians is in need of large and even radical modifications is persistently urged by some writers of our times. The matter is of such vital importance that we can not afford to ignore their utterances. It is not my purpose to deal with the history and scope of the discussion, nor with special propositions and the arguments for their validity, but rather to try to get a near view of the starting-point of the controversy, and of the principles and methods followed by the antagonists. I shall, however, write as one who has a particular view to advocate. As a basis for a short discussion, I quote a passage from the preface of a recent book, "The Life and Literature of the Ancient Hebrews." The author is a well-known preacher and journalist, who is by no means a novice in the discussion of this and closely related topics. Discarding, for reasons not necessary to be mentioned here, the term, "Higher Critics," as applied to those with whom he fully coincides in belief, he proceeds to characterize what he calls "the two schools of biblical interpretation" as follows:

"One may be termed modern, because it has come into existence in England and America during this (the nineteenth) century; it may be termed scientific, because, in the study of the Bible, it assumes nothing respecting the origin, character, and authority of the Bible, but expects to determine by such study what are its origin, character, and authority; it may be termed literary, because it applies to the study of Hebrew literature the same canons of literary criticism which are applied by students of other world-literature; it may be termed evolutionary, because it assumes that the laws, institutions, and literature of the ancient Hebrews were a gradual development in the life of the nation—not an instantaneous creation, nor a series of instantaneous creations. The other school may be termed the ancient school, because it prevailed in the church from a very ancient period until the latter half of the nineteenth century; the theological, because it assumes as settled that the Bible is a revelation from God, and, consequently, possesses certain characteristics which it thinks such a revelation must be assumed to possess; the traditional school, because it accepts as presumptively, if not conclusively true, certain opinions respecting the date, authorship, and character of different books of the Bible which have been traditionally held in the church from a very early period."

Let us now examine, as carefully as possible, the points of contrast in the two methods of biblical interpretation, or criticism. Let it be noted that the two methods exist side by side, that the one called modern has not supplanted the one called ancient, and their relative standing in regard to the strength and ability of those who advocate them is not here a matter of inquiry. The actual state of opinion is a matter of fact, of history, and not a matter of this or that man's estimate of the case. Nor is it any part of my purpose to predict the outcome in either the near or remote future. Suffice it to say, that an unwonted degree of enthusiasm and aggressiveness may, for a time, bring adherents to a cause, but valid arguments must eventually win the day.

But proceeding to points having to do with the merits of the question, it is claimed that the new method is scientific. It seems that in order to apply this method, we must assume, or accept, nothing with respect to the origin, character, and authority of the Bible. This seems a high price to pay, and certainly we should expect large returns. Here we are asked to turn our backs upon the great arguments to show man's need of a revelation drawn from his moral ignorance and helplessness, and the great historical arguments pointing to the Bible as constituting this revelation. What, however, are the results of the method? What return does it make to us? In the first place, it tells us that the Book of Genesis is not historical, and was never intended to be accepted as historical, but that its entire contents are simply myths and legends; that the Pentateuch was not written by Moses, but long after his time; that, in fact, as it now appears, it is a product of the time after the return from Babylon; that the sacrificial system, as elaborated in Leviticus, is an exceedingly late development in the Jewish Church; that not all the books that purport to be historical are so in fact; that the canon contains at least one book purporting to be prophetic, which, in fact, was written after the events, and many other like conclusions which are offered us as choice results of this scientific study of the Old Testament.

"But," says one, "are you going to object to the use of scientific methods in the study of the Bible? Are you afraid to face the results? Do you feel that the foundations are so insecure that we must not venture to apply a rigorous scientific test of the origin, character, and authority of the Bible?"

My reply to this is, that it can never be forgotten by me that from Abel onward there has never been a man of God, a preacher of righteousness, a prophet of Jehovah, whose belief and preaching has not been challenged, has not been tested; that no book claiming the stamp of divine authority has escaped the attacks of the unbelieving; that the sixty six books now constituting the Scripture canon have, through the ages of their existence, been at the very center of the intellectual and moral conflicts of men, and that they have, in spite of all this—or, perhaps, I should say, because of all this—the highest standing and authority among men; and if the new, or scientific, or more rigorous test which you ask me to apply to the Bible, requires that I should shut my eyes upon the above facts, I answer unhesitatingly that I will have nothing to do with the new test. Our fathers had evidence of the origin and authority of the Bible which was satisfactory to them.

Now, was this evidence satisfactory to them because they were superstitious and ignorant, or, at least, because they lived in an unscientific age? The flippancy with which such a charge is made, and the readiness with which it is often believed, is a sure indication that there is much intellectual shallowness in our own times. But are we to adopt the opinions and arguments of others without question? By no means. There is a middle-ground between ignoring, on the one hand, the bodily system of evidence such as this has grown to be, and, on the other, the sifting, winnowing, and restating it as the times and our own views of truth demand.

I will try to make my argument clear by an illustration. A child born in a pure and worthy home enjoys the honor, the immunities, and the privileges of that home. A child found in the streets, or on the door-step, no matter whence it came, and how it came to be unattended and unknown in its present environment, must dwell under a suspicion and a cloud as an outcast, as having no name, or history, or standing in the world. Now, God saw to it, from the very first, that his word, his revelation to men, should never be as an outcast, inasmuch as he never gave a line of his written revelation until he had a family, a household, a people of his own choosing and training to whom he committed his Word. For a nation to be entrusted with such a gift, such a treasure, was a great honor; hence that world-famed Jew born in Tarsus, writing to the Romans, said: "What advantage, then, hath the Jew, or what is the profit of circumcision? Much every way: first of all, that they were entrusted with the oracles of God." (Rom. iii, 1, 2, Revised Version.) That they preserved sacredly these oracles, and with great fidelity transmitted them to their successors and heirs, is matter of history. In view of these facts, how unworthy of candid men is the self assumed attitude of the literary critics towards the Bible, as though it had no character and standing in the world.

Once more: It seems to me hardly to be thought of that the process by which God has given his revelation to men is evolutionary. The laws and institutions that come from him are not evolved, but proclaimed, promulgated, enacted. He furnishes the law, the pattern, the ideal; we the effort at conformity and realization. This latter process is, I grant, gradual, progressive, because it depends upon man. For this reason, too, as time goes on, God makes his revelation fuller, clearer, larger; but these advances are made at epochal periods, through the instrumentality of men of great faith, large mold, and clear discernment, who are the representatives and partly the producers of these epochs. Indeed, all straining to make out analogies between divine and human laws and institutions is, it seems to me, thoroughly rebuked by Jehovah's own words when he says: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

For the above, and many similar reasons, I claim that the views and methods of the ancient, the theological, the traditional school are much to be preferred to those of the modern, the scientific, the literary, the evolutionary school.

Notes from North Mississippi.

The Sunday-school Institute at Tupelo was a great opportunity to learn how to carry effort on to success; that it is achievement which does good. Dr. Hamill had all phasss of Sunday-school difficulties discussed and given help. His persuasion and insistent enthusiasm on having the Creator remembered in the days of youth encourages against much unresponsiveness. Mrs. Hamill endeared hereelf by her winsome personality and her practical instruction. Her black-board illustrations were very fine, particularly in painting Elijah's "fire works," drawing the building of the altar and the laying of the sacrifice; then, with red chalk, showing the appearance of the burning. She emphasized that with children the eye is indeed the window of the soul through which to receive impressions. The generous Christian hospitality of the Tupelo people prove Brother Bowen's claim, for "kind hearts are more than coronets." With the backing of the Bible, the grammar, and good taste, a protest is made against the use of a small letter in printing Christian. A Society which does so loses respect and a bleesing.

Before having fully recovered his strength, Rev. S. B. Myers was doing some effective preaching this Summsr for Rev. Jas. Porter, on Red Banks circuit.

Rev. John A. Randolph's friends will share his regret on hearing that he does not expect to attend Conference at Kosciusko. A definite time has been set for the return to the Philippines, and he intends to take the better part of his family this time.

Brother Gladney continues about his Master's business in Holly Springs. The young people in and out of the church are his friends. He keeps a live interest in driving out "blind-tigers," and he preaches for a country congregation. He is wise in suggesting means of grace, and takes as a personal favor a promise to read seven chapters in the Bible daily.

Brother and Sister Babb are grieving over the good people who have died on his charge this year. They speak of their Sunday-school and prayer meeting as being sources of spirituality for the church. They have made much improvement on the parsonage plot, and will leave comfortable premises for some fortunate successor.

Rev. W. L. Storment's great meeting brought the young people into the church, and he is in much favor with them—that is, on the Mount Pleasant circuit.

The Kosciusko Methodists are anticipating a great time when Conference meets, and they hope the visitors will also enjoy the occasion and their welcome. Nineteen years have elapsed since a session was held there, and many changes have occurred. Bishop Hargrove presided in 1885, and Bishop Paine in 1875. This year we are to have Bishop Chas. B. Galloway, "who was born where the parsonage now stands." Rev. E. S. Lewis has received thirty-five into the church this year, with others to follow. A new church, with twelve members, has been organized three miles from town in a good community.

"The Lord of Love came down from above
To live with the meo who work."

*

From Japan to China.

DEAR DR. BOSWELL: I arrived here on yesterday after a remarkably smooth voyage across the Yellow Sea. The night our ship sailed out of the Kobe harbor, all Japan was resounding with the shouts of victory. News had come that afternoon of the capture of Liao Yang, and that the Russians were in full retreat. Bicycle parades, lantern processions and general rejoicings were the order of the glad evening. Some things grotesque, and others quite amusing, attracted the eager eye and ear of a Westerner. The Japanese were beginning to feel painfully anxious. The national nerves were strained to the highest tension. For days the long-expected news of Port Arthur's fall and Liao Yang's capture had been strangley delayed. So, when the newsboys, with jingling bells at their belts, rushed wildly up and down the streets shouting, "Gogoi! Gogoi!" everybody felt that something of national importance had happened. In an hour streets and houses were ablaze with banners large and small, and lanterns were being hung in readiness for the night display.

I am glad to have been in Japan to witness a celebration of victory. Their intense patriotism, which is a consuming passion, I had known; but such a picturesque expression of it I had not seen. They certainly do love their country. Private interests and domestic concerns are all subordinate to the command of the nation. The will of the Emperor is supreme.

Having so many times written of my sails over the Inland Sea of Japan, I must refrain from any further attempt at description. But there was never a fairer day for sailing this beautiful sea, nor were the numerous fairy islands around which we circled, some of them terraced and cultivated like a garden to their summits, ever more enchanting in their sheen of glorious green.

During the day we passed a hospital-ship returning from Manchuria, crowded with wounded soldiers, bouud for the hospitals at Hiroshima. It was painted white, and up on the large funnel was an immense Red Cross. As I saw that cross, and contemplated its significance, my heart beat high with the hope that some day Japan will grasp its full meaning. Now she makes acknowledgment in every Red Cross hospital, and the red cross on the sleeve of every wounded soldier, of this blessed fruit of Christianity. One day she will embrace that which has made our Christian civilization.

Other transports were passed whose decks were crowded with soldiers. Thus the seas are ploughed every day and night by Japanese ships going and returning—going out with more men and supplies, and returning with the sick and wounded by the thousand. The Japanese deserve all praise for their brilliant military and naval achievements, but their victories have been won at terrible cost. Always outnumbering the Russians, and absolutely fearless in assault upon any position, however strongly fortified, their casualties have been enormous. I refrain from repeating many facts told me by well-informed Japanese.

Most of a day was spent in the beautiful and sheltered harbor of Nagasaki. We were piloted in by a government boat, and had the same safe guide, as our ships sailed out in the afternoon. This was necessary in order to escape the mines that are supposed to be laid at the harbor entrance. While glad that we had a pilot, its very presence gave a measure of insecurity. One could but wonder what might occur if a mine should float from its supposed moorings.

Nagasaki is a historic place. Here Francis Xavier came several centuries ago, and from a rock near by, in an effort to stamp out our religion, a number of Christians were hurled to their martyrdom. Here Dr. Verbeck first came, the veteran pioneer modern missionary, who sleeps in an honored grave at Tokio, and whose funeral expenses were paid by the Emperor himself. Here our brethren of the M. E. Church have a prosperous mission, and two admirable schools.

The sea separating Southern Japan from China is often stormy and "nasty;" but this time its waves softened into silvery ripples, and not a passenger had the slightest apology for complaint of old Neptune. When about one hundred and twenty miles from the Japan shore, we sighted two warships and two torpedo destroyers of the Japanese fleet, steaming slowly toward the home-land. Just why they were cruising around in those waters we could only surmise. Some supposed it was to watch the Russian ships and crews here in Shanghai. When the news ran around the deck that the Japanese fleet had been sighted, every man rushed for his field-glass, and there was eager effort to get a good view of those now historic monsters of the mighty deep.

Far out at sea I began to notice the discoloration of the waters, and knew we were approaching the Yangtse river. The mighty tides of that great "son of the ocean" looked so like the Mississippi that I had to take my longitudinal bearings to be quite sure that I was not soon to see the city of New Orleans.

Our ship came to anchor at Woosang, fourteen miles from Shanghai, too late for us to come ashore. So the next morning we rode up in a steam launch, and at the Board found Dr. A. P. Parker and most of our resident missionaries to bid me a cordial welcome. Dr. Y. J. Allen called and spent an hour. You will be glad to know that our senior missionary is looking better than when I last saw him two years ago. Dr. D. L Anderson came down from Soochow during the forenoon, and joined our party. I leave for a tour of our out-stations on Monday.

CHAS. B. GALLOWAY.

Shanghai, China, Sept. 9, 1904.

The Trustees of Dartmouth College vs. Woodward.

SYLLABUS.

"The charter granted by the British crown to the trustees of Dartmouth College, in New Hampshire, in the year 1769, is a contract within the meaning of that clause of the Constitution of the United States (Art. I., Sec. 10) which declares that no State shall make any law impairing the obligation of contracts. The charter was not dissolved by the Revolution.

"An act of the State Legislature of New Hampshire, altering the charter, without the consent of the corporation, in a material respect, is an act impairing the obligation of the charter, and is unconstitutional and void.

"Under its charter Dartmouth College was a private, and not a public corporation. That a corporation is established for purposes of general charity, or for education generally, does not, per se, make it a public corporation, liable to the control of the Legislature."

EXTRACT FROM OPINION OF COURT.

"It can require no argument to prove that the circumstances of this case constitute a contract. An application is made to the crown for a charter to incorporate a religious and literary institution. In the application it is stated that large contributions have been made for the object, which will be conferred on the corporation as soon as it shall be created. The charter is granted, and on its faith the property is conveyed. Surely, in this transaction every ingredient of a complete and legitimate contract is to be found.

"The points for consideration are:

"1. Is this contract protected by the Constitution of the United States?

"2 Is it impaired by the acts under which the defendant holds?

"1. On the first point it has been argued that the word 'contract,' in its broadest sense, would comprehend the political relations between the government and its citizens; would extend to offices held within a State for State purposes, and to many of those laws concerning civil institutions which must change with circumstances, and be modified by ordinary legislation; which deeply concern the public, and which, to preserve good government, the public judgment must control. That even marriage is a contract, and its obligations are affected by the laws respecting divorces. That the clause in the Constitution, if construed in its greatest latitude, would prohibit these laws. Taken in its broad, unlimited sense, the clause would be an unprofitable and vexatious interference with the internal concerns of a State; would unnecessarily and unwisely embarrass its legislation, and render immutable those civil institutions which are established for purposes of internal government, and which, to subserve those purposes, ought to vary with varying circumstances. That as the framers of the Constitution could never have intended to insert in that instrument a provision so unnecessary, so mischievous, and so repugnant to its general spirit, the term 'contract' must be understood in a more limited sense. That it must be understood as intended to guard against a power of at least doubtful utility and abuse of which had been extensively felt, and to restrain the Legislature in future from violating the right to property. That anterior to the formation of the Constitution, a course of legislation had prevailed in many, if not in all, of the States, which weakened the confidence of man in man, and embarrassed all transactions between individuals by dispensing with a faithful performance of engagements. To correct this mischief, by restraining the power which produced it, the State Legislatures were forbidden 'to pass any law impairing the obligation of contracts'—that is, of contracts respecting property, under which some individual could claim a right to something beneficial to himself; and that, since the clause in the Constitution must in construction receive some limitation, it may be confined, and ought to be confined, to cases of this description; to cases within the mischief it was intended to remedy.

"2. On the effect of this law two opinions can not be entertained. Between acting directly and acting through the agencies of trustees and overseers, no essential difference is perceived. The whole power of governing the college is transferred from trustees appointed according to the will of the founder, expressed in the charter, to the executive of New Hampshire. The management and application of the funds of this eleemosynary institution, which are placed by the donors in the hands of trustees named in the charter and empowered to perpetuate themselves, are placed by this act under the control of the government of the State. The will of the State is substituted for the will of the donors in every essential operation of the college. This is not an immaterial change. The founders of the college contracted, not merely for the perpetual application of the funds which they gave, to the objects for which those funds were given; they contracted also to secure that application by the Constitution of the corporation. They contracted for a system which should, as far as human foresight can provide, retain forever the government of the literary institution they had formed, in the hands of persons approved by themselves. This system is totally changed. The charter of 1769 exists no longer. It is reorganized, and reorganized in such a manner as to convert a literary institution, molded according to the will of its founders, and placed under the control of private literary men, into a machine entirely subservient to the will of government.

"This may be for the advantage of this college in particular, and may be for the advantage of literature in general, but it is not according to the will of the donors, and is subversive of that contract on the faith of which their property was given."

Grenada College.

The trustees of this institution met in the college office—the new and handsome office—the eighteenth instant. A careful inquiry into all the affairs of the school revealed a most gratifying condition. Every session of our administration has shown a marked advance over its predecessor, and now the school is better equipped, better organized and better patronized than ever before. The faculty is well qualified, and is experienced; each member is a teacher. The pupils are healthy, happy, and studious.

President Clifton has already demonstrated his ability as business manager, as he had previously done in the scholastic work. The wisdom of the Board in making him the sole executive head of the college has been abundantly demonstrated. The business affairs of the school were never in so satisfactory a condition as they are now.

All trustees, with one exception, were present. Those who had not seen the completed work done on the main building were enthusiastic in praise of the change wrought. The work is substantial and beautiful, and everything is as neat as a new pin. We wish all who knew the building as it was could see it as it is, and behold the transformation. Plans for further enlargement and complete equipment will be laid before the approaching session of the Annual Conference, according to the general demand of our patronizing territory, as expressed by the action of District Conferences, and by letters and otherwise to trustees by preachers and laymen.

Two of our graduates are teaching in our Orphans' Home.

We welcome the movement for a closer union of the Epworth League and our colleges. From the first of our administration Grenada College has had a live Epworth League and missionary society. The latter this year has given one hundred dollars in response to Bishop Galloway's special call for Japan.

J. R BINGHAM,
Pres't Board of Trustees.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE

Letter from "Gilderoy."

Well, the winding-up season has come again, and presiding elders, preachers and stewards are all busy, each looking after the interests committed to his care. Where this work is faithfully attended to, things generally come up pretty well, full, nearly full or more than full. The assessments made are always the lowest standard of duty and obligation. In a ministry of forty six years I have never heard the question asked, "What is the best we can do, the most we can do?" It is always, "What is the least we can do to get along at all!" The figures are the minimum, and not the maximum. The standard set is always the lowest possible.

The natural tendency in church finances is to measure downward, and not upward. The Lord loves a cheerful giver—one who gives freely and gladly, not grudgingly or as of necessity, as if forced to give—a giver who puts his heart into it. There are, comparatively, few of this kind, but the number of them increases slowly and steadily. Somewhere on towards the millennium we may come out into a wide place where the majority of the Lord's people will give cheerfully and gladly without being pressed and urged to it; they will give from principle, and not from impulse.

For forty-and-six years I have been hearing the same stories, have been asked the same questions, and have had to meet the same objections. They are stereotyped. The same plates are used now that were in use forty-six years ago. I sometimes wish they would get out a new, revised and expurgated edition of them. The old questions and objections have grown stale. Many of them have come down from the times of the apostles. They are in the succession, and there is no break in the line. The Apostle Paul met and refuted most of these objections and answered most of these questions in the ninth chapters of First and Second Corinthians, and yet some people quote Paul to justify their penuriousness. There are some people who wrest, or twist, the Scriptures and make them mean exactly what they do not mean—make the truth of God a lie. This kind of dealing with the Holy Word is a grievous and awful sin.

I have been greatly interested in your father's articles on the early history of Methodism in North Mississippi. I have been in this territory since I was two years old, and since I have been a preacher I have been on nearly every square mile in the large district traveled by him. As far back as my memory goes, I remember Dr. T. L. Boswell, R. J. Harp, W. L. Ragland, Wm. Bonner, C. C. Chisholm, and others of the preachers. Our house was one of their homes. As if it were only yesterday, I can see my father and R. J. Harp out in the yard under the shade of the trees talking by the hour about some great trouble in the church—some division of some sort. This was in 1845 or 1846, when I was only six or seven years old. I know now that they were talking about the division of the church in 1844. My mother had a small Bible covered with red morocco, flexible backs, and a strap over the front of it that slipped under a guard on the opposite side. This Bible she gave to Bro. Harp, and he gave her the memoir of Carvosso. I read that memoir of Carvosso when I was a boy until I could almost repeat it from memory. What a devout, heroic, shouting, old-time Methodist class leader he was—a mighty man of God.

You may not think so, but I know that Thos. L. Boswell, R. J. Harp, W. N. Manley, Nathan Sullivan, C C. Chisholm, and others of the preachers, entered into my child-life, and helped to form and fashion it after the pattern of Christ. I often wonder if I am getting into the hearts and lives of children and young people, and impressing them for good, as these men of God impressed me. If so, I am willing to live and labor for God as long as he needs me here. All of these men named, except Bro. Harp, have been dead and in heaven for many years. I joined the Methodist Church under Bro. Chisholm in 1849, when I was ten years old I had been a member of the Presbyterian Church two years before. Many be the times I have knelt between these preachers' knees while they prayed at the family altar in our home. They laid one hand on my head and prayed for me by name, "Gilderoy." I know not what blessings of grace have come to me in answer to these prayers. I often trotted along after them when they went to the woods to pray, and knelt with them while they prayed, secretly or audibly. Their earnestness, their agony, their groanings that were not uttered, impressed my child-mind deeply. When Bro. Lewis H. Davis, the blind preacher, prayed, he held out his hand as if to receive the blessing, and kept laying his hand on his heart Do preachers pray now as the old preachers did? If not, why not?

GILDEROY.

Oct. 21, 1904.

Mooringsport and Greenwood Charge.

DEAR DOCTOR: Our Conference at Minden returned us to this charge, and we are closing out our third year. Sickness of myself and family hindered me much at the first of the year. We preached our first time, or began work, on the fourth Sunday in February, but we have pressed the work with all our might from then until now, and the Lord has been with us. Have had some glorious revivals; received fifty one into the church, with more to follow. Did considerable improving on our church. Have our Conference collections provided for, and hope to make a reasonable report at Conference.

C. F. STAPLES.

HOME CIRCLE.

Good Managers.

There are many self-sacrificing mothers and housewives who need somebody to save them from themselves. Every woman loves to be thought a good manager; it is a laudable ambition. But, my sister-woman, you are not one unless you utilize your strength and save yourself useless steps. The woman who is on her feet from morning until night without cessation is not a good manager. The best managers in household affairs are those who can secure for themselves an hour a day, at least, of that healthful repose so necessary to every human heart. The habit of rush and worry grows upon one until they are driving the work. To be companionable, to be a home-maker, a mother and wife must have time to read and talk with her family.

I have a request from a reader of this excellent paper for a few helpful recipes, which I am glad to give. She wishes to know how to remove soot from her carpet. Cover the spots with salt, let it remain ten minutes, and then scrub off. One application is enough to remove every trace of soot, usually.

Mark the household linen, each set, with a different style of letter or initial. For your guest chamber have a monogram upon the towels, bed linen, and toilet articles.

There is nothing so good to clean your willow and cane-seated chairs with as a warm soap suds. Use a brush, scrub gently, then wipe dry with a soft towel. They will look like new.

SARA H. HENTON.

Happy Wives.

For every woman, as for every man, there is a possibility of marriage. The fact that one woman may have half a dozen offers does not lessen the chances of the others. (Possibly, it may be set off against the fact that many men have proposed to half a dozen different women.) At least one chance, it is said, comes to every woman. The offer being received, her fate lies in her own hand. She has been accorded the right of choice—will she choose wisely? That is the question.

The young and romantic will disdain any such sordid thought as "wisdom" in connection with an affair of the heart. "What can matter," they cry, "except love and constancy!" Ah, many things "matter" besides "love," to insure constancy.

In one sense, the poet was right when he sang, "'Tis better to have loved and lost, than never to have loved at all." But only in one sense. Who would miss the bitter-sweetness of having loved some one merely "gone before"? Who would miss the tender memories which hallow the vacant chair, the little trinkets taken from the treasure-box and gazed upon with tear-dimmed eyes? What life is not better and sweeter and stronger for the love given, if only for a little while, to the tender, the brave, the true?

But if one lose by repression, by ill-feeling, instead of by death; if misunderstanding and disillusionment creep in, then better, far better, a life barren of the stir of tender thoughts. Happy marriage is, undoubtedly, the very happiest of all earthly conditions, but single life, no matter how lonely and bare it may be, is indeed "blessed," compared to a union that has lost its charm.

When the decisive moment arrives in which a woman must take her future in her own hands, she must consider many things besides love, both in herself and in the man who has asked her to share life with him. First to be considered, is her own responsibility in the matter—that they may have an actual responsibility in making a choice seems to occur to comparatively few women.

Primarily, then, let her carefully weigh her own peculiarities of temperament and character as affecting a life union with anyone; secondarily, as affecting a union with this special person.

Her tastes and the manner in which they will affect her future, and that of the man by whom she will stand side by side until "death" them "do part," must be given due weight. If, for instance, she has been accustomed to a life of gayety, let her think well before she unites herself to a man of quiet habits, small salary, and no immediate prospect of betterment.

There! There! My dear girl, don't ruffle up your pretty feathers, like an indignant wren! Every one knows that true love is not measured by dollars and cents, and that if we love another truly, no sacrifice is too great. You, in your enthusiasm, may think that you are willing to give up, for dear John's sake, all these things that have been to you the very breath of life, but are you?—that is the vital question. Many thousands of women have done such things joyfully—heaven bless them!—and counted their loss but gain. But the thing is, are you, individually, of the temperament, have you the stamina, to go on day after day, quietly accepting the changed conditions after the glamor of loverhood has settled down to prosaic wifehood? Can you do all this, and not grow tired of it, nor show John that you are making a martyr of yourself for his sake? Have you that in you which will enable you with a cheerful face to go through the ordeal of bearing a big end of the burden while John is carrying a bigger end? Can you keep from showing him how you miss the companionships of other days, the care-free hours, the fun? Are you equal to the long, tiresome, lonesome days at home followed most times by no greater excitement than a quiet evening spent with a tired business man—no parties, no outside amusements?

These questions settled in the affirmative, the next thing to be considered by the woman who is thinking of marrying is whether the man is one of whom she need never be ashamed. (This sounds almost brutal, doesn't it, but women have been ashamed of their husbands, as men have been ashamed of their wives.) The man being honest and good and true, are his personalities such that they will not jar on her if thrown into constant contact with them? Is he such that she, with her peculiar instincts, education and surroundings, can introduce him proudly as "my husband"? If she be sensitive to criticism, can she bear with equanimity having her friends see him murder the conventions, or hear him murder the king's English? Good men, true men, kind men may be very lacking in these things. Will not these defects, all out of keeping with her own traditions, be, eventually, the entering wedge of irritation which will finally cause an irreparable breach?

These questions answered, last, but not least, comes the question of the relatives of the man in question. It is all very well for a woman to say that she marries the man, and not his family. Each party to the contract marries the family of the other, to a certain extent, and any attempt to separate either member of the new firm from former ties will end in disaster. (And yet so foolish are people, that a woman with no atom of child-love in her heart, will marry a widower with a family of small children. How can she expect to make her husband happy, or be happy herself, under such conditions?)

Again, it has been said that before a man proposes he should study well the mother of the girl, and make up his mind whether he could "stand his wife" if she developed into such a woman. The same rule should apply to men. It would be wise for a woman to decide whether John, with his tendencies, is likely to develop into a man like his father, and if so, whether she can "stand" him for all time.

A woman must remember that marriage is not for to day, nor tomorrow, nor for youth and health and good looks. If she bases her ideas upon any preconceived notion that it will be "one long dream,"

she will soon think that she has the nightmare instead. If she has, however, in herself, the qualities which go the make up of a good wife, and those which are essentially needed for the special man upon whom she has set her heart; if she feels that his faults and his failings are only such as she can bear with good humor, then let her say "yes," and be happy, for happy she will be whether fate leads her to a palace or to a hovel.—Emma Churchman Hewitt, in the Christian Work and Evangelist.

Jamie's Serenade.

"Mama, what are serenades?" asked Jamie.

"It's a song," said mama. "But why do you want to know?"

"A song!" said Jamie. "Why, I heard Uncle Jim say that he went out to give a serenade on Tuesday night. I thought it was something to give some one."

"Why, you give them a song, you see. When you are very fond of some one, you go at night and sing a song under her windows. That is to show the person that you love her."

"Must you do it at night?"

"Yes, I think so."

"But s'pose your mother won't let you sit up late at night, or s'pose you fall asleep and can't wake yourself up."

"Oh, the people that give serenades do it secretly, and they commonly have no trouble in keeping awake at night."

"Oh," said Jamie, as if he were perfectly enlightened about the matter.

Then mama forgot all about the matter, but Jamie pondered long and earnestly.

Two nights later grandma was just settling herself for her first nap, when she heard a sound that made her raise her night-capped head from her pillow in haste.

"Father, that's Jamie!" she exclaimed.

"Nonsense! Jamie was in dreamland an hour ago," said grandpa.

Then a shrill boyish voice arose on the night air:

"My kitty has gone from her basket,
My kitty has goue up a tree;
Oh, who will go up in the hranches,
And bring back my kitty to me?
Bri-ing back, bri-ing back,
Oh, bring back my kitty to me, to me!"

"Jamie Carrol, what do you mean? Come right in out of that damp night air."

"Wait till I finish my song, grandma," said an aggrieved voice. "You oughtn't to interrupt it, 'cause it's a serenade."

"Does your mother know you are here?"

"Of course not. Serenades are secret."

"Let the boy finish his song," said grandpa, with a chuckle.

"Have you got all your clothes on?"

"Why, of course."

"Well, put this scarf around your neck, and finish your song. Then come to the kitchen door, and I will give you some refreshments."

"Oh, do you get refreshments for serenades?"

"Yes, indeed! Now hurry!"

The shrill refrain was taken up again, and the music finished in double-quick time. When he finished, he found grandma at the door waiting for him, with a plate of the little chocolate cakes that Jamie thought were the very best things in the world to eat. Grandpa was there, too, and when the refreshments were disposed of, he escorted the little serenader home.

"Good by, dear," said grandma; "I enjoyed your music very much."

But mama collapsed with a string of incoherent exclamations when she opened the door to the runaway. "Why didn't you tell me about it?" she demanded.

"Why, mama, you said yourself that they were a secret. And I love grandma the best after you, and I wanted to surprise her. She liked it very much, and I had refreshments and lots of fun."

"But you'll tell me about it next time, won't you? Because people can always tell secrets to their mother."

"All right," said Jamie. "I will."
—Christian Standard.

How Many Can You Guess?

Why is the letter A the best remedy for a deaf woman? Because it makes her hear.

Why is bread like the sun? Because when it rises it is light.

Which was the largest island before Australia was discovered? Australia.

What trade shall be recommended to a short person? Grocer (grow, sir).

When is money wet? When it is due (dew) in the morning and missed (mist) in the evening.

What is the difference between the Prince of Wales, an orphan, a bald headed old man and a gorilla? The first is an heir apparent, the second has ne'er a parent, the third has no hair apparent, and the fourth has a hairy parent.

What is larger for being cut at both ends? A ditch.

Why is a watch-dog bigger by night than by day? Because he is let out at night and taken in in the morning.

Under what condition might handkerchiefs be used in building a wall? If they became brick (bee cambric).

If Rider Haggard had been Lew Wallace, who would "She" have been? She would have been "Ben-Hur."

Which is the most dangerous season of the year to walk in the woods, and why? In the spring, because the trees shoot, the flowers have pistils and the bulrush is (bull rushes) out.

If the alphabet were invited out to supper, which of the letters would get there late? All those letters which come after "t."—Great Thoughts.

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Thursday, October 27, 1904

A DAMNABLE HERESY.

More than once during the past two or three years we have heard of certain men giving utterance to the idea that it is impossible to keep all the Commandments. And some have not hesitated to say that they "can not, and do not keep them." Such an admission, we learn, is frequently made. This is a strange admission on the part of one who is put forward by the Church to teach, and enforce obedience to the teachings of Scripture.

God is not an unreasonable tyrant, that he should require at the hands of men things they are unable to perform. That some requirements are in opposition to human impulses is not denied. But these impulses, uncontrolled, are detrimental to the interests of society and family life. Hence the restriction placed on the indulgence of human passion.

The Commandments are designed to point out the duties of men to God, and the duties of men to each other. As far as we know, there are none who deny that it is impossible to obey those commands that regulate a man's relations with God. Only those that regulate conduct between man and man are declared impossible to keep. We suppose if the commands had reference solely to the outward conduct, no one would venture to affirm that they could not be kept in their entirety; but as violation in thought or intention is prohibited, as well as violation in fact, we are told the Commandment can not be kept. This strikes at the very root of obedience, assuming, as it does, that man under grace can not have any control of his thoughts.

If God knew that men could not keep all the Commandments, and did not intend for him to keep them, then he enacted such legislation as he knew would be inoperative. That is a serious reflection upon the wisdom of the Divine Being. It will not do to say that the demands of the law are met by refraining from actual violation. God demands "truth in the inward parts." He desires not only that society and the family be kept out of the clutches of the vicious and lawless, but that every individual be inwardly as well as outwardly clean; that, no man can be unless he subdues his thoughts, "bringing them in obedience to the captivity of Christ." We can think of nothing more serious in the way of sin, or more hurtful to the cause of religion, than the confession of one, standing before a congregation of dying men and women, telling them it is impossible to keep the Commandments. How one can do this in face of the fact that salvation is hinged on obedience we do not understand.

No precept involving morals, or the right conduct of man with respect to his fellow-man, has ever been repealed. No one contends that any of the Ten Commandments has been repealed, except the command to keep holy the Sabbath day. But to our thinking, that command was as much re-enacted by our Lord as any one of the ten. When a young man deeply interested came running to Christ and asked him, "Good Master, what shall I do that I may inherit eternal life?" Jesus answered, "Thou knowest the Commandments." In this reply all the Commandments are not named, though our Lord evidently had in mind the whole code, and intended to teach the young man that every precept of the ten must be observed. As a good "son of the law," this young man replied, "All these have I observed from my youth." If in this conversation Jesus intended the repeal of any one of the Commandments, it was certainly not the one which some men say they "can not, and do not keep," viz.: "Thou shalt not commit adultery."

Taking it for granted that Jesus sanctioned the Ten Precepts, and emphasized the law against adultery by declaring that the sin does not necessarily consist in the outward act, but that it may be committed in the heart, and without the concurrence of a second party, we are forced to the conclusion that a preacher who says he "does not, and can not keep all the Commandments," lives in violation of the law. St. James says, "Whoso shall offend in one point, is guilty of all." If there be any number of preachers who entertain this view, then we have among us as teachers a set of men who cherish lust in their hearts—a set of corruptionists, guilty of preaching a damnable heresy.

A QUESTION OF IMPORTANCE.

Our correspondent, Rev. N. G Augustus, in last week's issue of the ADVOCATE, raises a question of vital importance: "Ought our Church to begin the life-work of her ministry by the inculcation of doubt?" The question is asked in view of the fact that one of the text-books in our chief school for young preachers is "Stevens' Theology of the New Testament," which Brother Augustus, after a careful reading, concludes is not "calculated to build up the faith of young men." Others hold that the book is sound, among them university professors. But whether they believe it is sound because it teaches their advanced views, or because it accords with Methodist doctrinal standards, nobody has undertaken to say, as far as we know. That Stevens is misunderstood and misrepresented in some respects, is probable. But by arraying prominently so many erroneous views, and leaving his readers in doubt as to his own convictions, he gives ground for the suspicion that he is not wholly orthodox. In more than one instance, if we read correctly, he presents the views of various authors, but fails to defend his own. We are not prepared to condemn the book as a whole, but we quite agree with Brother Augustus in believing that it is not the best book to put into the hands of our young preachers. It avails nothing to say that Stevens is a Methodist. Dr. J. Agar Beet is a Methodist, but he got so far away from the Methodist line that his brethren called him to time. His books would not stand the test. In the trial (or investigation) that followed he promised not to teach his distasteful views, but he has been chafing under the restraint, and a few weeks since, resigned the position he held in Richmond College, one of the Wesleyan theological schools.

When there is such divergence of views in regard to a text-book, we think it would be the part of wisdom to abandon it. There are many Methodist books that generate no doubts in the mind of students.

IS METHODISM GOING TO PIECES?

There be those who think Methodist machinery is about ready to "burst" and go to pieces. We are inclined to the opinion that "the wish is father to the thought." Going to pieces indeed! What the Northern wing of the Church is doing we are not prepared to say further than that it is prospering in all its enterprises, and growing in membership. The Southern wing, not so strong in wealth or numbers, is, nevertheless, prosperous, and is as full of life and energy to-day as at any time in the past.

Bishop Hendrix, on opening one of the Conferences recently, declared that "during the past eighteen years Southern Methodism had made great progress," and read as evidence the record since 1886, as follows:

In 1886.

Traveling preachers.....	4 406
Total members.....	990 994
Total churches.....	10 950
Value of churches.....	$13 835,149
Total parsonages.....	2,030
Value of parsonages.....	$247.285
Sunday-school scholars..	612 519
Raised for superannuates.	$94,000
Raised for church extension.....	$34,000
Raised for foreign missions.....	$176 000
Raised for home missions.	$80,000

In 1904.

Traveling preachers.....	6 620
Total members.....	1,566.828
Total churches.....	15 950½
Value of churches.....	$26,604.777
Total parsonages.....	4 216
Value of parsonages.....	$5,164 915
Sunday-school scholars..	979.935
Raised for superannuates.	$192,000
Raised for church extension.....	$94,000
Raised for foreign missions.....	$306 000
Raised for home missions.	$207,000

Let those who think Methodism is dying consider these figures. A net increase of 2 214 traveling preachers and 575,834 members in so short a time is no mean showing. May the good Lord help us to be faithful Christians!

We are by no means persuaded that there is a general demand on the part of our Methodist people for a long order of service at the expense of the sermon. It has not come to pass that our preachers are such dullards as to be unable to hold the attention of their congregations. True, we have among us very few men in the active work who are rated as great preachers, but they are, on an average, equal to the preachers of other denominations, and the people are not anxious to retire them to the quiet shades of oblivion. They still edify the Churches. If here and there one suffers himself to be hidden, like a thin slice of meat between two big pieces of bread, it is his own fault.

That in some city Churches there is a call for "an enlarged and enriched ritual" is perhaps a fact, but the call, or demand, does not grow out of dissatisfaction with the sermon. Our notion is, it grows out of the desire to be like other people. The esthetic portion of our membership possibly prefer "the service" to the sermon, but with the rank and file the preaching is the biggest part of the hour's worship.

PERSONAL.

Rev. J. M. Carley says: "Carthage circuit will report in full on all the claims at Conference" He is closing his year's work in fine shape.

Rev. J. B. Kent, secretary and traveling agent of the Louisiana Sunday-school Association, called to see us last week. He represents the work in good condition and succeeding finely.

Rev. W. O. Troutman, recently returned to Missouri, is pleasantly located at East Lynne, and has been kindly received by the good people of his charge. He is planning for meetings to begin soon.

We are glad to report the health of Bishop Keener as greatly improved He was able to visit the city this week and attend to some business. He looks better than we have seen him for a long time.

We had the pleasure of an hour's ride with Rev. C. F. Emery, on Monday last, en route to the city. We were glad to find him in good health and spirits, and the same genial gentleman he ever was. Association with such brethren is pleasant and profitable.

Rev. J. R. Jones is rejoicing over the completion of a new and beautiful Church in his charge, Flora, Miss It is a convenient village Church, with Sunday school room and study for the pastor. It cost about $3,000. We thank Brother Jones for an invitation to visit his people.

We thank Dr. W. B. Palmore for complimentary tickets to the Jerusalem exhibit at the World's Fair, St. Louis. As we will be unable to use them, we will be glad, at Dr. Palmore's request, to present them to any Sunday-school teacher or scholar who will send two cents to pay the postage.

Rev. I. D. Borders, of Mayhew, Miss., in the first year of his ministry, writing to this office says: "Our work moves along fairly well. We have moved into the cozy and comfortable parsonage recently provided for the work, and we are most delightfully situated." We congratulate preacher and people.

A note from Rev. W. J. Dawson, Lake, Miss., brings the sad news of the death of Brother W. M. Thornton, treasurer of the Joint Board of Finance of the Mississippi Conference. This sad event occurred on the morning of the twentieth of this month, at Comfort, Texas, whither he went a few weeks since in search of health. We tender the bereaved family our sympathy.

Rev. T. B. Clifford, of Columbia, Miss., will have no trouble settling accounts at Gulf Port. He writes under date of Oct. 22: "Columbia station overpays assessments ordered by the Annual Conference. By the time your next issue of the ADVOCATE reaches its readers, all cash will be in the hands of treasurers of the various Boards, and their receipts in my possession. The preacher's and presiding elder's salaries will also be overpaid."

The Baker Wakefield Lumber Company at Plattenville, La., built and furnished a church at that point. The first sermon was preached in the new house by Rev. C. D. Atkinson, our preacher at White Castle. The Church is something on the Institutional order, containing a library and bath-room. This enterprising lumber company has at heart the moral and social welfare of their employees.

Rev. O. P. Armour, of Cornersville, Miss, is deeply afflicted. Some months back he buried a child, and only a few days since he was bereaved again. He mourns the death of his "baby girl." And Sister Armour has been abed forty days with fever and blood poisoning. Though reported as better on the twentieth, she is not past danger. During the five weeks just gone Brother Armour has not retired for a night's rest. At his earnest request we call on the Church for prayer in behalf of his afflicted wife.

Special Notice.

We have said more than once in these columns that we can not afford to publish addresses delivered before District Conferences, Epworth Leagues, or Sunday school Conventions. Too many are sent, and we do not feel like discriminating. For this reason, as well as others not necessary to mention, several favors of the kind now on hand have not been printed. We mean no disrespect to anyone, nor do we mean it to be understood that such communications are declined for lack of merit, for some of them are very worthy. They simply fall under a general rule.

It is our duty as editor to accommodate correspondents as far as possible. If they all knew that one-half of the ADVOCATE is printed on Saturday and the other on Wednesday, none of them would send us a communication on Monday, and insist on seeing it in print that same week We frequently receive important official papers on Monday or Tuesday, with the request to insert "this week." It can not always be done.

From a Pythian Methodist.

DEAR DOCTOR: Some weeks ago I noticed in the ADVOCATE a commendation of the Red Men (a secret fraternal order) for excluding saloonists. I am in sympathy with the position that you took in regard to this matter, but allow me to request that you correct an impression one would gather from this report, viz.: that other orders were admitting saloonmen. The Knights of Pythias exclude all men engaged in the business, and will expel a member who should engage in it after becoming a member. Again: The Pythians were the first order in the State of Mississippi to give help to the church orphanages. Last year, and again this year, they donated $100 each to the Methodist, Baptist and Presbyterians for their Homes. I was sorry that the ADVOCATE neglected to notice this handsome donation, and trust it will do so later. The local lodge here also donated $10 to help the Methodists re-build their Home which was burned recently.

Sincerely,

PYTHIAN METHODIST.

Natchez, Miss., Oct. 13, 1904.

NOTE —We did publish a notice of a handsome donation by the Pythians to some charitable work in one issue last year. If a second donation was made by the same order, the statement escaped our eyes. We are always glad to record the good deeds of good men —EDITOR.

An Important Document.

We call special attention to the celebrated decision of Chief Justice Marshall, printed on page 4 of this issue. This document was copied from the record by Attorney John A Woodville, of this city, and furnished Bishop Keener, who, in turn, furnished us with the transcript. In the estimation of Bishop Keener, it is a valuable decision, which, had it been generally known to Church authorities, would have saved to the Church a large sum of money. Bishop Keener desires this decision to have extensive circulation, and requests our Church papers to copy it. Will editors kindly comply with the request?

Note from an Afflicted Brother.

DEAR BRO. BOSWELL: We have again passed through deep water. This is the third time that death has visited our family in a little over a year. The latter part of September, 1903, we lost a granddaughter; in October my wife died; on Friday night we were called to part with our oldest grandson, a manly little fellow, eight years and two weeks old.

Dear Doctor, how I feel the loss! I had been looking to the time when he could go to college—so bright, so affectionate; but he has gone to a better college with his grandmother and sister. After the funeral I wanted to find comfort. I took my Testament and read: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." It will not be long before I shall be with them. I often feel that I want to go home; I have so many over there.

I was reading this morning in my Testament: "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Dear Dr. Boswell, it is so hard to give them up. I want to bow in submission to his will in all things. I know that he is too wise to err, and too good to be unkind. I remain,

Your afflicted brother in Christ,

GEO. JACKSON.

Lecompte, La., Oct. 23, 1904.

Change of Date.

Bishop Galloway authorizes the change of date for the meeting of the North Mississippi Conference from Dec. 14 to Dec. 7, 1904. Brethren interested will please take notice.

A Request for Prayer.

DEAR DOCTOR BOSWELL: I have just in hand a letter from Rev. J. O Bennett, presiding elder of Arcadia district, in which he informs me that Sister Bennett is at the Sanatorium in Texarkana, Ark., where she will, as soon as strong enough, have to undergo a very serious operation. He requests the prayers of the Church, that his wife may be divinely sustained during the ordeal, and that success may attend the efforts of the surgeons. He also desires the prayers of God's people in behalf of himself and his distressed children. May God be with them all in this sore trial!

JOHN T. SAWYER.

Monroe, La., Oct. 22, 1904.

Church Extension.

Receipt No. 9, fifty dollars, goes to Rev. J. H. Mitchell, Greenwood, and the "decks are clear" for Conference.

J. R. BINGHAM, Treas.

Receipt No. 10, ten dollars, goes to Rev. Carroll Varner for Harrison circuit. Bro. Varner begins right. Harrison circuit is to be congratulated on this handsome treatment to her young pastor. Thank you, brethren.

J. R BINGHAM, Treas.

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection.

A. S. J. NEILL, Treas.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Pertinent Questions.

The church of God has been given the world to bring it into right relations with its Creator. This is undoubtedly true of both its human wealth and material resources. Church member, what are you doing in this important matter?

Prayer being the expression of a spiritual necessity, the absence of persons from prayer services regularly, as well as the neglect of the family altar and of secret prayer, is a fearful confession of not realizing any spiritual need. As prayer is the personal thermometer of our spirituality, where do you stand, brother?

Worldliness often so saturates the life of a believer with material things that the soul sterilizes, withers and dies before the devil's victim awakes to his doom. "Awake, thou that sleepest, and arise from the dead."

The reason back of all causes why church members and others do not attend God's places of worship is, that they have no desire nor relish for spiritual effects. Let us search our hearts, repent of our sins, and seek God.

The first and all-important question each believer should ask himself is, Is my inner life such as my Master approves? The next matter that should engage our attention is, Am I doing to my brother just what in every particular I would like that brother do to me? The honest answer to these two questions will remove trouble from many a heart.

HARDSHELL.

Floyd Circuit.

DEAR DOCTOR: This is our first year on the Floyd circuit. On our arrival here we were welcomed to the parsonage by some of the good ladies, and there was in waiting a warm supper, with lots of good things in the storeroom—enough to last us about a month. As a whole, the people have been very kind to us, and we will not forget them.

In protracted meetings I have been assisted by our much-beloved presiding elder, Dr. J. A. Parker; Rev. T. B. Reneau, a local preacher, one of our old pioneer heroes; A. S. J. Neill, of our Conference, and A. B. Galloway, of the Little Rock Conference, Ark. Their sermons were in demonstration of the Spirit and of power. We have had conversions and reclamations; eleven accessions, and seven more to be received in the church next Sunday. I am sure our Conference collections will be in advance of last year. To the Lord be all the praise. Pray for us.

R. C. GRACE, P. C.

Floyd, La., Oct. 18, 1904.

Setting a Prisoner Free.

A man with rheumatism is a prisoner. His fetters are nene the less galling because they are invisible. To him Perry Davis' Painkiller comes as a liberator. Rubbed well into the swollen, stiffened joints, it not merely drives away the pain; it makes the muscles pliable, so that the prisoner becomes a free man. There is but one Painkiller, Perry Davis'. 25 and 50 cents.

Plan of Episcopal Visitation for the Year 1904–05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27.
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., Prytania and Napoleon avenue (river side).

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets; six squares above Cana street; Rev. H. G. Davis, pastor; residence 1420 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N. Evans, Sup., 1234 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1422 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schule, pastor; residence, 1726 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O. City Mission, 1026 Tchoupitoulas street; Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, Rev. S. L. Riggs, McDonoughville, La.

Tourist Rates

The Frisco System will issue, during the Summer months, Tourist round-trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address

Passenger Traffic Department

SAINT LOUIS.

What's the Use?

The advocacy of union of the two Methodisms, North and South, is by a few, and federation is argued by quite a number, but really all this arises from a theoretic sentiment, not based upon sufficient foundation in fact. Any people ashamed of their history should be ashamed of themselves, and certainly the history in relation to the two churches mentioned contains nothing of which Southern Methodists need be ashamed, while that history holds some things not creditable to the M. E. Church, and such things as preclude the possibility of our trusting that church, so far as ecclesiastical compacts are concerned.

The compact of 1844, on which the M. E. Church, South, proceeded to organization, was so plain that it was clearly recognized by Cæsar, to whom we were forced to appeal, because the M. E. Church violated it, when it was practically her work, as two-thirds of the delegates in the General Conference of 1844 were representatives from the North, and had complete control of the actions of that body; yet, having made the compact, these same men, largely, proceeded in 1848 to repudiate their compact, and this in the face of the absence of any representatives of the other party to the compact. It is no wonder that the Supreme Court was surprised at their contention, and proceeded to enforce the compact, and practically to annul the action of their General Conference of 1848, in which was involved the violation of an agreement which was voiced in the original Plan of Separation adopted by them.

Not only then, but ever since the M. E. Church has proceeded in her work in the bounds of the M. E. Church, South, in violation of that compact, and a move upon our part toward union, or even close federation, with the M. E. Church would mean a repudiation of all of our past, and an endorsement of the contention of the M. E. Church in 1848, which contention is yet maintained by them even in the face of the decision of the Supreme Court, based upon the plain facts of the case.

Besides, whatever may be the facts in relation to the occasion of the original separation in 1844, the cause remains, with some added accentuation, and we could not live together under new occasion which would come up under the irritating influence of the same cause.

The view of the two churches is as diverse in relation to the episcopacy as in 1844. Indeed, if there is any change, it is in wider divergence, which would result in greater clash than at any time in the history of the two bodies, and to invite union under present conditions is to invite trouble and disturbance where we may now maintain a reasonable degree of peace. Two families can live in peace on adjoining lots who could not have that peace should they be in the same house, and it would not only be unwise, but somewhat criminal, to change the conditions under which peace is enjoyed for those under which trouble and discord would be sure to come.

I need not refer to later compacts made theoretically, which have been practically ignored, but there are such which give emphasis to the reason why at this time, and under present conditions, a closer union with the M. E. Church is not desirable in the interest of peace and the real prosperity of Methodism, both North and South. If the M. E. Church will continue to violate a compact, and spend money for missions where she is morally bound not to be, that is her business, and we are not disposed to interfere with her pastime; but we would kindly, but emphatically, protest against any movement looking to an endorsement upon our part of such a course, and a repudiation of our past from 1844 to the present time. Indeed, this would be asking too much of honest, much less religious people, not ashamed of their history.

W. T. BOLLING.

Mobile and Ohio Railroad.

Mobile and Ohio Limited leaves New Orleans at 7:30 P. M., arriving in St. Louis 5:44 next afternoon. St. Louis Express leaves New Orleans 9:10 A. M., arriving St. Louis next morning at 7:52. Both are solid, wide-vestibuled trains of the very latest pattern, carrying the finest Pullman Sleepers, Parlor and Library Observation Cars, New Orleans to St. Louis, without change. Dining cars with large electric fans, serving all meals a la carte. Patrons pay only for what they order, and get the very best that the markets afford.

World's Fair literature, maps and time cards, cheerfully mailed on application.

F. E. GUEDRY, D. P. A.,
229 St. Charles St.,
New Orleans, La.

Phone Main 3639-L.

Louisiana State Epworth League Cabinet.

President, J. V. Carter, Baton Rouge, La.

First vice-president, Rev. W. W. Drake, New Orleans, La.

Second vice-president, Miss Sallie Hollinsworth, New Orleans, La.

Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans, Covington, La.

Treasurer, Miss S. E. Cline, Howell P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La., 1905.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

An Empty Treasury.

To the Brethren Serving Domestic Mission Charges in the North Mississippi Conference:

We would gladly send you the money for the third quarter, but the treasury is empty. This ought not to be so. We are sorry to state that many of the best stations and circuits have reported nothing up to this time. We are now less than two months to the Annual Conference at Kosciusko. We trust every pastor will do his best to bring these collections in full. We never had such an opportunity in our history. There is less opposition to missions, and a more liberal spirit among the people, than ever before. The people are spending money freely for everything else; why not for God and souls? We are persuaded if the preacher will present this work intelligently and earnestly, the people will give.

"An empty treasury," with over 90,000 Methodists back of it, is a sad comment on our faith and fidelity to Him who has committed to us the salvation of the world. When the two political parties a few weeks ago cried, "An empty treasury," hundreds and thousands came from everywhere. There is nothing that dispirits and demoralizes an army like an empty treasury. Who can describe the feelings of those who are out in these hard fields when they read the heading to this article? It means the same old suit for Conference, no dress for wife, and no shoes for the children. This is not a fancy picture. It is just what will occur over the empty treasury of more than 90,000 Methodists, unless we get to work in earnest now. May the good Lord move upon every preacher and layman to do what we have never done in our history—pay our assessments in full. We owe it to Him and the cause committed to us.

W. S. LAGRONE.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Millsaps College.

We are now closing the first month of our session's work. Everything is moving on satisfactorily. Indeed, the conditions were never more favorable. Yet we feel painfully our limitations. We ought to expand in several important directions. We need at least $1,000 to expend on our library. Our improvement fund needs replenishing, that we may take proper care of the splendid plant we have in buildings and grounds. In this connection I take occasion to gratefully acknowledge the receipt of several timely remittances from the bounds of the Seashore district.

Of course, our greatest need is a larger endowment. This is imperative, if we are in any adequate measure to meet our obligations as a great church. Until this is done we must look for immediate relief to the Conference collections. May I not, therefore, urge our brethren to see that the assessments for education are met in full?

One brother has just reported an excess from his charge. Well done! I trust he will get one of the best appointments in his Conference. This indicates, however, that he already has it.

W. B. MURRAH.

Cancer Cured by Anointing with Oil.

A combination of soothing and balmy oils has been discovered which readily cures all forms of cancer and tumor. It is safe and sure, and may be used at home without pain or disfigurement. Readers should write for free books to the originators, whose home office address is Dr. D. M. Bye Co., Box 462, Dallas, Texas.

Marriages.

July 24, 1904, at the home of the bride, Philip, Miss., by Rev. J. W. Raper, Mr. Arnold Key and Miss Ollie Murphree.

Oct. 9, 1904, at the home of the bride, near Money, Leflore county, Miss., by Rev. J. W. Raper, Mr. John Ray and Miss Alice Scurlock.

Oct. 18, 1904, at the residence of the bride, Mer Rouge, La., by Rev. J. E. Denson, Mr. Robt. H. Day to Mrs. Iantha Aldridge.

Notice.

To the Members of the Mississippi Conference—

DEAR BRETHREN: At the mid-year meeting of your Board of Missions, I was requested to ask, and urge you, as far as possible, to send your money for the mission cause, both for foreign and domestic, to our treasurer, Rev. W. L. Linfield, Waynesboro, Miss., before Conference. The business of the Board is such we are much hampered by the delays incident to payments at Conference. This is a small matter to you, but it means much to us. May we rely on your compliance with this request?

For the Board, B. F. LEWIS, Secretary.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 1-8
Ordinary	7 5-8
Good ordinary	8 15-16
Low middling	9 9-16
Middling	10 1-8
Good middling	10 5-16
Middling fair	10 13 16
Fair	11 1-2

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	29 c
Off refined oil, in bbls, per gal	28 c
Prime crude oil, loose, per gal	23c
Prime C. S cake, per ton, 2240 lbs	$26.50
Prime C. S. meal, per ton, 2000 lbs	$26.50
Soap stock, per lb	90c

Cotton Seed—

In sack, delivered at N. O., per ton, 2000 lbs	$17.00
In bulk delivered at N. O., per ton, 2000 lbs	$12.50

SPECIAL OFFER

We have room for a few more young ladies or girls in the Meridian Female College and Conservatory of Music, and room for four more boys in the male college. We will make a specially low rate until these places are filled. Some one can get a rare opportunity if you apply immediately.

Meridian Male College, or Meridian Female College, Meridian, Miss.

World's Fair.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding-houses, and splendid private homes. Those interested are invited to correspond with E. P. Shepard, Secretary Y. M. C A. World's Fair Bureau, Grand and Franklin avenues, St. Louis.

World's Fair Visitors.

The pavilion erected by the Frisco-Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to vivit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

QUARTERLY CONFERENCES.

North Mississippi Conference.

DURANT DIST.—FOURTH ROUND.

Pickens, at Pickens	Oct.	1, 2
Chester, at Salem		8, 9
Ackerman, at Mt. Ary		9, 10
Sturges, at Pt. Hill		15, 16
Ebenezer, at Liberty		22
Lexington		23, 24
Tchula		29, 30
Kosciusko circuit, at Bethel	Nov.	5
Kosciusko station, at ———		6, 7
Poplar Creek, at Friendship		12, 13
West, at Midway		19, 20
McCool, at Liberty Chapel		26, 27
Rural Hill, at Center Ridge	Dec.	2
Louisville, at Rocky Hill		3, 4
Inverness, at Isola		9
Belzona, at Putnam		10, 11

W. S. Lagrone, P. E.

WINONA DIST.—FOURTH ROUND.

Carrollton, at Carrollton	Oct.	2, 3
Eupora and Maben, at Eupora		8, 9
Black Hawk, at Acona		15, 16
Vance, at Lambert		22, 23
Webb, at Sumner		24
Ruleville, at Ruleville		29, 30
Moorhead, at Moorhead		30, 31
McNutt, at Sunnyside	Nov.	2
Carrollton circuit, at McInnery		5, 6
Vaiden, at Columbianna		12, 13
Winona circuit, at Bethlehem		19, 20
Mars Hill, at Chapel Hill		26, 27
Indianola, at Indianola	Dec.	3, 4
Tom Nolen, at Stewart		10, 11

Thos. H. Dorsey, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley and New Hope, at New Hope	Oct.	1, 2
Jonesboro circuit, at Brownsfield		8, 9
Guntown and Baldwyn, at Guntown		15, 16
New Albany and Ingomar, at New A.		22, 23
Wheeler circuit, at Pisgah		26
Booneville circuit, at Oak Grove		29, 30
New Albany circuit, at Union Hill	Nov.	5, 6
Mantachie circuit, at Hebron		12, 13
Belmont circuit, at New Valley		16
Burnt Mills circuit, at Paradise		17
Inka circuit, at Bethel		19, 20
Kossuth circuit, at Pleasant Hill		26, 27
Marietta circuit, at Shady Grove		30
Blue Springs circuit, at Leighton	Dec.	3, 4

W. C. Harris, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Shannon circuit, at Troy	Oct.	1, 2
Prairie circuit, at Prairie		8, 9
Verona circuit, at Verona		15, 16
Montpelier circuit, at Sparta		22, 23
Buena Vista circuit, at Pleasant Grove		29, 30
Atlanta circuit, at Macedonia	Nov.	5, 6
Fulton circuit, at Hopewell		12, 13
Houston and Wesley, at Wesley Chapel		19, 20
Nettleton circuit, at Carolina		26, 27
Aberdeen circuit, at Pleasant Grove	Dec.	3, 4
Okolona circuit, at Boone's Chapel		10, 11

J. C. Park, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Oct.	1, 2
Cockrum, at Greenleaf		8, 9
Coldwater, at Love		15, 16
Wall Hill, at Chulahoma		22, 23
Arkabutla, at Brooks Chapel		29, 30
Tyro, at Mt. Vernon	Nov.	5, 6
Longtown, at McGehee Chapel		12, 13
Courtland, at Courtland		19, 20
Batesville and Wesley, at Batesville		26, 27
Eureka, at Eureka	Dec.	3, 4

W. T. J. Sullivan, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville	Oct.	1, 2
Starkville circuit		8, 9
Hebron		15, 16
Crawford		22, 23
Columbus, First Church		29, 30
Brooksville circuit	Nov.	5, 6
Macon		12, 13
Shuqualak circuit		19, 20
Mayhew circuit		26, 27
Winstonville circuit	Dec.	3, 4
Cumberland circuit		10, 11
Cedar Bluff circuit		11, 12

J. W. Dorman, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks	Oct.	1, 2
Byhalia		8, 9
Shawnee		15, 16
Waterford		22, 23
Cornersville		29, 30
Potts Camp		31
Abbeville	Nov.	5, 6
Bethel		12, 13
Ashland		15
Pontotoc		19, 20
Randolph		21
Mt. Pleasant		26, 27

Eugene Johnson, P. E.

Mississippi Conference.

JACKSON DIST.—FOURTH ROUND.

Flora	11 a. m.. Oct.	1, 2
Benton	8 p. m..	2, 3
Tranquil	11 a. m..	4
Silver City	11 a. m..	6
Brandon		8, 9
Canton		15, 16
Sharon		22, 23
Lake City		29, 30
Rankin Street	Nov.	5, 6
Thomasville		12, 13
Fannin		19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

John W. Lewis, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

McComb, LaBranch St	Oct.	1, 2
Adams, at Adams		8, 9
Summit, at Summit		9, 10
Bogue Chitto	Mon., 7:30 p. m..	10
Osyka, at Muddy Springs	a. m..	15, 16
Magnolia	p. m..	15, 16
Providence, at Bahala		22, 23
Topisaw, at Holmesville		29, 30
Tylertown, at China Grove	Mon., 11 a. m..	31
Bayon Pierre, at Pleasant Ridge	Nov.	5, 6
Hazlehurst		12, 13
Gallman, at Gallman	Mon., 11 a. m..	14
Crystal Springs	Mon., 7:30 p. m..	14
Beauregard, at North Wesson	Wed., 11 a. m..	16
Wesson	Wed., 7:30 p. m..	16
Terry, at Terry		19, 20
Pleasant Grove, at Pleasant Grove	Tues., 11 a. m..	22
Caseyville, at Bethel		26, 27
Pearlhaven, at ———	Sat., 11 a. m.. Dec.	3
Brookhaven		3, 4

Pastors will see that trustees give proper answer to Question 29. Brethren, do not fail in this.

B. F. Jones, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton	Sat. and Sun.. Oct.	1, 2
Gulfport: 28th Street, at Long Beach	Sat. and Sun. a. m..	8, 9
Gulfport: 25th Avenue	Sun. p. m. and Mon. a. m..	9, 10
Vancleave, at New Prospect Camp Ground	Thurs.-Sun..	13-16
Coalville, at White Plains	Tues..	18
Wolf River, at Durham	Sat. and Sun..	22, 23
Carriere, at McNeil	Tues. a. m..	25
Poplarville and P., at Purvis	Wed. p. m..	27
Hub, at Baylis Chapel	Sat. and Sun. a. m..	29, 30
Columbia	Sun. p. m. and Mon. a. m.	30, 31
Collins, at Seminary	Wed.. Nov.	2
Mt. Olive, at Ora	Thurs..	3
Williamsburg, at Good Hope	Fri..	4
Mt. C. and S. Creek, at Mt. Zion	Sat. and Sun..	5, 6
Eastabutchie, at Eastabutchie	Tues..	8
New Augusta, at N. Augusta	Sat. and Sun..	12, 13
Lucedale, at Lucedale	Mon..	14
McH. and Wiggins, at McHenry	Tues.	15
Brooklyn, at Brooklyn	Wed..	16
Sumrall, at Sumrall	Sat. and Sun..	19, 20
Hattiesburg: Court Street	Sat. and Sun..	26, 27
Hattiesburg: Main Street	Sun. and Mon. a. m.. Dec.	4, 5

T. L. Mellen, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville	Oct.	8, 9
Gloster		15, 16
Centreville, at Centreville		15, 16
Percy Creek, at P. C.		22, 23
Woodville		23, 24
Fayette, at Fayette		29, 30
Hamburg, at Knoxville	Nov.	5, 6
Liberty, at Salem		12, 13
Wilkinson, at Hopewell	Wed..	16
Homo Chitto, at H. C.		19, 20
Barlow, at Rehoboth	Thurs..	24
Harriston, at Harriston		26, 27
Jefferson Street, Natchez	Dec.	2, 4
Washington, at W.	Sat..	3
Wesley Chapel, Natchez		3, 4

T. W. Adams, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, West End	Sun. a. m.. Oct.	2
Meridian, East End	Sun. p. m..	2
Middleton, at Manassa	Thurs..	6
Matheryille, at Salem	Fri..	7
Wayne mission, at Hebron		8, 9
Waynesboro	Sun. p. m. and Mon..	9, 10
Chunkey, at Sageville		15, 16
Enterprise and Stonewall, at Enterprise	Wed..	19
Shubuta and Quitman, at Shubuta	Thurs..	20
Pachuta, at Pachuta		22, 23
Leaksville, at Leaksville		29, 30
Winchester, at Winchester	Thurs.. Nov.	3
Daleville, at Linwood		5, 6
North Kemper	Fri..	11
DeKalb, at Pleasant Ridge		12, 13
Binnsville, at Binnsville		19, 20
Poplar Springs	Wed..	23
Vimville, at Coker's Chapel	Thurs..	24
Porterville, at Mt. Hebron		26, 27
Lauderdale	Dec.	3, 4

The pastors will see to it that the trustees have their reports in shape as the law requires. Let all the officials be present; it is important.

W. M. Sullivan, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork	Oct.	1, 2
Anguilla, at A.		8, 9
Port Gibson		15, 16
Cary and Grace, at C		22, 23
Bolton	a. m..	29, 30
Edwards, at E.	p. m..	30, 31
Mayersville, at B.	Nov.	5, 6
Hermanville, at Pisgah	a. m..	12, 13
Rocky Springs, at C.	p. m..	13, 14
Utica, at U.		19, 20
Satartia, at M.		26, 27
Vicksburg, Crawford Street	p. m..	30
Vicksburg, Washington Street	p. m.. Dec.	1
Warren, at O. R.		3, 4

W. H. Huntley, P. E.

FOREST DIST.—FOURTH ROUND.

Rose Hill, at Hopewell	Oct.	1, 2
Montrose, at Montrose	Tues..	4
Tallohola, at Mutual Union	Wed..	5
Newton and Hickory, at N.	Fri..	7
Harperville, at Harperville		8, 9
Indian Mission, at Tallichulok	Wed..	12
North Neshoba, at Coy	Fri..	14
Philadelphia, at Mars Hill		15, 16
Decatur, at Decatur	Tues..	18
Edinburg, at Rocky Point	Fri..	21
Carthage, at Thomastown		22, 23
Walnut Grove, at W. G.	Tues..	25
Eucutta, at Philadelphia	Nov.	5, 6
Vossburg and Heidelberg, at H.		12, 13
Ellisville circuit	Wed	16
Ellisville station and Ovelt	Thurs..	17
Laurel, M. Street	Thurs. p. m..	17
Laurel, Kingston and Fifth Avenue	Fri..	18
Lake, at Lawrence		19, 20
Forest at Forest		26, 27

J. M. Morse, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Melville	Oct.	1, 2
Simsport, at Marine		8, 9
Lecompte, at Elam Bayou		15, 16
Boyce		22, 23
Bunkie		29, 30
Columbia	Nov.	5, 6
Pollock		12, 13
Jena		19, 20
Dry Creek		26, 27
Montgomery	Dec.	1, 2
Natchitoches		4, 5

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Louisiana Avenue	a. m.	Oct.	2
Parker Memorial	p. m.		2
Carrollton Avenue	a. m.		9
New Orleans Mission	p. m.		9
Burgundy	a. m.		16
Algiers	p. m.		16
Carondelet	a. m.		23
Dryades	p. m.		23
McDonoghville			30
Plaquemine		Nov.	6
White Castle			13
Rayne Memorial			20
Covington			27
Mandeville, at Talisheek			30
Slidell		Dec.	4

Pastors, please see that full reports are made by Woman's Home and Foreign Missionary Societies, and by Boards of Trust.

WM. H. LAPRADE, P. E.

MONROE DIST.—FOURTH ROUND.

Harrisonburg, at H.		Oct.	1, 2
Floyd, at F.			5-12
L. Providence			16, 17
Waterproof....Quar. Conf., 4 p. m.; preaching, 8 p. m.	Wed..		19
Rayville, at U.			22, 23
Bastrop, at B.			29, 30
Mer Rouge, at M. R.		Nov.	6, 7
Bonita, at Jones			12, 13
Gilbert, at G.			19, 20
Tallulah, at T.			26, 27
Monroe		Dec.	3, 4

Pastors will please call attention to the following items of business:

Trustees: Report as required by the Discipline. (Questions 29 and 30.)

Stewards: Amount paid for ministerial support.

Pastors will please be prepared to furnish statistics up to date of Quarterly Conference.

J. A. PARKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Texas Avenue		Oct.	22, 23
Mooringsport and Greenwood			23, 24
Provencal, at Victoria			29, 30
Pleasant Hill, at Robeline			30, 31
Grand Cane, at Stonewall	11 a. m..	Nov.	2
Hornbeck, at Hornbeck			5, 6
DeRidder, at DeRidder			6, 7
Bon Ami	7 p. m..		7
Leesville	7 p. m..		8
Many	7 p. m..		9
Shreveport, First Church			12, 13
Keatchie, at Logansport			13, 14
Pelican, at Bethel	11 a. m..		16
Wesley, at ———			19, 20
Coushatta, at Atkins			20, 21
LaChute and Lake End, at Campobello			21, 22
South Bossier, at Haughton	11 a. m..		23
Benton, at Alden			26, 27
North Bossier, at ———			27, 28
Gilliam, at ———			29
DeSoto, at Mansfield	11 a. m..	Dec.	3
Mansfield			3, 4
Zwolle, at ———			4, 5

Reports are expected from trustees.

J. R. MOORE, P. E.

Mansfield, La.

BATON ROUGE DIST.—FOURTH ROUND.

Jackson		Oct.	1, 2
E. Feliciana, at Gilead			8, 9
Clinton			9, 10
Port Vincent, at Meadow's Chapel			15, 16
St. Francisville			17, 18
Ponchatoula			22, 23
Wilson, at Gayden			29, 30
Baker, at Brookstown		Nov.	5, 6
Live Oak, at Antioch			12, 13
Baton Rouge, Second Church			13, 14
Pine Grove, at Killian's			19
Amite			20, 21
Franklinton			23
St. Helena, at Greensburg			26, 27
Kentwood, at Kentwood			27, 28
Zachary			30
Baton Rouge, First Church		Dec.	2-4

F. N. PARKER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Gibbsland, at Gibbsland		Oct.	1, 2
Downsville, at Downsville			8, 9
Farmersville, at Ebenezer	Tues..		11
Arcadia, at Arcadia			15, 16
Vienna, at Mt. Moriah	Wed..		19
Lanesville, at Lanesville			22, 23
Ringgold, at Andrews Chapel			29, 30
Ruston, at Ruston	Fri..	Nov.	4
Calhoun, at Calhoun			5, 6
Brooklyn, at Brooklyn	Wed..		9
Bienville, at Bienville			12, 13
Minden, at Minden	Tues..		15
Valley, at Pleasant Valley	Wed..		16
Jonesboro and Antioch, at Jonesboro			19, 20
Vernon, at Wesley Chapel			26, 27

J. O. BENNETT, P. E.

CROWLEY DIST.—FOURTH ROUND.

Lafayette		Oct.	1, 2
Franklin			2, 3
Morgan City			8, 9
New Iberia			9, 10
Patterson			15, 16
Abbeville			22, 23
Lake Arthur			29, 30
Jennings			30, 31
Iota		Nov.	5, 6
Prudhomme			12, 13
Crowley			13, 14
Grand Chenier			16
Lake Charles			20, 21
Vinton	7:30 p. m..		21
French Mission			24
Jennerette			27, 28
Indian Bayou		Dec.	3, 4
Rayne			4, 5

S. S. KEENER, P. E.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

The message over the wires, Sept. 3, 1904, "Miss Lizzie Paxson is dead," conveyed a shock throughout a large circle of friends and acquaintances. Perfect health, a pleasant visit to the great Exposition, a hearty welcome home, and then—the message of woe. Typhoid fever was the destroyer, which must have made insidious ravages, and finally a rapid, death-dealing blow on the undermined citadel of life. Two sisters and a host of relatives and friends are left to mourn her untimely death, but the bereavement falls most heavily on the younger sister, who is left alone in the quiet home—the home which was sanctified three years ago by the visitation of a convoy of angels, who bore away the aged mother beyond the stars. Thus bereft, the two sisters—Lizzie and Lite—set anew their hearts heavenward; then turned their hands to the duties which kept alive the fires of their hospitable home, keeping it, as it had been for a quarter of a century, the synonym of peace, rest, and love. This sweet home of the two sisters, united as they were, heart and hand, in every good work, has been likened by their friends to the beautiful abode of the now sainted sisters, Phoebe and Alice Carey. Not only did a welcome greet all comers, but a warm radiance went out from the home altar to the beyond. Miss Lizzie Paxson was ever a friend to the afflicted and sorrowful. She rejoiced with the happy, and to the sick she was a messenger of light. Her bright, cheerful words were cordial to the heavy hearted; her gentle hand, soothing balm to the aching brow, and her hopeful prayers, gladness to the dying. Never failing to respond when called to nurse the sick, an undying record of her useful life is told in the fact that she helped to smooth the shroud of a half-hundred mothers. Not only was she faithful to those of her own family and community, but her heart responded promptly and nobly to the cries from the "uttermost." When the W. F. M. Society was reorganized in Louisiana, she was elected recording secretary of the State Society, in which capacity she served without intermission for nineteen years, with ever-increasing interest. Two years ago she felt compelled to resign her office to nurse her mother, whose eighty years brought infirmities requiring constant service, but her zeal in the cause of missions never relaxed until she was called up higher. Truly, "she hath done what she could." We are poorer, yet we rejoice in the glories inconceivable which are hers throughout eternity. God's promises are faithful and inexpressibly precious to his waiting, working, trusting children.

MRS. T. P. FULLILOVE.

MRS. EMMA VANDENBERG (nee Smith) was born Jan. 26, 1868, and died in Hattiesburg, Miss., Aug. 7, 1904. She was married April 27, 1887. To this union were born nine children. All of them, with the husband, survive her, one a little babe only four days old. Sister Vandenberg joined the church in early life. It was the privilege of this writer to know her when, with her husband, they were serving some of the hardest works in our Conference, and she was a helpmeet indeed. She cheerfully accepted the appointments given her husband, and suffered all the privations and practiced the self-denial that such work requires; yet she did not murmur nor complain. I have been in the home frequently, and always found her ready to do all she could to help her husband in his work. She was a cheerful Christian. Her life bore testimony to the fact that she loved God and his church. She was a devoted wife and a fond mother, who felt that her duties were to keep the parsonage home in such a state as to make her husband realize that his life could be devoted to the work of the ministry. Her life was given to her family and the work of her husband. Her body was laid to rest in Vicksburg, Miss., where she awaits the resurrection morn. Another faithful wife has left the itinerant work and gone to live with God in peace. It is sad indeed to think, when she was nearing death's door, that her husband was forty miles from her at his appointment, and did not know that she was seriously ill until he received the message that she was dead. All that seemed to trouble her was leaving her loved ones. She called for Bro. Vandenberg, but he could not hear. He reached home just in time to see her before she was carried to her last resting-place. God bless the faithful husband! Brethren, only those who have gone through the same ordeal know anything about it. Pray for this dear brother and his precious children. May He who said He would bear our burdens for us keep them to the end! Sister Vandenberg still lives.

W. M. SULLIVAN.

Oct. 10, 1904, there passed from labor to reward the soul of JOHN MARTIN. Human language can not express our loss, but heaven has gained because his spirit has "returned to God." Though only thirty-one years of age when he "fell on sleep," yet it may be truly said of him that he possessed all the virtues of a gentleman and all the graces of a child of God. He was a devout member of the M. E. Church, South, and as he lived, so he died—trusting in the meritorious atonement of Christ. His death-bed testimony was simple, and yet it breathed a heavenly eloquence. Never in all my life have I been so profoundly impressed with "the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost," as when, standing at his bedside, I listened to his farewell message. "Precious in the sight of the Lord is the death of his saints." Let all who read these lines breathe a prayer for Sister Martin and her three children, and that she may be able to lead them in the way of the ascended husband and father.

J. W. CAMPBELL, Pastor.

Capt. ROBT. H. SMITH, of Edwards, Miss., passed to his eternal reward Oct. 3, 1904, at the age of seventy-eight years and seven months. He joined the Methodist Church in Nashville, Tenn., when thirteen years of age, and continued an active and a consistent member to the day of his death. For fifty-six years he served the church as superintendent of the Sunday-school, and his former pastor can bear testimony to his faithfulness. Few men have left behind a better record than he. Truly, it can be said of him, "He fought the good fight, he kept the faith, he finished his course, and a crown of righteousness awaits him in glory."

W. H. LEWIS.

ADA CLEER, wife of Rev. R. O. Brown, of the North Mississippi Conference, was born in Franklin county, Ala., in the year 1871, and died in the parsonage at Brooksville, Miss., Sunday morning, Aug. 21, 1904. From her infancy she was blessed with the influence of Christian parents, who instilled into her young life the principles of religion; consequently, early in life she professed religion, and joined the Methodist Church, and kept the faith to the end. Her life was a living illustration of the gospel, and her end was peace. Though in delicate health, she bore the hardships of the itinerancy with Christian fortitude, and even her weakness she consecrated to God and his church. She will long be remembered by many who loved her for her kind and gentle deeds, and many will rise up and call her blessed. May the God of all grace comfort and sustain her crushed and lonely husband, and gently lead the five little girls to useful womanhood!

S. A. BROWN.

District Meeting of the W. H. and F. M. Societies, Jackson District, Mississippi Conference.

NOV. 5 AND 6.

PROGRAMME.

Opening service at nine o'clock.

Devotional exercises, Mrs. J. C. Cavett.

Report of district secretary of the H. M. Society, Mrs Geo Pollock.

Report of auxiliaries.

Paper, The W. H. M. Society and the Importance of Home Mission Work; delegate from Brandon.

Question-box.

Paper, Preparation for Christian Service; delegate from Trueheart Missionary Society.

Recitation, Two Offerings; New Hope Jewels.

Devotional exercises.

AFTERNOON MEETING.

Devotional exercises.

Paper, Our Schools as Character-Builders; Mrs. T. B. Holloman.

Report of district secretary of W. F. M. Society, Mrs. J. C. Cavett.

Reports of auxiliaries of W. F. M. Society.

Paper, Importance of Our Literature; Mrs. H. M. Ellis.

Question-box.

Paper, Why Should We Build Parsonages? What Has Been Done? Mrs. J. T. Lowther.

Recitation, Laying Foundations; Miss Ruth Reed.

Devotional exercises.

SUNDAY MORNING.

Devotional exercises, Rev. C. M. Crosby.

Paper, How Can the Pastor Be Aided in Building Up the Membership and the Spiritual Interest of the Church? Mrs. B. F. Lewis.

Annual sermon, Rev. A. F. Watkins.

SUNDAY AFTERNOON.

Prayer and praise service, Mrs. A. F. Watkins.

Memorials.

Resolutions.

Collection.

Doxology.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

A SIN AND A SHAME

IF YOU

Need it and do not send for it, it is actually a sin and a shame. It is **OFFERED TO YOU FREELY**, unreservedly, genuinely; **YOU HAVE BUT TO ASK** for it. There are no strings tied to the offer, no questions to answer, no documents to sign, no references or past history to give. Getting it is simple as A B C. You just **SAY THAT YOU WANT IT**, that you need it, that you will use it, **AND IT IS SENT TO YOU.** It must be good, or it could not be sent out in this way. **YOU KNOW IT MUST BE GOOD;** that it **IS GOOD.** You have seen it advertised too often, seen it endorsed too many times, heard it highly spoken of too frequently, not to know that it **IS GOOD**, that it is **SENT OUT FREELY** as it is advertised, that it does what is claimed for it. Now if you need it, **WHY DON'T YOU SEND FOR IT TO-DAY?** With this knowledge before you, how can you delay, wait or refuse? What is your excuse? **YOU ARE TO BE THE JUDGE!** It is a **SIN AND A SHAME** if you need it and don't send for it. Do it to-day. Read our Special Offer.

YOUR FAMILY DOCTOR

may tell you that your case is incurable, that medical science is unable to help you, that all you can expect is temporary or slight RELIEF. Well, let HIM think so. He is certainly entitled to HIS OPINION. You need not think so unless YOU WISH TO. Many people whose testimony appears in the books, pamphlets and literature of the THEO. NOEL COMPANY were told that their cases were hopeless, helpless, impossible, incurable, past all recovery, yet—READ THEIR TESTIMONY.

Many were told that they had but a few short years—some but months—to live, yet—READ THEIR TESTIMONY. There are more things in HEAVEN and EARTH than are dreamed of in the Doctor's philosophy, and Vitae-Ore is one of them.

AS A BEACON LIGHT

VITAE-ORE points the way for storm-tossed sufferers to a haven of Health and Comfort. If you have been drifting in a sea of sickness and disease, towards the rocks and shoals of Chronic Invalidism, port your helm ere it be too late, take heed of the message of hope and safety which it flashes to you; STOP DRIFTING about in a helpless, undecided manner, first on one course and then another, but begin the proper treatment immediately and reach the goal you are seeking by the route so MANY HAVE TRAVELED WITH SUCCESS.

Every person who has used Vitae - Ore is willing to act as a Pilot for you, each knows the way from having followed it. Attend their advice, FOLLOW THE LIGHT and be cured with Nature's Remedy as they have been.

We Will Send to All

Subscribers or readers of this paper, a full-sized $1.00 package of Vitæ-Ore by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. We give you thirty days' time to try the medicine, thirty days to see results before you need pay us one cent, and you do not pay the one cent unless you do see the results. You are to be the judge! We know Vitæ-Ore and

We Are Willing to Take All the Risk.

From the Earth's Veins to Your Veins

WHAT VITÆ-ORE IS:

Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidization by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package—one ounce of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water drank fresh at the springs. It is a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing such diseases as

Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration, and General Debility,

as thousands testify, and as no one, answering this, writing for a package, will deny after using. **VITÆ-ORE** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure.

Vitæ-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate try Vitæ-Ore on this liberal offer! One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer.

NOT A PENNY WANTED UNLESS YOU ARE BENEFITED!

CURED OF INDIGESTION

BACKACHE AND HEART FLUTTERING.

I have received a great and lasting benefit from using Vitæ-Ore. Before I had taken it for a a full month it had done me more good than anything else I had used during my long spell of sickness, and I had used other treatments for a long time. It has relieved me of Rheumatism, Chronic Indigestion, Backache and Heart Fluttering. Nothing I eat now disagrees with me and my weight has increased considerably. When I began using Vitæ-Ore I was much emaciated and weighed only about 110 or 115 pounds and I now weigh about 150. I feel as though I was a living advertisement of the power of this remedy. Many of my friends have used Vitæ-Ore and they all join me in praising it.

MRS. LULA G. WALTERS,
La Grange, N. C.

CURED OF RHEUMATISM

BY A TWO MONTH'S TREATMENT AT THE AGE OF 80.

About two years ago I had an attack of Rheumatism in my shoulder, which caused me considerable pain in my neck, and my arms were badly swollen even to the ends of my fingers. The pain passed to my other shoulder and I suffered so terribly I could hardly turn over in my bed and could not put on my clothes without great difficulty. I was troubled in this way for some time, until I saw the Vitae-Ore advertisement, "You Are to Be the Judge." It attracted my attention and I read it and read the testimonials of people who had used Vitae-Ore, and I came to the conclusion that it exactly suited my case and decided to try a package. Before I had used the entire package I felt much improved, and as I wanted to make a perfect cure entirely sure I sent for and used another package. Vitae-Ore cured me, for which I am very thankful. I will do all I can to make it known and advertise it. This photograph was taken on my eightieth anniversary.

O. F. BUELL,
Menominee, Mich.

☞This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO. N.O. Dept., Vitæ-Ore Bldg. **CHICAGO, ILL.**

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, NOVEMBER 3, 1904. | TERMS: One Year, $2. Preachers, $1.

WHOLE NO. 2515. | "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." | VOL. 51—NO. 44.

GLANCES AT THE WORLD.

The report of the United States Commissioner of Education for the past year has been made public by the Secretary of the Interior. The following is a brief summary: There are 16,009,361 pupils, or 20 per cent. of the entire population of the country, attending the public schools. As compared with the previous years, this percentage shows a slight decrease in the number of pupils as compared with the total population. The total cost of the public school system is given at $251,457,625. This is an increase of $16,000,000 over the previous year. It amounts to $3.15 per capita of total population and $22.75 per capita per pupil. Since 1870 the proportion of male teachers has decreased from 39 per cent. of the entire number to 26 per cent. of the entire number the past year. The average compensation for male teachers last year was $49.98, and $40.51 for females—a slight increase. The enrollment in the private schools for the year is given as 1,093,876. By the addition of pupils in elementary schools, academies, institutions for higher education, evening schools, business schools, private kindergartens, Indian schools, State schools, and schools for defective orphans, the grand total of 18,187,819 pupils is reported. Last year 1,578,632 colored children were enrolled in the common schools for that race in the former sixteen slave States and the District of Columbia. The enrollment in 1877—the first year statistics were taken of the colored schools—was 571,506. Since 1876 it is estimated that $130,000,000 has been expended in the education of the colored children in the former slave States.

Achievements in medical science, like the discoveries in electricity, continue to astonish the people. They are wonderful indeed. The most noted discovery of recent date is by a physician of St. Louis, Dr. William J. Morton. He has discovered a method by which it is believed to be possible to turn a light upon the liver, lungs, or any other organ of the human body, and illuminate it so clearly that a physician can examine it as easily as though it were removed and placed on the operating-table. The means used for this purpose, called "fluorescible solutions," not only "cause a glow of violet light to emanate from the interior of the body, but they are said to exercise the same curative effect that has been observed in a great degree in the use of radium. The solutions which set up the glow within the body may be introduced in several ways. Quinine swallowed in solution, and then subjected to exterior excavation by means of radium, sets up a glow which is very intense and of a deep violet color. Under this treatment the stomach gleams like an opal, and the man who has become the subject of this experiment looks for the time as though he had swallowed a handful of fire flies." We do not vouch for the truth of the above. Whether true or false, it shows what the doctors are trying to do in the interest of humanity.

One of the first acts of the present Pope was to issue an order prohibiting the employment of women in the Church choirs. The edict applies, as we understand, both to voluntary and paid singers. Only male voices are to be heard in the service of song. What a storm would rage in Protestantism were women ruled from the choirs, either by Bishops, pastors, or the vote of Conferences or Conventions. It has created no storm among Roman Catholics, for they are obedient to the Holy Father, who is infallible; but there seems to be a degree of dissatisfaction likely to result in an appeal to have the edict recalled or modified. The dissatisfaction is not because women, as a class, are barred, but because in many cases it deprives women, who are trained singers, of the means of living. This would not be so bad if these women were allowed to sing in Protestant Churches. The traditions and rules of Romanism absolutely forbid this, and women who thus violate are liable to excommunication. Already some large Churches in America have dismissed their women singers, and unless the Pope relents, all of them must go.

Secretary of State, Mr. Hay, at the direction of President Roosevelt, has called the world-powers to meet in another Peace Congress at The Hague, the time to be fixed in the future. The first Congress, held in 1899, was productive of good, so much so that at the time the wish was expressed that another might be called to consider questions of international importance that were not then discussed. In the opinion of many who are deeply interested, the time has come, and the President's invitation is the result. The object immediately in view seems to be, not so much to do away entirely with war, but to abate as far as possible the evils and sufferings which are the general accompaniments of such conflicts. Some leading secular papers are disposed to make light of the whole thing; still, the move is significant. It shows the trend of thought is in the direction of peace—an evidence of the progress of Christian civilization. Good men everywhere should bid God-speed to every effort, no matter by whom put forth, to better the condition of the world.

THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE was held in the ADVOCATE office, Oct. 26, 1904. The meeting was called to order by the chairman, Dr. S. S. Keener. Rev. H. C. Morehead led in prayer. In the absence of Dr. F. N. Parker, Rev. H. C. Morehead was elected secretary pro tem.

The annual report of the editor and publisher was presented and read, and by vote of the committee was received and ordered to record. The report indicated a fair degree of prosperity during the year. Although only a summary of the work was given, it was sufficient to set forth the exact status of the paper, both in its circulation and business department. The figures show a net increase in the list of subscribers; also an excess over last year in both the receipts and expenditures of the office.

That part of the report devoted to the editorial conduct of the paper was fully considered by the committee, and endorsed. The action of the committee, embodied in a resolution, is highly appreciated by the editor, and encourages him to devote his energies more fully to the work in which he is engaged. The work is sometimes difficult, and not infrequently it is delicate. Duty to the readers of the paper on the one hand, and due regard for correspondents on the other, are often to be considered, and it is not strange that now and then an error, if not a blunder, is made. We feel a good degree of pleasure in saying at the close of this year that we have experienced less trouble than usually falls to the lot of an editor. We are truly thankful.

In view of the fact that Bishop Keener, the venerable senior Bishop of our Church, was long identified with this ADVOCATE, and succeeded in putting it on a living basis, and in view of his long devotion to the Church, the committee passed the following resolution:

Resolved, That the president of this committee is requested to convey to Bishop J. C. Keener the profound appreciation of this committee of his great work and his great life. We pray that his life may long be spared to see the salvation and glory of Zion, and that he be requested to give to the Church, through the NEW ORLEANS CHRISTIAN ADVOCATE, an account of such historic events as he possesses, especially of the baptismal font of St. John.

The above resolution was duly transmitted to the Bishop.

The following officers were elected for the ensuing year: Dr. S. S. Keener, president; Dr. F. N. Parker, secretary, and Rev. H. C. Morehead, treasurer.

Dr. S. S. Keener, Dr. W. T. J. Sullivan and Rev. W. B. Lewis were elected the Executive Committee for the ensuing year.

Dr. W. T. J. Sullivan was appointed to write the annual address for the committee.

In an informal way the present needs of the ADVOCATE were discussed, but no action was taken. Dr. Sullivan, we presume, will call attention to these things in his address.

No further business appearing, the committee adjourned with prayer and benediction by Dr. Sullivan.

Christian Advocate.

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DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Different Views of the Bible—III.

BY PROF J. A MOORE, OF MILLSAPS COLLEGE.

A HIGHER CRITICISM VIEW OF REVELATION AND INSPIRATION.

The Higher Critics—or, as some of them prefer to be called, the Literary Critics—seem to put little stress on the authority with which the Scriptures claim to speak. The slackening, or repudiation, of this authority seems to me to be about the most dangerous feature of the contentions of this school. As is generally understood by those who take a common-sense view of the Bible, it speaks with authority. This uncompromising authority which meets the sincere reader more or less throughout the entire volume is one of the most marvelous and striking features of the Book. So thoroughly is this element inwoven into the very texture of Scripture that the impression seems inevitable that whatever else divine inspiration did, or did not, intend to secure to these writings, it intended to secure that they should come to the thought and life, to the mind, heart, and conscience, with full divine authority. As the Son of man, of whom they testify, spake with authority, and not as the scribes, so they, in their degree, speak with authority.

To show that I correctly represent opinions on this subject held and advocated in this country, I here make some quotations from "The Life and Literature of the Ancient Hebrews," a recent book from the pen of a well-known American author. After criticising the custom of establishing Scripture doctrines by proof-texts, the writer says: "And such use of Scripture was measurably justified by the conception which the fathers more or less consciously entertained of the Bible as one book, whose real author was God, though it was written by many human amanuenses. In studying the statutes of a State we do not inquire who reported them, nor even what legislator proposed their enactment, for the authority of the statute is in the Legislature, not in the reporter, nor in the individual legislator."

In another place he says: "The differences between the old view and the new view are radical and even revolutionary, and the advocates of the new method seem to me mistaken when, to guard against the fears of the timid they endeavor to minimize the differences between the new and the old. The question between the two is not merely whether there are some errors in the science or history of the Bible, still less whether there were any in the original autographs, long since lost. The point of view, the methods of study, the theological assumptions which underlie the study, and the results attained, differ, and differ widely. It is a great deal better to recognize these differences frankly than to attempt to conceal them either from others or from ourselves."

The views of this modern school on the subject of revelation and inspiration are also quite different from the views ordinarily held among evangelical Christians. Page after page of their discussions of these points hardly brings us to a familiar phrase or idea. Just here, it may be asked, is it not well to lay aside stock phrases and ideas that run in grooves? My reply is, that this must depend, in some degree, on the source of these phrases and ideas. If it is true, as we are often told, that the theologians have, in a rather arbitrary manner, according to their dogmatic instincts and prepossessions, imposed these views upon the people, then, indeed, it may be time that we were seeking to be rid of such a tyranny. But if, on the other hand, it is, as I believe, nearer the fact that the ordinary views of divine revelation and inspiration are taken, at first hand, from the Bible itself, will not a rejection of these ideas be also a rejection of the manifest meaning and claims of the Bible?

But let us now attend to our author's exposition of these matters. He says: "The new view believes in revelation, but conceives it less as a disclosing of an external God to man than as an unveiling of God in human experience. It believes in inspiration, but it conceives of inspiration less as an addition to human experience of something superhuman than as a transfusion of human experience by a Spirit who is superhuman. It consequently regards the Bible, not so much as an addition to human knowledge of certain truths before unknown, if not unknowable, as the record of a spiritual consciousness in certain souls, which is possible, in varying degrees, to the souls of all. Taking as its definition of religion 'the life of God in the soul of man,' it regards the Bible as a book of religion rather than as a book about religion—that is, as the transcription of the experiences of men who were conscious of the life of God in their times, their nation, and their own souls. This consciousness of God in themselves constituted their inspiration, and in this consciousness of God in their own souls God was revealed to them. Just in so far as this consciousness of God awakens a corresponding consciousness of God in us, it is a revelation of God to us, and no further. The Bible is, therefore, to be conceived, not as an unnaturally divine book, nor as a book partly divine and partly human; it is a divine-in-human book, and to us all the more divine because human. Through it God is revealed to our consciousness, because in it God is seen revealed in the consciousness of its writers."

The above passage impresses me as an awkward effort to set aside the simple, straightforward, matter-of-fact grounds of the authority of the Bible, and to substitute for them a supposed experience deeply buried in the consciousness of the writers, and of the existence of which there can, in the very nature of the case, be no immediate and direct proof. In what way, I ask, can a man prove to his fellows that he has the consciousness of God in himself? The author intimates that this is done when they, through his writings, become partakers of the same consciousness of God in themselves. If this is the way, and the only way—for that is what the author says in substance—then it must be a mistake to rely upon miracles, prophecy, and the providence which has been over the Bible, as branches of Christian evidence. Jesus knew very well the place and importance of these external evidences when he said to 'certain of the scribes' (Matt. ix, 6), "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." Thus we find that the common-sense view of Christian evidences and the common-sense view of the authority of the Bible stand or fall together. I, therefore, see no reason for forsaking, or modifying, the view that the Bible is the authoritative message from God the Creator to man, his creature; that it is the promulgation of the will of the infinite moral Governor of the world for the full and explicit guidance of the moral agent, man.

Philadelphia Circuit.

DEAR DOCTOR: Our work for this Conference year will very soon be something of the past. This has been to us a very busy, though pleasant year. Our appointment to this charge was altogether unsolicited and quite unexpected, having been read out at Conference to another work, and ordered here after Conference, though we believe it was all of the Lord. We take it thus, anyway, and praise his holy name for honoring our labors, and for the blessings we have received at his hands.

At each of our appointments we have had good revivals. Rev. T. J. Noreworthy did the preaching here at Philadelphia, and did it well. He is a fine preacher, capable of filling any pulpit, and will benefit any community in which he preaches. We were stirred and greatly benefited here by his preaching. We had here a number of conversions and ten accessions; the church was revived.

Bro E T Breland was with me at the other places, and did all the preaching. He preaches a gospel of love and a full salvation. His preaching is deeply spiritual and very logical. He is a fine reasoner and a thoroughly consecrated man of God. I never fail to have a revival with Bro Breland's help, and recommend him as a safe and suitable man for revivals. His preaching and work with us resulted in a number of conversions, reclamations, and sanctifications, with ten accessions to the church. We have received thirty members this year.

Our fourth Quarterly Conference has been held. The financial report for the year was not in full, but the prospects for a full report at the Annual Conference are good.

Our presiding elder, Bro. J. M. Morse, is a great help to the pastor as well as to his people. Sweet-spirited and gentle, yet firm and uncompromising, he takes well in the chair, pulpit, and the social circles. We are always glad to have him with us.

This is a new charge, being composed of a part of the Neshoba circuit, the other part now being North Neshoba. We see now the wisdom of making two charges of one, as we are kept quite busy, and the reports along all lines are in excess of any year previous to this at this time. And the other part, North Neshoba, with Rev. J. C. Long as pastor, reports all collections in full, with about one hundred accessions. Bro. Long is a good neighbor; raises fine peas and potatoes, and gives his neighbor preacher access to the patches.

We have lost only one member by death this year—Bro. David Jones, ninety-five years of age, who died in the triumph of faith.

The Lord bless you, Doctor, together with all the readers of the ADVOCATE. Fraternally,

T B COTTRELL.

Philadelphia, Miss., Oct. 25, 1904.

Handel practiced on his harpsichord in secret, until every key was hollowed by his fingers to resemble the bowl of a spoon.—Exchange.

The Epworth League and Missionary Training.

By John W. Shackford.

The mainspring of Christian activity is the missionary impulse. It is and always has been, the organizing principle of the church's life. Without any organization of Christian young people, any Epworth League, will lose the fire of enthusiasm, will lose its aggressive vitality, and sooner or later will become merely a society for self perpetuation; and in trying only to keep and develop its own life, it will lose even that, for life comes as the great Teacher has told us—only through the giving of life.

The Epworth League needs the missionary objective to call forth its best energies and to develop its highest life. In no line has the Epworth League made such advances as in that of mission work. Before 1898 there was no provision for this work in the League. Since that time a subcommittee on missions has had charge of the missionary work. The development of this work in the League has called for and more than justifies the definite organization of this growing activity as is provided for in "The Department of Missionary Work." This was established by the General Epworth League Board at its last meeting.

The purpose of the department is to create missionary interest and missionary intelligence. The two go together; intelligence begets interest, and interest seeks intelligence.

Special attention is called in this article to the study class as a means of promoting both missionary interest and missionary intelligence among the members of the Leagues. The purpose of the study-class is, through systematic study, to develop trained and competent missionary leadership in each Chapter. It should be the key to unlock the latent missionary power in the League. One great trouble in all the work of the League, especially in the conduct of the monthly missionary meetings, has been the lack of well informed and earnest missionary leaders. The best place to develop these leaders is, as experience has shown, in a little group for the honest and systematic study of missions. It is not expected or even hoped that in most cases all the members of the Chapter will engage in these studies, but it is possible for a half dozen, or more, of those who have the interests of the League and of Christ's kingdom upon their hearts to engage in this systematic study through the eight or ten weeks of the course. And though only comparatively few are thus engaged in the direct study, this group may become a generating center of new life to the whole League. Sometimes there may be more than one such group in the League; sometimes the group will be larger. But, in any case, the study-class stands for competent missionary leadership.

A word about the course of study for 1904-5. The text book which has been prepared with special reference to the needs of study-classes among young people is, "Sunrise in the Sunrise Kingdom" by Dr. John H. De Forest. We are all especially interested in Japan now, and Dr. De Forest's long residence in that country has enabled him to write a book that will be very valuable for giving an insight into the Japanese life and character. He combines facts and philosophy with a most pleasing style.

There will be special supervision of the mission study work from the central missionary office, and an effort will be made this year to keep in touch with the study class teachers. The following suggestions are offered to Chapters desiring to organize classes:

1. Oct. 30 is Mission Study Rally Day. Make the meeting on this day as strong and as attractive as possible. Present the reasons for the systematic study of missions and the plans for the study course of the year. Members should be enlisted for the class at this meeting, and, if possible, the class organized at once.

2. The Era. of Oct. 13 will be a mission study number. Sample copies of this issue will be sent free to any address.

3. Special helps for leaders will be furnished to all classes enrolled. The helps are full of suggestions, and make it comparatively easy for an inexperienced leader to conduct a successful class. Arrangements have also been made to provide fresh missionary letters, one for each lesson, to all study classes enrolled.

The Mission Study Text-Books are sold at 50 cents in cloth and 35 cents in paper. All orders for "Sunrise in the Sunrise Kingdom" should be directed to Smith & Lamar, Agents, Nashville, Tenn.

Applications for enrollment cards, report cards, special helps, and correspondence regarding mission study, should be addressed to Mr John W. Shackford, Methodist Mission Rooms, Nashville, Tenn.

Lucedale Circuit.

Dear Doctor Boswell: As the protracted meetings of this circuit for this year are now passed into history, probably the readers of the Advocate would like to know something about them.

Our first meeting was at Tanner's Chapel, embracing the fourth Sunday in July. The pastor did all the preaching. Eight joined the church, and fourteen children were baptized.

Our next meeting was at Pleasant Hill, the second Sunday in August. Dr. W. T. Ball, L. D., did all the preaching. Eleven united with the church.

The third Sunday in August we were at Rosedale, where Bro. R. H. Barr did all the preaching, except two sermons by the pastor. There were no accessions to the church, but I think the church was strengthened, spiritually.

The meeting at Cross Roads embraced the first Sunday in September, where Bro. W. B. Jones did all the preaching, except three sermons by the pastor. Eleven joined the church, and one infant was baptized.

From Cross Roads we came to Lucedale, running through the second and third Sundays in September. Bros. Jno. W. Burg and R. H. Barr did the preaching. Twenty six were added to the church; three infants baptized.

The Salem Camp Meeting, of which I have already written, embraced the second Sunday in October.

Then followed the Ward's Chapel meeting, embracing the third Sunday in October, in which meeting Bro. W. B. Jones did all the preaching, except three sermons by the pastor. Twelve joined the church, and one infant was baptized.

Besides the tangible results mentioned, all of our meetings inspired the church to greater activity, and names were not only enrolled upon our church registers, but souls were born into the kingdom of God.

I feel very much indebted to the brethren who rendered to me such faithful ministerial services in these meetings, and am brought under many obligations to the kind laymen who aided us in the Lord's work, and am profoundly grateful to God for crowning our labors with success.

Thos. J. O'Neil, P. C.

Fraternal Association.

The Methodist Benevolent and Fraternal Association, of which Rev. J. H. Shumaker is secretary and manager, seems already to be well beyond the experimental stage. The past success of mutual benefit associations in the several Annual Conferences only goes to show that a similar society, on a connectional scale is even surer to operate advantageously. To pay a death benefit of one thousand dollars on an assessment basis of two dollars requires five hundred members. That is more than can be obtained in a single Conference. Several of the Conference Brotherhoods have already closed an arrangement by which they are to become incorporated in this. There more than five thousand itinerant preachers of our church would form a strong and compact association for mutual protection were they once united. This society has also very wisely provided for regular insurance by means of a special agreement with one of the strong New York companies. We witness its growth and promise of permanence with unfeigned satisfaction.—Editorial Nashville Christian Advocate, Sept. 22 1904.

Louisiana Conference Children's Day Funds.

To the Pastors and Sunday-school Superintendents:

In remitting Children's Day funds, please send by bank drafts or checks, if convenient. If necessary to send by postal money order, please have the order made payable at Monroe, La., where I will send to the bank for collection. A. S. J. Neill, Treas.

Friends are requested to make remittances to this office payable to the New Orleans Christian Advocate.

Whitworth College.

If Emerson is correct in his statement that "The secret of education lies in respecting the pupil," Whitworth teachers ought to be unusually successful in imparting their knowledge to the present student body, for, since the beginning of the session of 1904-05, several of our instructors have repeatedly remarked that we must congratulate ourselves on the number, the beauty, the intelligence and the ambition of our girls. Indeed, the writer doubts if there is within the State a faculty better pleased, or more hopeful of the final results of the session's work. This satisfaction is largely due to the personnel of our students, but partly to the fact that the present system of entrance examinations has enabled us to classify the young ladies more successfully than ever before.

Another cause of gratification is the recognition which Whitworth is receiving abroad. During the past vacation the General Board of Education, in annual session at Nashville, admitted Whitworth to the highest rank of colleges, "Class A." This concession has not been made to any other woman's college of our denomination in the Southwest. The friends of Whitworth feel that this honor has been wisely bestowed, and will, in the near future, mean greatly enlarged enrollment and facilities. Even now we are proud of our numbers. Up to date we have registered 183 students, 134 of whom are boarders. Each one of the six special departments has a promising enrollment—some of them full to overflowing. The majority of our students come from Mississippi. This is just as it should be, for Whitworth must continue to be what she has been for more than forty years—an important factor in the educational life of Mississippi.

A limited space forbids us to mention each praiseworthy feature of our literary course, but we must speak of one or two things which seem rather remarkable. Girls, as a class, are not supposed to be fond of mathematics, but quite a number of our pupils are electing analytic geometry. Does this not speak well for themselves and their teacher? Moreover, our girls do not seem to believe exclusively in Byron's theory that,

"'Tis pleasing to be school'd in a strange tongue
By female lips and eyes,"

for Mr. Hawkins' Greek classes are well filled, even to the "third year," which is reading Homer's "Iliad." And this, too, when either French or German may be made a substitute for Greek. Besides teaching the Greek, Mr. Hawkins has charge of the advanced classes in Latin. Our president, Dr. Cooper, has charge of the classes in psychology and ethics. Miss Edward Spencer has the science department: Mrs. Bessie W. Lipscomb is teacher of mathematics; Miss Janie H. Drake is instructor in the English language and literature; Mrs. Annie G. Hawkins, an alumna of Whitworth, is head of the department of history; Miss Addie V. Marshall, another of Whitworth's daughters, guides and assists those who struggle with French and German; Misses Bessie Galloway and Kate Felder, both A. B. graduates of Whitworth, assist in Latin, and have charge of the preparatory department.

Although Whitworth is distinctively a literary school, each of our special teachers is an expert in her line of work. Our School of Expression is under Miss Lulah Ragsdale. Miss Bessie McVoy is our directress of music. She is ably assisted by Miss Louise Lin and Mrs. S. A. Marks. Mrs. Marks also instructs in stringed instruments. Mrs. Josie Bolton has charge of the vocal music, and Mrs. McCormick teaches violin. Miss Blanche Stephens is head of the art department. She is assisted by Miss Mollie French, of Whitworth. The commercial department is under Miss Kate Simrall, of Whitworth.

To her former presidents Whitworth is partially indebted for her present excellent curriculum, but to the energy and ability of the present administration we owe the material success which now attends the school. Since Dr. Cooper and Mr. Hawkins took charge, a little more than two years ago, several thousand dollars have been expended on improvements. Lots have been added to the campus, a new heating apparatus has been placed, every building has been repainted, and to some extent refurnished. Before the present session ends another dormitory will be added to our group of buildings. All of these advances are, we believe, only earnest of greater things to come.

The readers of the ADVOCATE will, perhaps, be interested to know that we have in our sub Freshman classes a scheme of study known as the "Teacher's Course." It prepares young ladies to pass examinations for a teacher's first-grade license in the public schools of Mississippi. Several young ladies are taking this course. We are glad to say that each year Whitworth College furnishes the State with from six to twelve well-prepared teachers. Some of them are our graduates; others have been with us only a year or two.

We believe that Whitworth is doing thorough, earnest work. We challenge attention, and extend to all interested in the higher education and culture of the young women of our State a cordial invitation to visit our institution.

JANIE H. DRAKE.

Golden Wedding.

On the eighteenth of October, Bro. John Wesley Barlow and his wife, Catherine, celebrated their golden wedding at the home of their son, Green Barlow, at Harrisville, in Simpson county, Miss. This was, I suppose, the first golden wedding ever observed in the Harrisville community. Though it was something new to all present, still it was a very enjoyable occasion.

Brother and Sister Barlow have five children, thirty-seven grandchildren, and ten great-grandchildren living. All of this number, except four or five, were present on this occasion. These, together with other relatives and friends who came to extend congratulations and add to the pleasure of the occasion, made something like one hundred and twenty-five present. It was a beautiful Autumn day, and Brother and Sister Barlow seemed to be as cheerful and happy as they were on their wedding day fifty years ago. At 11 o'clock A. M., marching to the music of the wedding march, furnished by the Harrisville String Band, they entered the parlor and stood together as they had done fifty years before. This scribe, their pastor, made such remarks as he thought appropriate, and offered a prayer for the divine blessings to continue with this aged couple and their descendants. Congratulations were then extended by loved ones and friends. At 12 o'clock a bountiful wedding dinner, furnished by their children, was served to all in a grove near the house.

This aged couple have been staunch members of the Methodist Church for years. Brother Barlow, known in the community as "Uncle John Wesley," has been a member at Harrisville for nearly fifty years. Sister Barlow, formerly Miss Catherine Mahaffy, has been a member there for more than a half-century. Nearly all their children and grandchildren are members of the Methodist Church. Some of them have been official members for quite a while. Relatives and friends remembered them with valuable presents, something like $75 worth. Splendid music was furnished during the day by nine of the Harrisville String Band, led by their teacher, Miss Florence Robbins. All in all, it was an enjoyable occasion. May the Lord spare Brother and Sister Barlow many years to bless the church with their cheerful lives!

M. H. MOORE.

A Gracious Revival at Alexandria.

DEAR DOCTOR: About two weeks ago we closed out a most successful revival at this place. We were assisted by Rev. J. B. Culpepper and son, of Iuka, Miss. A good interest was manifested in the meeting from the start. This increased until the whole town was reached as, perhaps, never before. The attendance was the best ever seen here on religious services. The results were of a large and lasting kind. Only about thirty-five applied for membership in the churches of the town, and there was not more than that number of conversions, but the religious life of our community was quickened in large measure, and Christianity lifted to a higher and more commanding plane.

Since the meeting a Y. M. C. A. movement has been launched, with a membership of over half a hundred, including some of the most prominent men of our town, and we expect to raise funds enough soon to give us a permanent location.

A sentiment for civic reform, too, has been created which promises better things for our town in the future along moral lines.

Bro. Culpepper is a strong gospel preacher, a man of much faith and prayer, and of deep spiritual life and power. He left our town with the good-will of all, and with the credit of having reached it as no one else has.

I would have written these notes sooner, but on the close of the meeting my good people gave me a sum to take in the "Great Fair" on, and I have just returned from that pleasant task.

My year is closing out with every encouragement. Fifty-three have been added to our church this year, with a half-dozen, or more, to follow. Most of my Conference claims are provided for, and a clean sheet at Conference is assured. Preacher and people have more religion than they had when the year began, and the preacher, specially, is happy. Success to the ADVOCATE.

Yours, GLENN FLINN.

Alexandria, La., Oct. 23, 1904.

Marriages.

Sept. 25, 1904, at the M. E. Church, South, Lyman, Miss., by Rev. R. A. Sibley, Jr., Mr. Ralph H. Cowart and Miss Mary E. Thomas.

Oct. 20, 1904, at Hosston, La., by Rev. Robt. J. Harp, of Shreveport, La., Mr. Jas. F. Roe to Miss Lena Fugate, daughter of Mr. J. I. Fugate, all of Hosston.

Oct. 20, 1904, at the Methodist Church, Iuka, Miss., by Rev. P. E. Duncan, Mr. Frank Williams to Miss Bertha Ross.

Oct. 20, 1904, at the home of Mr. W. O. Jackson, Iuka, Miss., by Rev. P. E. Duncan, Mr. W. W. Harris to Miss Maggie Allen.

Oct. 23, 1904, at the residence of the bride's father, by Rev. Thos. J. O'Neil, Mr. Horace Brannon and Miss Celeste Moffett, all of Brusby, Miss.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

An Appeal.

DEAR FRIENDS, I. H. N.: Since last Thanksgiving some have known sorrow and others joy, but whether it be joy or sorrow, our lives should be made better and stronger because of these. There is a cause for gratitude in every life, and we should show our gratitude by giving to others less fortunate some of the blessings that have been bestowed upon us.

In a few weeks all our broad land will rejoice on Thanksgiving Day, and will not your life be the happier and your joy the greater if you feel that you have shared these joys with some of God's poor?

We hope to make this a true Thanksgiving Day, and ask that you will contribute to the cause. The usual Thanksgiving dinner will be held at Washington Artillery Hall, and provisions and coal will be sent to needy families.

Please send all donations to the State secretary of The King's Daughters and Sons, 1440 Camp street. Every case will be investigated, and all donations received will be distributed by committees.

With the prayer that the happiness that you will give may make your Thanksgiving one of greater peace and happiness, I am,

Your sincere friend,
SOPHIE B. WRIGHT,
State Secretary of The King's Daughters and Sons of Louisiana.

New Orleans, La., Oct. 29, 1904.

Notice.

To the Members of the Mississippi Conference—

DEAR BRETHREN: At the mid-year meeting of your Board of Missions, I was requested to ask, and urge you, as far as possible, to send your money for the mission cause, both for foreign and domestic, to our treasurer, Rev. W. L. Linfield, Waynesboro, Miss., before Conference. The business of the Board is such we are much hampered by the delays incident to payments at Conference. This is a small matter to you, but it means much to us. May we rely on your compliance with this request?

For the Board, B. F. LEWIS,
Secretary.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 1-8
Ordinary	7 5-8
Good ordinary	8 15-16
Low middling	9 9-16
Middling	10 1-8
Good middling	10 5-16
Middling fair	10 13 16
Fair	11 1-2

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	29 c
Off refined oil, in bbls, per gal	28 c
Prime crude oil, loose, per gal	23c
Prime C. S. cake, per ton, 2240 lbs	$26.50
Prime C. S. meal, per ton, 2000 lbs	$26.50
Soap stock, per lb	90c

Cotton Seed—
In sack, delivered at N. O., per ton, 2000 lbs. $17.00
In bulk delivered at N. O., per ton, 2000 lbs. $12.50

The Wings of a Dove.

They are vital, eager and swift. They cleave the air like an arrow. They speed forward to some goal. They wait not for wind or weather. On they hasten to some field of golden grain, or to meadows where seeds of grass are ripe and ready for their coming.

But the eyes of the dove saw not the deadly wire stretched tense across the aerial pathway. The dove's wings were so swift that the dove's eyes were dim. That is the point of our parable. Speed is perilous. What is gained in speed is apt to be lost in sight. The slow-flowing river finds the sea as surely as the swift-flying stream. Speed is often so great that it stops short of the goal in disaster and death. That was the dove's destiny. Too eager for the distant goal, she saw not in her swift flight the wire which wounded her to the death. It was a telegraph wire, high-stretched and useful. It was never in the way of serpents or worms. They were too low down to encounter such lofty dangers. Danger haunts the valleys, but the greatest perils lie along the mountain peaks of life. The dove lay dead in the dust because she flew so fast and so high that her eyes were blind to the wire across her way.—Rev. C. C. Woods, in Central Christian Advocate.

An Appeal.

Rev. J. E. Cunningham, treasurer of the Bible Society Board of the North Mississippi Conference, has sent out the following appeal to the pastors of the Conference. Brethren of other Conferences might heed the call.

Dear Brother: The American Bible Society is suffering. It must have money, or cut down the working force. Our Conference has paid some $200 on the assessment for this year. The amount against your charge is small—only a few dollars. In view of this, and of the great need of the society, may we not expect to receive your full assessment at an early date? Your Sunday school will give you a few dimes "excess." Ten cents from each superintendent, five cents from each teacher, and one cent from each pupil in the Conference, would make 418.59! "See?"

Fraternally,
J. E. CUNNINGHAM, Treas.

Aberdeen, Miss., Sept. 20, 1904.

HOME CIRCLE.

As Cross as a Bear.

"You're as cross as a bear," said Bess to Billy.

Uncle Jim whistled. "Bears aren't cross to members of their own family," he said. "Now, I knew a bear once"—

Bess and Billy both ran to him, and climbed up on his lap.

"Did you really ever know a bear?" cried Billy, with wide-open eyes.

"Well, not intimately," said Uncle Jim, "but I used to go hunting them when I was up in Canada, and one day I was out with a hunting party, and we saw right straight in front of us—what do you suppose?"

"A real bear!" gasped the children in concert.

"Yes; a real mother bear and her little son. The dogs started after them, and the mother bear began to run, but the little baby son couldn't run as fast as she did, and the dogs were gaining on him, so what do you suppose the mother bear did? Leave her little son behind? No, sir-ee. She picked the baby bear upon her stout nose and tossed him way ahead; then she ran fast and caught up to him and gave him another boost which sent him flying through the air. She kept this up for a mile and a half. Then she was too tired to go any farther, and the dogs surrounded her. Then she sat up on her haunches, took her baby in her hind paws, and fought the dogs off with her fore paws. And how she did roar!"

Bess shuddered.

"You could hear her miles away. She never forgot her baby; kept guarding him all the time. When the mother was shot, the baby cub jumped on her dead body and tried to fight off the dogs with his little baby paws. That's the way the bears stand by each other. Sometimes I think they love each other better than brothers and sisters. Hey, Bess, what are you crying about? I guess I won't tell you any more bear stories if that is the way it makes you feel."

"Billy," sobbed Bess, "you're as good—as good as a bear!"

Then they all laughed together, and forgot what they had been cross about.—New York Tribune.

Hints on Home Millinery.

Dainty and becoming hats need not be expensive ones, for there is many an old hat that could be freshened by brushing and sponging, and nearly all trimmings used in millinery can be cleaned and freshened, and often a stylish hat that we admire very much has cost the wearer little or nothing, as she has fashioned it from an old-style hat and cast-off trimmings.

All kinds of buckles can be cleaned and brightened, unless they have become rusty. Silver buckles may be cleaned by rubbing with liquid ammonia and drying with soft flannel, and steel buckles may be cleaned by scrubbing in hot soap suds, then polishing with a soft cloth, or drying in saw-dust; and equal parts of alcohol and water is good for cleaning jet ornaments.

The crown of a felt hat can be made higher by removing the crown and sewing in a band of buckram of the desired width, and this band can easily be concealed by the trimming. A white felt hat may be cleaned with equal parts of powdered pipe clay and flour, and this should be applied to the hat with a clean piece of white flannel; and a rusty black hat can be freshened by being sponged with equal parts of boiling water and liquid ammonia. The leather hat band in men's felt hats should be changed frequently, as it is said they are a wonderful microbe promoter when they are allowed to become soiled and worn. Light colored felt hats that are only slightly soiled may be cleaned by rubbing vigorously with dry corn meal, and after the entire surface has been cleaned, the meal must be brushed out carefully with a clean, stiff brush. One economical mother removed the faded ribbons from some old Summer hats, and colored them rich, dark shades of red and blue, with diamond dye for silk, and thus supplied her two small girls with pretty hair ribbons for a very small outlay of money, and as the ribbons were carefully pressed, they looked as nice as new. Boys' felt hats may be cleaned and treated to a new lining and band of ribbon, and they will be given a new lease of life, and if the felt is good, it is well worth the trouble, as it will save the dollar, or more, that such hats cost, and even very soiled hats may be cleaned by rubbing with a soft cloth dipped in benzine.

A. M. H.

A Nickel for the Lord.

Yesterday he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord. He had several bills in his pocket, and sundry change, perhaps a dollar's worth; but he hunted about, and, finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel!

On Saturday afternoon he had had a gin rickey at the Queen's, and his friend had had a fancy drink, while the cash register stamped thirty five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad, and gave him a nickel tip when he brought back the change.

A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon, and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord!

Who is this Lord?

Who is he? Why, the man worships him as Creator of the universe, the One who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant!

And what is the church militant?

The church militant is the church which represents upon earth the church triumphant of the great God the man gave the nickel to!

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and, knowing this, he put his hand in his pocket and picked out a nickel and gave it to the Lord!

And the Lord, being gracious and slow to anger and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man wasn't. The nickel hid beneath a quarter, which was given by a poor woman who washes for a living.—Toronto Star.

A Nursery Echo.

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well, so we have," said the mother. "This house is full of echoes."

"Is it?" said George. "Where must I stand to make my voice come back to me?"

"Anywhere you choose; but I think the nursery is the best place."

Off ran George delighted; but as he entered the room he saw that Baby Ned had possession of his new kite, and was proceeding to fly it.

"Put that kite down," he cried angrily; "you will break it to pieces, you bad boy!"

"Bad boy! bad boy!" shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you found your echo sooner than you expected," she said, soberly, when peace was restored, and George hung his head.

"Oh, is that what you mean, mother?" he asked.

"Yes," she replied. "That is what I mean—just as behind the barn sent back your tones and manner. I think if you will remember this, it will make you very careful how you speak."

Later in the day George was playing stage coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy.

"I wish," she cried out angrily, "that you would go downstairs; you are such a noisy, horrid boy."

"You are a horrid old thing yourself," he shouted back, and then suddenly he began to laugh.

"Why," he said, "I was an echo myself that time;" and as mother came in just then, they had another little talk about echoes, and both George and the nurse determined to try to make some pleasant ones before the day was over.

When baby Ned's supper came upstairs, he was cross and would not drink his milk, and said that his bread was sour.

"George," said mother, "now is your chance;" and George ran into the room, and was so funny and bright with the baby that in a few moments he was in high humor, and as mother listened she could not tell which was the laugh and which was the echo.—Parish Visitor.

How to Read the Bible.

To some the Bible is uninteresting and unprofitable because they read too fast. Amongst the insects which subsist on the sweet sap of flowers there are two different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its jaunty dance from flower to flower you can not help admiring its graceful activity, for it is plainly getting over a great deal of ground.

But in the same field there is another worker, whose brown vest and business like, straightforward flight may not have arrested your eye. His fluttering neighbor darts down here and there, and sips elegantly wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights he either finds honey or makes it. If the flower-cup be deep, he goes down to the bottom; if its dragon-mouth be

shut, he thrusts its lips asunder; and if the nectar be peculiar or recondite, he explores all about till he discovers it, and then, having ascertained the knack of it, he joyfully sings his way into its luscious recesses.

His rival of the painted wing has no patience for such dull and long winded details. But what is the end? Why, the one died last October along with the flowers; the other is snug and warm in his hive to-night, amidst the fragrant stores he gathered so diligently.

To which do you belong, the butterflies or the bees? Do you search the Scriptures or skim them? Let me urge you to store your minds carefully with Bible truths while your memory is young and fresh. As the bee lays up a Winter store for his body, so must you stock your minds and hearts. —C. H. Spurgeon.

Watching for Faults.

"When I was a boy," said an old man, "I was often very idle, and used to play during the lessons with other boys as idle as myself. One day we were fairly caught by the master. 'Boys,' he said, 'you must not be idle; you must attend closely to your books. The first one of you who sees another boy idle will please come and tell me.'

"'Ah,' I thought to myself, 'there is Joe Simmons, that I don't like; I'll watch him, and if I see him look off his book, I'll tell the teacher.'

'It was not long until I saw Joe look off his book, and I went up at once to tell the master.

"'Indeed,' said he, 'how did you know he was idle?'

"'I saw him,' said I.

"'You did? And were your eyes on your book when you saw him?'

"I was caught, and the other boys laughed, and I never watched for idle boys again".

If we watch over our conduct, and try to keep it right, and always do our duty, we will not have time to watch for faults or idleness in others. This will keep us out of mischief, and make us helpful to others.—Our Young Folks.

Reasons for Lean Christians.

They own Bibles, but feast on newspapers.

They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves on food and dress.

They wear crosses, but shrink from bearing them.

They praise Christ with their lips, but declare the things He did to be wholly impracticable now.—Unidentified.

Christian Advocate

REV. JNO. W. BOSWELL. D. D., Editor and Publisher.

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Thursday, November 3, 1904.

THE APOSTLES' CREED.

A correspondent of the Texas Christian Advocate is somewhat exercised over what he calls unauthorized changes in the Apostles' Creed, as it now appears in the Sunday-school publications and other official documents. He objects seriously to the change from "the Church of God" to the "holy catholic church," and to the change from "the only begotten Son of God" to "only Son." He desires to know by what authority these changes were made. In case of the change to "only Son" he affirms that it is in violation of our first Restrictive Rule which forbids the revocation, alteration, or change of our Articles of Religion. The General Conference, at Dallas, gave the authority to the Book Editor, in fact "directed" him "to have printed in the Discipline, at some suitable place, the proper form of the Apostles' Creed, in order to uniformity in the use of it." Dr. Tigert's action under this resolution is found in the last Discipline, page 284, paragraph 486.

The Joint Commission on a Common Order of Worship unanimously adopted the text as it is given in our Discipline and Sunday-school publications.

If the Texas correspondent will take time to investigate, he will find that the rendering of the creed, in the particulars noted, is but a return to the original, formulated at least as far back as the fourth century. In our boyhood the creed read, "holy catholic church." By what authority it was changed to "Church of God" we never inquired. Personally, we are glad the word "catholic" (spelled with a little c) has been restored, we hope, to remain. As to the other change, while we have no objection to the term, "only begotten Son," we see no reason to regret that the words, "his only Son our Lord," have been substituted. And we think it would be impossible to prove that the substitution is a revocation, alteration or change of our Articles of Religion.

And why should anyone object to the words, "holy catholic church"? The Church of God is holy. Catholic means universal, and the Church of God is universal. No particular sect of Christians is yet universal, and the word catholic in the creed has no more reference to the Church of Rome than it has to Methodism. Hardly as much so, for Methodism is catholic in its spirit, and Rome is not.

CHRIST'S MISSION TO THE PEOPLE.

When our Lord said that he "came, not to call the righteous, but sinners, to repentance," he did not mean thereby to exclude any class of men from the privileges and blessings of the gospel. That would have involved a contradiction, and led to confusion. A contradiction, because the promise of salvation was "to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." In accordance with which promise Jesus distinctly commanded his disciples to "go into all the world and preach the gospel to every creature." It would have led to confusion, because, if any class, or any individuals, were excluded, the apostles would not have known to whom they should make the offer of salvation, and from whom to withhold it.—The mission was to all men, for, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The object of our Lord's mission was human relief—not absolutely to do away with all suffering, for the curse of sin still remains, and men still suffer pain, mental and physical. Millions live in poverty and persecution, and the whole race is subject to sickness and death. All Scripture statements bearing on the subject are to be explained in the light of these facts. It is fanaticism pure and simple to declare there exists no such thing as pain and sickness. It is equally as far from the sober truth to affirm the potency of so-called divine healing. The period will come when freedom from human ills will be realized, and when there will be no more sickness and death, but that period is beyond the grave and the judgment, when men will have spiritual bodies, unclogged with flesh and blood. That period will be eternal day, and men will "need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

What, then, is meant by human relief? We get a partial answer to the question by reference to a statement made by St. Paul in his Epistle to the Hebrews: "Forasmuch then as the children are partakers of flesh and blood, he also himself (Jesus) likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

We have further insight into the matter by considering that grace under the gospel helps men to bear the ills and sufferings of life, giving them the spirit of resignation under all conditions. Paul had a "thorn in the flesh" that greatly troubled him. For the removal of the distress—whatever it was—he besought the Lord three times. The thorn was not removed, but the Lord answered him, saying, "My grace is sufficient for thee." This answer was consistent with that principle of the divine administration which insures grace according to human needs. Temptation is the common lot of all. It will come to us in the form of trial, or through the evil influence of the wicked one, "but God is faithful, who will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it."

The mission of our blessed Lord was not to a favored few—the well-to-do of earth. If it appeals with peculiar emphasis to any class, it is to that great majority known as "the Lord's poor"—that class whose condition calls for sympathy, and whose compensation, such as Lazarus received, is to be in "Abraham's bosom." The message sent by Jesus to John in prison was: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Wonderful mission! Wonderful message the gospel brings! If men do not receive the message and the blessings it assures, it is their own fault. Alas! too often God stretches out his hands to a wicked and gainsaying people.

ON THE WRONG TACK.

"The preacher who objects that the Order of Worship which his people want is too long, and then indulges in long personal disquisitions which they do not want, is on the wrong tack." These words occur in an editorial paragraph in the Christian Advocate, of Oct. 20. We are not sure that we fully understand what Dr. Winton means. We take it for granted that his purpose—at least, in part—is to reprove the preacher who objects to giving more time to the Order of Worship than his hearers are willing to allow for the sermon. Of course, a preacher is on the wrong tack when he indulges in personal disquisitions, whether long or short; but he is not to be condemned for demanding sufficient time for the delivery of a gospel message. It is a fact that not infrequently the time consumed in the opening exercises is longer than the sermon. This is because of the undue proportion of time taken up with the singing, which is not always edifying. The sermon is sometimes a very small part of the service, and as ineffective as it is little. This leads us to say that it is not at all surprising that we are not developing any great preachers, not even in our large cities, where, in time past, great, strong preachers, and not the music or the Order of Worship, constituted the glory of the Church.

When Methodism dispenses with the sermon and resorts to ritual, whether at the demand of the people, or by the general consent of pastors, Ichabod may properly be inscribed over the door of every Church: for "the glory will have departed." Heaven save us from such a calamity!

DIVORCE AND REMARRIAGE.

For at least two sessions of the Triennial Convention of the Protestant Episcopal Church the question of divorce and remarriage has been up for discussion. During the session in Boston, just closed, the matter has occupied a large part of the time and attention. The House of Bishops and the House of Deputies have had a struggle in efforts to reach an agreement. The Bishops voted against the remarriage of divorced persons, no matter what the cause of separation. To this the Deputies would not agree. They finally came together by agreeing that a minister might solemnize marriage for "the innocent party in a divorce for adultery," provided a year shall have elapsed after granting of such divorce. Of the facts the clergyman must be satisfied by personal investigation. The action is by no means startling, nor in advance of some other religious bodies. Our Church—the M. E. Church, South—took action on the subject many years ago. This is our "canon" on the subject: "The ministers of our Church shall be prohibited from solemnizing the rites of matrimony between divorced persons, except in case of innocent parties who have been divorced for the one scriptural cause."

PERSONAL.

Rev. J. W. Reed, who has been serving the New Orleans Mission the past year, is pursuing the Medical Course in Vanderbilt University. He is lodging in Wesley Hall.

Dr. I. W. Cooper, of Whitworth College, spent three or four days last week at Pontchatoula, La., assisting Rev. F. N. Sweeney in a meeting—with what results we have not heard.

Rev. T. W. Dye, the efficient presiding elder of the Greenville district, in a note to this office, says: "We are moving along well on the work, and will make a good report at Conference."

Dr. J. D. Barbee, who survived a long and serious attack of fever during the past year, has entirely recovered, and at the recent session of the Tennessee Conference was returned to the Nashville district as presiding elder.

"Well done, good and faithful servant!" may be said to Rev. H. W. May, who has achieved such great success in his work. In sections heretofore uncultivated by Methodism, he has held great meetings, and succeeded in organizing Churches. The country is no longer given over to the Hardshell Baptists.

Dr. John Y. Murray, a venerable layman of Ripley, Miss., seventy-five years of age, in company with a Presbyterian layman, has lately canvassed a large part of Tippah county in the interest of Sunday-schools. Three schools were organized, and other existing schools were encouraged and strengthened. So says a correspondent of the Christian Advocate.

Rev. Dr. H. W. Burwell, some time since elected to the pastorate of the Napoleon Avenue Presbyterian Church in this city, to succeed the lamented Dr. Mallard, was duly installed Sabbath evening last. Dr. Burwell is a valuable acquisition to the ministerial ranks of the city, and we give him a hearty welcome, and pray that his labors may be greatly blessed of God.

Rev. W. L. Anderson, we learn, will be transferred from the North Mississippi to the Indian Mission Conference. Brother Anderson is one of our brightest and most active preachers, and we regret his leaving. We know that he will have ample opportunity for the exercise of his "gifts and graces," and we trust he will be received in his new home with the cordial greeting of the brethren.

Notice.

The Board of Missions of the North Mississippi Conference will meet at Kosciusko, Nov. 5, at 7 P. M., in the Methodist Church.

Presiding elders and pastors serving missions will please send in their reports. We want a full statement of all the conditions and possibilities in writing. It is the purpose of the Board to make no new missions after the first day of Conference.

W. S. LAGRONE.

Oct. 26, 1904.

HISTORY OF METHODISM.

We call the attention of our readers to our premium offer of the "SHORT HISTORY OF METHODISM," found on page 16. This history was written by the editor at the instance of Dr. H. M. DuBose, Secretary of the Epworth League, for the special use of our Leaguers. It remains in the Supplemental Course. It was afterwards selected by Dr. James Atkins, Sunday-school Editor, and by the Sunday-school Board placed in the Reading Course last year. It has been found well adapted to our young people, giving, as it does, a complete outline of the history of our Church up to date, and being short and simple in its statements of facts. The book is also well adapted to older people who have not access to more elaborate histories.

None of our people are too well acquainted with our history. Many have, perhaps, forgotten some things that have transpired during their lifetime. This book will refresh their memories. We would like to send out many copies of this little book. Readers can get it in connection with the ADVOCATE, or they can send sixty cents for the book. Let us have many orders.

Martin College.

The buildings of Martin College, located at Pulaski, Tenn., were recently destroyed by fire. The entire plant was consumed. Offers were made by several of the surrounding towns for the school. After considering all the bids, the president, Rev. B. F. Haynes, accepted the proposition made by Tullahoma, and the school has been carried to that place. The president carried with him all of the boarding pupils—sixty or seventy in number. Thus the work of the school goes on without a break. We trust great prosperity may attend the institution in its new home.

To Subscribers.

We have received complaints from some subscribers upon receipt of bills sent them. Several of them say they will pay the preacher, who will attend to the settlement of their bills at Conference. We beg to assure them that the arrangement is satisfactory to us. The bills are sent as memorandums, and any method of payment is acceptable. Owing to changes in the business department of the ADVOCATE, the bills in question were sent, through mistake, direct to the subscribers. We ask pardon for any error under the circumstances.

Preachers' Meeting Notes.

The Preachers' Meeting, endorsed by the Methodists of New Orleans, will extend an invitation to the Conference to hold its session of 1905 in this city, and hope it will be accepted. It has been ten years since the Conference met here.

Good revival services have been held recently at Rayne Memorial, Parker Memorial, and Carrollton.

Carrollton will report $52.10 for the American Bible Society. What charge will beat it?

Most of the Churches in the city will report Conference collections in full, with a handsome surplus over the missionary assessment for the support of Rev. Geo. Parker in Brazil.

Carondelet held a fine Rally Day service, with an address by Dr. W. T. Palmer, of the First Presbyterian Church.

Patterson, La.

DEAR DOCTOR BOSWELL: I am glad to be able to report progress at Patterson. The Ladies' Aid has done noble work, and has been heartily co-operated with by the other members and friends of the Church. An acetylene gas plant has been installed in the church, replacing the dimly-burning, malodorous oil lamps. The parsonage has been improved by an addition that enlarges a small room to a large, comfortable one, and adds a large, new dining room and new kitchen; all ceiled and painted within and without, with a long side gallery and large back gallery, and all the old part of the house painted outside with two good coats of silver gray, with dark gray trimmings. The cistern has been repaired and painted, and walks made about the yard. All old, unsightly buildings have been removed, and a large wood-shed built, and supplied with wood for the preacher who is to be here next year.

Brethren, let us all now get in a supply of wood for the Winter, and then no one of us will suffer. We are not careful enough about this matter. If you return to your wood-pile, you will be glad that you provided it; and if some other brother burns it, he will thank you; but if you make no preparation, some one will suffer.

Last night we closed a twelve days' meeting, with the church greatly revived and six additions. Bro. S. L. Riggs did the preaching. We thank God and take courage. This is an exceedingly sinful place. The Sabbath is not observed but by a few.

Yours in Christian love,

P. H. FONTAINE.

Change of Date.

Bishop Galloway authorizes the change of date for the meeting of the North Mississippi Conference from Dec. 14 to Dec. 7, 1904. Brethren interested will please take notice.

Personal Statement.

To My Brethren Beloved of the Mississippi Conference:

In December, 1884, at Yazoo City, I joined the Mississippi Conference. During these twenty years I have had happy relations with my brethren, and with the six pastoral charges that I have served. My Conference has always taken good care of me. I fear I have received more than I have given in return, but I feel that I have done the best I could under the circumstances. I have never willfully neglected my work. My failing health has made it necessary for me to seek a more even climate; so I shall not be with you at your next session. When you meet again, I will be in San Jose, Cal.—the land of fruits and flowers—holding up the same blessed Christ that you preach here in Mississippi. I would be delighted to get a line from any of you occasionally; so, if you wish to write me, address me at San Jose, Cal. The college is in good condition, and will, we trust, continue to prosper. We would like to get some capable man to take charge after June 1 1905, or earlier if possible.

Yours fraternally,

L. S. JONES.

Port Gibson, Oct. 24, 1904.

Church Extension.

Receipt No. 11, Rev. S. A. Brown, in full for Montpelier, thirty dollars. Promise of excess by Conference. It does not trouble the Board to receive "Excess" at Conference.

J. R. BINGHAM, Treas.

Oct. 24, 1904.

Receipt No. 12 to Rev. W. M. Campbell, for ten dollars, from Moorhead, makes a clean balance-sheet for church extension from that charge. J. R. BINGHAM, Treas.

Oct. 25, 1904.

Notice.

The Committee and Class for Admission on Trial into the North Mississippi Conference will meet at the Methodist Church in Kosciusko, Monday, Dec. 4, 1904, at 7:15 P. M., prepared for a written examination.

W. W. WOODLARD.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE

W. F. M. S.

DEAR MRS YOUNG: I sent you a short notice from our society here in the Summer, but I guess the waste basket got it. I will tell you a little of our trip to Alexandria, where we went to hold our district meeting. While it was not altogether satisfactory, still I think some good was done. Only two societies—Bunkie and Simsport—sent delegates. We have five adult societies (six with the one recently organized in Natchitoches) and one juvenile. There are fifteen pastoral charges in our district down in the Minutes, and a great many more preaching places than that. I wonder why we can not have a Woman's Foreign Missionary Society in every charge? Our presiding elder told me he had organized five Home Mission Societies, but no Foreign Missionary Societies. The pastor, Bro Fiunn, and the ladies of Alexandria gave us a very warm welcome, and we found many very choice spirits there. They all promised to take more interest in the foreign work in the future, and I believe they will. The consecrated president of the West Alexandria Home Mission Society promised to get her members to organize into a Foreign Missionary Society also.

We enjoyed the closing day of the Culpepper meeting, from the sunrise prayer meeting to the crowded night service. The pastor said they had a very successful meeting. God bless the good people of Alexandria, and may the revival continue in their midst till their city shall be taken for Christ! Yours in Him,

MRS EMMA FOSTER,
Dist. Sec.

Opelousas, La., Oct. 12, 1904.

New Prospect Camp Meeting.

DEAR DR. BOSWELL: I am glad to give you an account of the New Prospect Camp Meeting, which began Oct. 15 and closed Oct. 19. It was one of the best meetings I have been privileged to attend. The presence of the Lord was felt from the first to the last service, and much good was done—to the impenitent, in that many were brought under conviction and were induced to seek salvation, and the Christians were brought into a closer walk with God. Not less than forty were converted, and several renewed their vows to live more closely to the Lord. Many promised to erect the family altar in their homes, and many were heard to shout the praises of God. Bro T. L. Mellen, presiding elder of our district, and Bro. W. T. Griffin, agent of the Mississippi Methodist Orphans' Home, and the preachers in the bounds of the Vancleave charge, were the preachers of the occasion, each faithful to their part of the work and afterwards able to rejoice because of the victory. All glory to God for his blessings to the children of men.

J. T. ABNEY, P. C.

Vancleave, Miss., Oct. 25, 1904.

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Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 20.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905
Cuban Mission, ------, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop C. C. Morrison D. D., Prytania and Napoleon avenue (river side)

New Orleans District, Rev W H L. Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. H. G. Davis, pastor; residence 4.0 Harmony street

Bayne Memorial, St. Charles avenue and General Taylor street; Rev Richard Wilkinson pastor, residence, 5.6 Pitt street; E. N. Evans, Sup., 1234 Elysian street

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E K. Means, pastor residence, 1423 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev W W Drake, pastor; residence, 2028 Camp street

Dryades Street, Dryades, between Sixerpe and Felicity; Rev Wm Schulz, pastor; residence, 1720 Dryades street

Burgundy Street, 25.9 Burgundy street Rev J F Foster, pastor; residence, 252 Burgundy street

Parker Memorial, Magazine street and Peters avenue; Rev K W Dodson, pastor; residence, 734 Nashville avenue

Carrollton corner Carrollton avenue and Elm street; Rev. W. W Holmes pastor; residence, 604 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. I. M. Henry, pastor; residence, 31 Elysian street

N O City Mission, 1036 Tchoupitoulas street; Rev J. W Reed, pastor; residence, 1029 Tchoupitoulas street

McDonoughville Rev. S. L Bizzy, McDonoughville La

Tourist Rates

The Frisco System will issue, during the Summer months, Tourist round trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

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SAINT LOUIS

Point Coupee Parish.

MR EDITOR: As the Point Coupee parish missionary for our Conference during the last three quarters of this year (1904), I wish to make a report.

At Fordoche, La., we have built a two-room parsonage, with a ten-foot hall and full-length gallery, at a cost of three hundred and forty dollars. We greatly need four hundred dollars more to complete it as it should be.

At Cottonwood we have collected in cash and "gilt-edged" subscriptions sixteen hundred and ninety-four dollars and thirty-four cents. The contract has been let by our trustees to a skillful builder for sixteen hundred and seventy-five dollars. We will need two hundred more to finish and furnish this beautiful church.

At New Roads (the parish site) we have just closed the first Methodist meeting ever held in the town. We were accorded a place to preach through the kindness of Lavonia Lodge 220 F. and A. M., who very kindly tendered us the use of their hall, beautifully carpeted and well lighted, for which we voted heartfelt thanks to Worshipful Master E. G. Baker and Brothers. Our attendance was small—very few, in fact. None but those who seemed personally interested attended.

Bro. H. H. Ahrens gave us two very interesting sermons. At the close of the second we organized with fifteen members, with the usual handshake of fellowship, and the election of Bros. Thos. A. Herring, steward, Hillary Vignes as secretary; Miss Mamie Burdick, librarian. The meeting continued to Sunday night, when we closed with twenty-one members. Our communion Sunday, at 11 o'clock, was refreshing. A cottage prayer meeting is to be started this week. A beautiful lot worth five hundred dollars has been given. We also have four hundred in cash and good subscriptions in hand to begin our church. We need to have at least four thousand dollars for a house of worship in this growing town. Friends who wish to help a needy, worthy cause, can do so by sending help to the president of our Board of Trustees, S. P. Higginbotham, New Roads, La. I have never before made an appeal to the public for assistance to build a church, and I do so now from a sense of the greatest need.

We have received during the year 120 members.

We wish to gratefully mention the assistance of Bro. H. M. Ellis, Jackson, Miss., and Dr. J. W. Boswell and Rev. E. K. Meals, of New Orleans, La.

Fraternally,

S. H. WHATLEY.

Melville, La., Oct. 25, 1904.

Shuqualak, Miss.

DEAR DOCTOR BOSWELL: I have just closed an eight-days' meeting at Shuqualak, which was attended with unusual interest and power, resulting in fourteen accessions to Methodism, with more to follow. I was assisted by Rev. W. W. Mitchell, of Macon, who preached to the delight of all who heard him. Bro. Mitchell is good help in revival work, and his preaching will abide. Methodism here is decidedly on the upgrade now, and advancing slowly, but surely. In fact, I think we are on a boom just at this time, as we have in progress the building of the new church so long talked of and needed. Methodism has never owned a house of her own here—only a fourth interest in a union house. I have foundation and frame up, and material with which to finish is expected every day. The house will cost about one thousand dollars. Hope to furnish you with cut of same before long. Am closing my third year. Will have good report for Conference.

I enjoy the ADVOCATE, and wish more of our people would take and read it. I am sure we would have livier people and stronger churches, and greater results every way. Oh, for a spirit of reading good literature among our people!

W. A. BOWLIN, P. C.

Oct. 10, 1904.

Mobile and Ohio Railroad.

Mobile and Ohio Limited leaves New Orleans at 7:30 P. M., arriving in St. Louis 5:44 next afternoon. St. Louis Express leaves New Orleans 9:10 A. M., arriving St. Louis next morning at 7:52. Both are solid, wide-vestibuled trains of the very latest pattern, carrying the finest Pullman Sleepers, Parlor and Library Observation Cars, New Orleans to St. Louis, without change. Dining cars with large electric fans, serving all meals a la carte. Patrons pay only for what they order, and get the very best that the markets afford.

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Next Conference, Crowley, La., 1905.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

World's Fair, St. Louis.

Tickets at low rates now on sale. For particulars apply to any Mobile and Ohio R. R. agent.

Church Dedication.

The following account of a Church dedication at Grace, Miss., in the Vicksburg district, is furnished us by the pastor, Rev. J. G. Cammack. The account was clipped from a local paper, the name of which Brother Cammack failed to give.

SUNDAY AT GRACE.

At Grace, Sunday, was seen the fruition of things hoped and worked for by a noble little band of Christian workers, it being the dedication of their handsome little house of worship.

Anyone working for a purpose, whatsoever, feels a gratification and satisfaction at the accomplishment of that purpose, but the gratification and pleasure is intensified an hundredfold when that purpose is the noblest that can engage the thoughts of mankind; when to the satisfaction of accomplishment is added the thought that it has been a work of unselfishness and self-denial, the worker feels that pleasure that can only come to those who labor for the good of others. Some such experience must have come to those who have labored long and faithfully to build the new Methodist Church at Grace.

The building is an attractive structure, and presents a neat appearance, both inside and out, and is of ample dimensions for the purpose for which it is intended. The ceiling of the church is very attractive, the deep bay in the rear of the church being finished in a pleasing style, and the stain allows the grain of the wood to be seen. It is complete in every detail, the altar and pews being darker than the ceiling.

On this occasion the church was further beautified by the decorations of flowers and foliage plants, and much praise should be given to those who did the work for their artistic perception which prevented crowding and incongruity, which sometimes happens on these occasions. The altar was draped with a beautiful green and white cover, the work of Mrs. Birdsong, and was banked with spengeri fern, the altar railing being decorated with ferns and foliage plants; on the right of the altar and resting on the green-covered railing was a vase containing three exquisite, full blown Malmaison roses, while on the left was a vase filled with red roses, and the effect was very fine. Between the windows on the walls were sprays of Autumn leaves.

Rev. Mr. J. G. Cammack, in opening the services, spoke of the pleasure it gave him to see their efforts crowned with success; he thanked the members of the congregation, and all the friends who had assisted them, for their steadfast and persistent work, and then introduced Rev. W. H. Huntley, presiding elder of this distict, who delivered the dedicatory sermon.

Mr. Huntley emphasized the spiritual significance of the occasion and drew many beautiful and inspiring lessons therefrom. Always earnest and impressive in his delivery, he was especially so on this occasion, and that the audience appreciated his fine effort was evidenced by their close attention.

It was an impressive sight when the members of the congregation and those who had been instrumental in establishing and erecting the church gathered around the altar to assist in the dedication ceremony. Capt. Harris presented the church on behalf of the congregation, and the occasion was one of great solemnity. After the benediction the congregation was dismissed.

The choir, composed of talent from the surrounding communities, under the direction of Miss Clements, rendered a fine programme of music which added much to the beauty of the service.

A bountiful dinner was served on the grounds, and in the afternoon there was an enjoyable song service at the church, which closed the religious services and a pleasant day.

There were a number of visitors in attendance from Rolling Fork, Cary, Blanton and Booth.

Solicitude for Souls.

We are living in a wonderful age. Inventions have made such rapid strides that we are dazed by their accomplishments. The civilized world is a speaking gallery, in which we talk, as it were, face to face. Rapid transit and cheap rates carry millions of men and women to all parts of the world as never before. Good schools and colleges are to be found everywhere, with many more pupils than were ever enrolled before. More church-buildings and better ones are now to be seen than at any period of the world's history. More money is raised and expended for asylums, orphanages and missions than at any former time. These things are all to be commended and rejoiced in, and yet I think there is with us as a Christian people one great lack. Will anybody undertake to say that our solicitude for souls has increased in the ratio of our facilities for enlarged work? Do we, as preachers and church members, have that heart-yearning for the salvation of sinners that even our fathers had?

Do we with Paul continually say, "My heart's desire and prayer to God for Israel is that they might be saved"? or with Moses when he said, "Oh, this people have sinned a great sin, and have made them gods of gold, yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written"? Solicitude for souls has ever preceded great blessings upon God's people and large ingathering of the lost. It is said the prayer of John Knox was, "O Lord, give me Scotland, or I die."

It is also said that Whitfield prayed all night before delivering that wonderful sermon, "The Sinner in the Hands of an Angry God." Perhaps our sermons, in point of homiletics, may excel those of the former age. But few can be found who preach like their souls were on fire with solicitude for lost souls. And is it not true that a very large per cent. of our professed converts do not manifest a deep grief for sin, and show a marked change in life after they unite with the church? I plead for deeper solicitude for lost souls upon the part of our preachers and people everywhere.—Rev. J. B. Searcy, in The Baptist.

World's Fair Visitors.

The pavilion erected by the Frisco-Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to visit the Frisco-Rock Island System pavilion.

Remember, Main Entrance, World's Fair.

There is the most remarkable strike now being carried on against the Macbeth-Evans Glass Company, the chimney makers of Pittsburgh, probably not equalled by any in folly and so against the interest of their men. The company have employed a large force, many of which have been with them for twenty to thirty years, but in this time the union has fallen into the hands of the worst element, and the most odious forms of limitations put on the companys plants, and the earning capacity of the men kept down in the most amazing manner by the iron heel of "persuasion." Men in these factories have been earning from four to six dollars per day, "limitted"—they are capable of earning five to nine dollars per day. The company have had all of their improvements, which are very extensive, nullified by the "limited" process—until the limit of their forbearance has been reached—the thing has gone to full fruit—the walking delegate element has prevailed too much.

So it has gone on and on until the product is increased in cost beyond what it should be; every new facility nullified if possible completely: the best equipped plant in the world is pulled down to the level of the poorest; every improvement is fought over; the best workman is kept down to the level of the poorest, his freedom gone, he must not even talk to employers.

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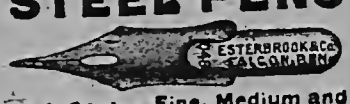

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QUARTERLY CONFERENCES.

North Mississippi Conference.

DURANT DIST.—FOURTH ROUND.

Pickens, at Pickens	Oct.	1, 2
Chester, at Salem		8, 9
Ackerman, at Mt Ary		9, 10
Sturges, at Pt Hill		15, 16
Ebenezer, at Liberty		22
Lexington		23, 24
Tchula		29, 30
Kosciusko circuit, at Bethel	Nov.	5
Kosciusko station, at ———		6, 7
Poplar Creek, at Friendship		12, 13
West, at Midway		19, 20
McCool, at Liberty Chapel		26, 27
Rural Hill, at Center Ridge	Dec.	2
Louisville, at Rocky Hill		3, 4
Inverness, at Isola		9
Belzona, at Putnam		10, 11

W. S. Lagrone, P. E.

WINONA DIST.—FOURTH ROUND.

Carrollton, at Carrollton	Oct.	2, 3
Eupora and Maben, at Eupora		8, 9
Black Hawk, at Acona		15, 16
Vance, at Lambert		22, 23
Webb, at Sumner		24
Ruleville, at Ruleville		29, 30
Moorhead, at Moorhead		30, 31
McNutt, at Sunnyside	Nov.	2
Carrollton circuit, at McInnery		5, 6
Vaiden, at Columbianna		12, 13
Winona circuit, at Bethlehem		19, 20
Mars Hill, at Chapel Hill		26, 27
Indianola, at Indianola	Dec.	3, 4
Tom Nolen, at Stewart		10, 11

Thos. H. Dorsey, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley and New Hope, at New Hope	Oct.	1, 2
Jonesboro circuit, at Brownsfield		8, 9
Guntown and Baldwyn, at Guntown		15, 16
New Albany and Ingomar, at New A.		22, 23
Wheeler circuit, at Pisgah		2[illegible]
Booneville circuit, at Oak Grove		29, 30
New Albany circuit, at Union Hill	Nov.	5, 6
Mantachie circuit, at Hebron		12, 13
Belmont circuit, at New Valley		16
Burnt Mills circuit, at Paradise		17
Iuka circuit, at Bethel		19, 20
Kossuth circuit, at Pleasant Hill		26, 27
Marietta circuit, at Shady Grove		30
Blue Springs circuit, at Leighton	Dec.	3, 4

W. C. Harris, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Shannon circuit, at Troy	Oct.	1, 2
Prairie circuit, at Prairie		8, 9
Verona circuit, at Verona		15, 16
Montpelier circuit, at Sparta		21, 22
Buena Vista circuit, at Pleasant Grove		29, 30
Atlanta circuit, at Macedonia	Nov.	5, 6
Fulton circuit, at Hopewell		12, 13
Houston and Wesley, at Wesley Chapel		19, 20
Nettleton circuit, at Carolina		26, 27
Aberdeen circuit, at Pleasant Grove	Dec.	3, 4
Okolona circuit, at Boone's Chapel		10, 11

J. C. Park, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Oct.	1, 2
Cockrum, at Greenleaf		8, 9
Coldwater, at Love		15, 16
Wall Hill, at Chulahoma		22, 23
Arkabutla, at Brooks Chapel		29, 30
Tyro, at Mt. Vernon	Nov.	5, 6
Longtown, at McGehee Chapel		12, 13
Courtland, at Courtland		19, 20
Batesville and Wesley, at Batesville		26, 27
Eureka, at Eureka	Dec.	3, 4

W. T. J. Sullivan, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville	Oct.	1, 2
Starkville circuit		8, 9
Hebron		15, 16
Crawford		22, 23
Columbus, First Church		29, 30
Brooksville circuit	Nov.	5, 6
Macon		12, 13
Shuqualak circuit		19, 20
Mayhew circuit		26, 27
Winstonville circuit	Dec.	3, 4
Cumberland circuit		10, 11
Cedar Bluff circuit		11, 12

J. W. Dorman, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Red Banks	Oct.	1, 2
Byhalia		8, 9
Shawnee		15, 16
Waterford		22, 23
Commerville		29, 30
Potts Camp		31
Ashleville	Nov.	5, 6
Bethel		12, 13
Ashland		15
Portotoc		19, 20
Randolph		21
Mt. Pleasant		26, 27

Eugene Johnson, P. E.

Mississippi Conference.

JACKSON DIST.—FOURTH ROUND.

Flora	11 a. m. Oct.	1, 2
Benton	8 p. m.	2, 3
Tranquil	11 a. m.	4
Silver City	11 a. m.	6
Brandon		8, 9
Canton		15, 16
Sharon		22, 23
Lake City		29, 30
Rankin Street	Nov.	5, 6
Thomasville		12, 13
Fannin		19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

John W. Lewis, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

McComb, LaBranch St.	Oct.	1, 2
Adams, at Adams		8, 9
Summit, at Summit		9, 10
Bogue Chitto, Mon., 7:30 p. m.		11
Oayka, at Muddy-Springs a. m.		15, 16
Magnolia p. m.		15, 16
Providence, at Bahala		22, 23
Topisaw, at Holmesville		29, 30
Tylertown, at China Grove, Mon., 11 a. m.		31
Bayou Pierre, at Pleasant Ridge	Nov.	5, 6
Hazlehurst		12, 13
Gallman, at Gallman, Mon., 11 a. m.		14
Crystal Springs, Mon., 7:30 p. m.		14
Beauregard, at North Wesson, Wed., 11 a. m.		16
Wesson, Wed., 7:30 p. m.		16
Terry, at Terry		19, 20
Pleasant Grove, at Pleasant Grove, Tues., 11 a. m.		22
Caseyville, at Bethel		26, 27
Pearlhaven, at ———, Sat., 11 a. m.	Dec.	3
Brookhaven		3, 4

Pastors will see that trustees give proper answer to Question 29. Brethren, do not fail in this.

R. F. Jones, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton, Sat. and Sun.	Oct.	1, 2
Gulfport: 28th Street, at Long Beach, Sat. and Sun. a. m.		8, 9
Gulfport: 25th Avenue, Sun. p. m. and Mon. a. m.		9, 10
Vancleave, at New Prospect Camp Ground, Thurs.-Sun.		13-16
Coalville, at White Plains, Tues.		18
Wolf River, at Durham, Sat. and Sun.		22, 23
Carriere, at McNeil, Tues. a. m.		25
Poplarville and P., at Purvis, Wed. p. m.		27
Hub, at Baylis Chapel, Sat. and Sun. a. m.		29, 30
Columbia, Sun. p. m. and Mon. a. m.		30, 31
Collins, at Seminary, Wed.	Nov.	2
Mt. Olive, at Ora, Thurs.		3
Williamsburg, at Good Hope, Fri.		4
Mt. C. and S. Creek, at Mt. Zion, Sat. and Sun.		5, 6
Eastabutchie, at Eastabutchie, Tues.		8
New Augusta, at N. Augusta, Sat. and Sun.		12, 13
Lucedale, at Lucedale, Mon.		14
McH. and Wiggins, at McHenry, Tues.		15
Brooklyn, at Brooklyn, Wed.		16
Sumrall, at Sumrall, Sat. and Sun.		19, 20
Hattiesburg: Court Street, Sat. and Sun.		26, 27
Hattiesburg: Main Street, Sun. and Mon. a. m.	Dec.	4, 5

T. L. Mellen, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville	Oct.	8, 9
Gloster		15, 16
Centreville, at Centreville		15, 16
Percy Creek, at P. C.		22, 23
Woodville		23, 24
Fayette, at Fayette		29, 30
Hamburg, at Knoxville	Nov.	5, 6
Liberty, at Sal m.		12, 13
Wilkinson, at Hopewell, Wed.		16
Homochitto, at H. C.		19, 20
Barlow, at Reboboth, Thurs.		24
Harriston, at Harriston		26, 27
Jefferson Street, Natchez	Dec.	2, 4
Washington, at W., Sat.		3
Wesley Chapel, Natchez		3, 4

T. W. Adams, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, West End, Sun. a. m.	Oct.	2
Meridian, East End, Sun. p. m.		2
Middleton, at Marasa, Thurs.		6
Matherville, at Salem, Fri.		7
Wayne mission, at Hebron		8, 9
Waynesboro, Sun. p. m. and Mon.		9, 10
Chunkey, at Sageville		15, 16
Enterprise and Stonewall, at Enterprise, Wed.		19
Shubuta and Quitman, at Shubuta, Thurs.		20
Pachuta, at Pachuta		22, 23
Leaksville, at Leaksville		29, 30
Winchester, at Winchester, Thurs.	Nov.	3
Daleville, at Linwood		5, 6
North Kemper, Fri.		11
DeKalb, at Pleasant Ridge		12, 13
Binnsville, at Binnsville		19, 20
Poplar Springs, Wed.		23
Vimville, at Coker's Chapel, Thurs.		24
Porterville, at Mt. Hebron		26, 27
Lauderdale	Dec.	3, 4

W. M. Sullivan, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork	Oct.	1, 2
Anguilla, at A.		8, 9
Port Gibson		15, 16
Cary and Grace, at C.		22, 23
Bolton, a. m.		29, 30
Edwards, at E., p. m.		30, 31
Mayersville, at R.	Nov.	5, 6
Hermanville, at Pisgah, a. m.		12, 13
Rocky Springs, at C., p. m.		13, 14
Utica, at U.		19, 20
Satartia, at M.		26, 27
Vicksburg, Crawford Street, p. m.		30
Vicksburg, Washington Street, p. m.	Dec.	1
Warren, at O. R.		3, 4

W. H. Huntley, P. E.

FOREST DIST.—FOURTH ROUND.

Rose Hill, at Hopewell	Oct.	1, 2
Montrose, at Montrose, Tues.		4
Tallohala, at Mutual Union, Wed.		5
Newton and Hickory, at N., Fri.		7
Harperville, at Harperville		8, 9
Indian Mission, at Tallichulok, Wed.		12
North Neshoba, at Cov., Fri.		14
Philadelphia, at Mars Hill		15, 16
Decatur, at Decatur, Tues.		18
Edinburg, at Rocky Point, Fri.		21
Carthage, at Thomastown		22, 23
Walnut Grove, at W. G., Tues.		25
Eucutta, at Philadelphia	Nov.	5, 6
Vossburg and Heidelberg, at H.		12, 13
Ellisville circuit, Wed.		16
Ellisville station and Ovett, Thurs.		17
Laurel, M. Street, Thurs. p. m.		17
Laurel, Kingston and Fifth Avenue, Fri.		18
Lake, at Lawrence		19, 20
Forest, at Forest		26, 27

J. M. Morse, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

REV. P. R. HOYLE.

Rev. P. R. Hoyle was born in Cleveland county, N. C., Nov. 8, 1820. He joined the M. E. Church in October 1839, and made a profession of faith on the evening of Oct. 11, 1840. He told the writer that he was converted, during a camp meeting, off in the woods by himself. He was licensed to exhort in July, 1842, and was licensed to preach in October, 1843. He was received into the South Carolina Conference in 1844 and sent to Union circuit as junior preacher with Ira L. Potter. In 1845 on account of ill health, he received no appointment. He was readmitted in 1846 and sent with W. P. Monzon to the Santee circuit. In 1847 he was sent to the King's Mountain circuit. During this year he preached 202 sermons, and received into the church 132 members. At the close of this year he was ordained deacon by Bishop Andrew. He was returned to the same circuit in 1848, with the name changed to Shelby circuit. He preached 197 sermons this year, and received into the church 75 members, and baptized 68. In 1849 he was sent to Yorkville circuit. He preached 198 sermons, received into the church 120 members, and baptized 68. At the close of this year he was ordained elder by Bishop Andrew. In 1850 he was sent to the Moranton circuit. He preached 258 sermons, and received into the church 310 members (a year of harvest this was), and baptized 132. At the close of this year he located. In the Fall of 1851, with his family, he moved to Tishomingo county, Miss., where he has lived and labored as a local preacher, serving the church as trustee, class leader, steward, and preacher. He was in many revivals, witnessed the conversion of hundreds, and received a great many into the church. He buried the dead and married the people. He has married 328 couples (Thomas Falls was the last to be united in the holy bonds of matrimony by Bro. Hoyle.) His comment on his life was: "And now, in the evening of life, looking back over the past, I only wish I had done more and better work for the Lord, who has been so good to me all the way, and I am willing to trust him for what is to come. I feel that I stand upon the rock, Christ Jesus, and that he will be with me to the end." This record was given me by Bro. Hoyle only a short time before he left us: He was sixty-two years a preacher, and fifty-four years in the local ranks. He was married in 1848, while on Shelby circuit. His married life lasted fifty-six years. To this happy couple was born four children—three girls and one boy. Three of them preceded their father to the better land; one still lives (Mrs. Young) to mourn with her mother and other loved ones the departure of a kind and loving husband, father, brother, and friend. He was a faithful soldier in the army of our Lord for sixty-four years, a member of the church for sixty-five years—one year on probation. The writer only knew him for about two and a half years. We loved him because he was lovable. He was to me a father and brother. My association with him was sweet. He preached some for me on Booneville circuit, where he was loved by all. He prayed for me a great deal, and on Aug. 31 and Sept. 1 preached his last sermons. His text on Aug. 31 was, "Wilt thou be made whole?" I shall never forget the scene on that occasion. He told the sinner that the remedy which made him whole Oct. 11, 1840, was still free, and begged them not to force him to witness against them in the judgment. Under this sermon there were four or five conversions, the last stars for his crown, for on the morning of Sept. 27 at 2 o'clock God called him to his rest and his reward. Truly, a good and useful man has gone.

W. C. CARLISLE.

IN MEMORIAM.

Mrs. SALLIE MCKEOWN, the beloved wife of Rev. L. A. McKeown, passed from earth to heaven on Sept. 16, 1904. Sister McKeown was the daughter of J. T. and P. P. Hedgepeth, of Tishomingo county, Miss. She was born Dec. 5, 1859; was married to L. A. McKeown, Feb. 21, 1876. She professed faith in Christ and joined the M. E. Church in September of the same year, and never, from that date to the time of her death, did her faith falter, her Christian courage halt, or her patience grow weary in the true work of the church committed to her hands. For about twenty years she performed all the delicate duties of an itinerant preacher's wife with that masterly grace and saintly dignity that is born alone of the tender interest of a soul entirely given to its Lord. Most of this time was spent in the home mission fields of the North Mississippi Conference at great sacrifice of personal comfort, and in extraordinary toil and deprivation; yet no one ever heard a murmur or beheld a sign of dissatisfaction. She was a help-mate indeed. She was her husband's untiring teacher in the early part of his ministerial duties—his fellow-student in the latter, and unfailing inspiration in it all. Hers will be a large share of the reward and heavenly honor for the thousands that he has led to Christ. Her final illness was continued for several months, and was both distressing and painful from the first; yet it was borne with the Christian fortitude and unmurmuring submission that had characterized her whole life. She realized that her malady was incurable, yet she insisted that her condition should not interfere unnecessarily with the work committed to her husband. The transition came suddenly and silently—so silently that occupants of the same house were not disturbed, and did not know of the visit of the death angel. Bro. McKeown, with her physician, had just left the house to call upon another patient when, on their return, they found that her sweet soul had gone to a higher calling. She was ready, and the summons could have caused no alarm. "Mark the perfect man and behold the upright, for the end of that man is peace." The loss to her husband, her two sons, and the church, is irreparable, but her gain is infinite. To have known her is a benediction. Her memory emits a blessed incense. Earth to earth, dust to dust, but the spirit to God who gave it.

C. H. PITTMAN.

Mrs. SARAH MANGHAM LEE, wife of B. C. Lee, was born July 10, 1850, and died at her home near Half Way, La., Oct. 18, 1904. In early life she gave her heart to God, and consecrated all the powers of her life to his service. The offering was never taken from the altar, but the longer she lived the more radiant and potent became the virtues of her noble Christian character. She spent her whole life in Red River parish, where she had a large circle of friends, for "none knew her but to love her." Her life was largely a sacrifice for the good of others, for she seemed to be always on the outlook for an opportunity to be helpful. Having no children of her own, she reared and trained a number of orphans, the children of relatives. During her last illness she was conscious to the last, and felt no fears of the "last enemy." Her pure spirit has taken its flight to the "far-away home of the soul," where sorrowing loved ones may meet her in the "sweet by-and-by."

J. M. B.

Bro. H. K. FILLINGIM was born in Randolph county, Ga., Dec. 16, 1845. He joined the M. E. Church, South, when about eighteen years old; was married to Miss Fannie Braach, March 1, 1875, and moved to Leake county, Miss., the Fall of the same year, and put his letter in old Sardis, now Conway, Church. He lived a faithful Christian life. He loved his church, and, as a steward, he was faithful and true to his pastor. We miss his presence, prayers and encouraging words. He was a good citizen, a loving husband, and a kind father. He went back to Georgia to visit his boyhood home, and died while there, Sept. 15, 1904. In his death Conway lost one of her best members and a faithful steward, but we feel that our loss is heaven's gain. He leaves a wife and one son to mourn their loss. May God bless and direct them in the way their Master went, and one sweet day all meet again in heaven!

J. M. CORLEY, Pastor.

SALINIA J. LUSK was born in Yazoo county, Miss., July 12, 1830. She was married, Aug. 17, 1848, to A. J. Lusk and died at her home near Beauregard, Miss., Aug. 27, 1904. These dates mark the earthly limits of a life spent in toil and self-denial made beautiful by a Christian character. She was the mother of ten children, six of whom, with her husband, survive her. She was a good wife, a loving, tender mother, and a consistent member of our church. Her home was open to entertain God's servants. In her last illness, which was six long months, she was always glad to see her pastor come, and would call for the Bible and prayer. She was an humble Christian, and told me several times that she was trusting in the Savior for salvation, and that she was ready to go. May God comfort the bereaved loved ones, and help them so to live and pass this life as to meet her in a better world!

J. J. GOLDEN, Pastor.

Little HERMAN, the three-year-old child of Bro. and Sister D. S. Terry died at Bentonia, Miss., Sept. 26, 1904. This bright little one, who was sick only a few days, was the joy and delight of the home, which is now so lonely without this dear one. But these bereaved parents should rejoice that this gentle and stainless soul is in the arms of Him who said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." "The Lord gave, and the Lord hath taken away." Though you miss him, yet you feel that there is another link binding you to the beautiful home of the soul. May God, who can cheer the broken-hearted, comfort these parents in this sad hour, and keep them until the perfect day!

J. R. JONES.

RUPTURE CURED.

Many of our readers troubled with rupture will be glad to learn of the existence of a perfect truss. After a thorough investigation on our part, we can highly recommend C. Buchstein Company, Minneapolis, Minn., makers of the famous Radical Cure Truss, as a reliable and honest firm. They are convinced of the unexcelled qualities of their R. C. Truss, and offer it on FREE TRIAL to everyone who writes for it. We feel obliged to publish the following letter:

My Good Friends—I am an old Methodist preacher, a member of the Little Rock Conference. I am 69 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared, and I am sound and well. Your said truss was a great boon to me; yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay.

Ever your true friend.

(REV.) JAMES M. CLINE.

Benton, Ark.

GENERAL NEWS.

A number of Russian ships have reached Tangier.

Two fires at Hattiesburg, Miss., caused a total loss of $6,500.

The Czar intends to grant "complete freedom" to the press.

Fire caused a loss of $20,000 at the oil mill at Bastrop, La.

Fighting near Mukden was a draw between the two armies.

The Russian inquiry into the North Sea affair opened at Vigo.

Mexico will send delegates to the Irrigation Congress at El Paso.

A fleet of British warships is outside Vigo watching the Russian vessels.

France attacks the points made by Balfour in his speech at Southampton.

General Linevitch has arrived at Vladivostok to take command of the Siberian corps.

At Larache, Morocco, a British ship was fired on. A cruiser has been sent there.

Pope Pius has ordered the obliteration of the rare collection of birds made by Pope Leo.

A $5,000,000 concern has been established in Mexico to establish an abattoir and packing-house.

Newroads, La., has decided, by popular vote, to issure $40,000 in bonds for a water works system.

The Postmaster General has upheld the appointment of P. S. Augustin as Assistant Postmaster in this city.

Credit for the settlement of difficulties between Russia and England is given to the French Ambassador.

Prohibitionists in Avoyelles parish, La., are waging a spirited campaign, and expect to pile up a big majority vote.

The oldest church cross in the Mississippi Valley has been discovered at Cahokia, Ill. It was erected by Marquette.

It is reported that the Republic of Salvador is to furnish the troops to General Toledo for his revolution in Guatemala.

Tumultuous scenes occurred in the Spanish Chamber of Deputies. President Maura was threatened with personal violence.

M. Combes presented his plan for separation of Church and State in France, Saturday. It is similar to the committee measure.

President Castro, of Venezuela, has filed claims for heavy damages against General Masto as the result of the revolution directed by the latter.

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Boyle	Nov.	6
Cleveland		13
Cleveland circuit	Tues.	15
Clarksdale		20
Duncan	Tues.	22
Shelby	Wed.	23
Tunica		27
Lula	Tues.	29
Jonestown	Wed.	30
Hill House	Fri. Dec.	2
Gunnison		4

T. W. DYE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Melville	Oct.	1, 2
Simsport, at Marine		8, 9
Lecompte, at Elam Bayou		15, 16
Boyce		22, 23
Bunkie		29, 30
Columbia	Nov.	5, 6
Pollock		12, 13
Jena		19, 20
Dry Creek		26, 27
Montgomery	Dec.	1, 2
Natchitoches		4, 5

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Louisiana Avenue	a. m. Oct.	2
Parker Memorial	p. m.	2
Carrollton Avenue	a. m.	9
New Orleans Mission	p. m.	9
Burgundy	a. m.	16
Algiers	p. m.	16
Carondelet	a. m.	23
Dryades	p. m.	23
McDonoghville		30
Plaquemine	Nov.	6
White Castle		13
Rayne Memorial		20
Covington		27
Mandeville, at Talisheek		30
Slidell	Dec.	4

Pastors, please see that full reports are made by Woman's Home and Foreign Missionary Societies, and by Boards of Trust.

WM. H. LAPRADE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Gibbsland, at Gibbsland	Oct.	1, 2
Downsville, at Downsville		8, 9
Farmersville, at Ebenezer	Tues.	11
Arcadia, at Arcadia		15, 16
Vienna, at Mt. Moriah	Wed.	19
Lanesville, at Lanesville		22, 23
Ringgold, at Andrews Chapel		29, 30
Ruston, at Ruston	Fri. Nov.	4
Calhoun, at Calhoun		5, 6
Brooklyn, at Brooklyn	Wed.	9
Bienville, at Bienville		12, 13
Minden, at Minden	Tues.	15
Valley, at Pleasant Valley	Wed.	16
Jonesboro and Antioch, at Jonesboro		19, 20
Vernon, at Wesley Chapel		26, 27

J. O. BENNETT, P. E.

CROWLEY DIST.—FOURTH ROUND.

Lafayette	Oct.	1, 2
Franklin		2, 3
Morgan City		8, 9
New Iberia		9, 10
Patterson		15, 16
Abbeville		22, 23
Lake Arthur		29, 30
Jennings		30, 31
Iota	Nov.	5, 6
Prudhomme		12, 13
Crowley		13, 14
Grand Chenier		16
Lake Charles		20, 21
Vinton	7:30 p. m.	21
French Mission		24
Jeanerette		27, 28
Indian Bayou	Dec.	3, 4
Rayne		4, 5

S. S. KEENER, P. E.

MONROE DIST.—FOURTH ROUND.

Harrisonburg, at H.	Oct.	1, 2
Floyd, at F.		5-12
L. Providence		16, 17
Waterproof....Quar. Conf., 4 p. m.; preaching, 8 p. m.	Wed.	19
Rayville, at U.		22, 23
Bastrop, at B.		29, 30
Mer Rouge, at M. R.	Nov.	6, 7
Bonita, at Jones		12, 13
Gilbert, at G.		19, 20
Tallulah, at T.		26, 27
Monroe	Dec.	3, 4

Pastors will please call attention to the following items of business:

Trustees: Report as required by the Discipline. (Questions 29 and 30.)

Stewards: Amount paid for ministerial support.

Pastors will please be prepared to furnish statistics up to date of Quarterly Conference.

J. A. PARKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Texas Avenue	Oct.	22, 23
Mooringsport and Greenwood		23, 24
Provencal, at Victoria		29, 30
Pleasant Hill, at Robeline		30, 31
Grand Cane, at Stonewall	11 a. m. Nov.	2
Hornbeck, at Hornbeck		5, 6
DeRidder, at DeRidder		6, 7
Bon Ami	7 p. m.	7
Leesville	7 p. m.	8
Many	7 p. m.	9
Shreveport, First Church		12, 13
Keatchie, at Logansport		13, 14
Pelican, at Bethel	11 a. m.	16
Wesley, at ——		19, 20
Coushatta, at Atkins		20, 21
LaChute and Lake End, at Campobello		21, 22
South Bossier, at Haughton	11 a. m.	23
Benton, at Alden		26, 27
North Bossier, at ——		27, 28
Gilliam, at ——		29
DeSoto, at Mansfield	11 a. m. Dec.	3
Mansfield		3, 4
Zwolle, at ——		4, 5

Reports are expected from trustees.

J. R. MOORE, P. E.

Mansfield, La.

BATON ROUGE DIST.—FOURTH ROUND.

Jackson	Oct.	1, 2
E. Feliciana, at Gilead		8, 9
Clinton		9, 10
Port Vincent, at Meadow's Chapel		15, 16
St. Francisville		17, 18
Ponchatoula		22, 23
Wilson, at Gayden		29, 30
Baker, at Brookstown	Nov.	5, 6
Live Oak, at Antioch		12, 13
Baton Rouge, Second Church		13, 14
Pine Grove, at Killian's		19
Amite		20, 21
Franklinton		23
St. Helena, at Greensburg		26, 27
Kentwood, at Kentwood		27, 28
Zachary		30
Baton Rouge, First Church	Dec.	2-4

F. N. PARKER, P. E.

Special Notice.

We have said more than once in these columns that we can not afford to publish addresses delivered before District Conferences, Epworth Leagues, or Sunday-school Conventions. Too many are sent, and we do not feel like discriminating. For this reason, as well as others not necessary to mention, several favors of the kind now on hand have not been printed. We mean no disrespect to anyone, nor do we mean it to be understood that such communications are declined for lack of merit, for some of them are very worthy. They simply fall under a general rule.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and spendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

FRISCO SYSTEM

AT VERY LOW RATES.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, NOVEMBER 10, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2516. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 45.

GLANCES AT THE WORLD.

We go to press so early in the week to give the result of the presidential election, or of the election of officers for the city of New Orleans. This latter, of purely local interest, eclipses by far the election of President. Before this paper reaches our readers the battle will have ended; the care of the government for the next four years will have been committed to the hands of one party or the other. Whether the ballots go as we desire or not, we may rest assured that God lives and rules, and all will be well with the world. It is our duty as good citizens to be law-abiding, and maintain our loyalty to the government. We have passed through too many exciting seasons, and heard prophecies of ruin and disaster to the country, to be thrown out of balance at this time. The God of nations, as well as of men, has so far overruled everything for the good of the people, and we believe he will do so in the future. Of course, trouble is possible, but God can "make even the wrath of man to praise him." This, we believe, he will do.

Later—Roosevelt swept the country, and the Regular Democrats won in the local campaign.

Our old friend and brother, the Hon. A. S. McKennon, recently of Clarksville, Ark., now living at McAlister, Ind Ter., never swerves a hair's breadth from his principles, and, we may add, his practice is in thorough accord with his convictions. Zion's Herald, of Boston, alluding to an address recently delivered by Mr. McKennon, has this to say: "A stirring address was delivered by A. S McKennon—who was a member of the original commission to the Five Civilized Tribes and a co-worker with the late Senator Dawes—before the Lake Mohonk Conference, dealing with the future of Indian Territory, in which he referred to the bill pending in Congress organizing a State of Oklahoma and Indian Territory. For more than a half-century the United States has maintained strict laws against the introduction and sale of intoxicating liquors in Indian Territory. The Indians of the Territory realize the utter degradation and ruin which will come to them if the Territory be made into a State without a prohibition of liquor-selling within its bounds. For that prohibition they earnestly plead. As a result of the present laws prohibiting all traffic in intoxicants, the Indians of the Territory are among the most sober and law-abiding peoples anywhere to be found. There is a proviso in the proposed enabling act forbidding the selling of liquor to Indians, but this, in the opinion of Mr. McKennon, will not serve as an adequate protection. Such protection can be afforded only by absolute prohibition. The alternative thus presented—prohibition or pandemonium—is one which should make American citizens thoughtful. The conscience of America can hardly permit that the Indians of Indian Territory should be worse off morally under the new regime—as they surely will be if the saloon is made a part of the new State system—than they have been under the old dispensation." There is some thing in these words worthy of thought.

Firing on a small and helpless fleet of English fishing-boats about ten days since by the Russian squadron, sinking a vessel or two, and killing several men, caused wide-spread indignation throughout England. On the part of many it was looked upon as a justifiable cause of war, and hot-heads would have precipitated a conflict, but wiser counsels prevailed, and Russian authorities were given ample opportunity to make explanation. As far as we are able to determine, the excuse of the Russian admiral was wholly insufficient; indeed, it was puerile, but the Russian Government was innocent, and held blameless, and quiet has been restored. A commander of war-ships unable at short range to discern fishing-smacks from torpedo-boats must have been badly scared. The incident will serve as a warning, and the next fleet the admiral meets will go unharmed until he is convinced that it is manned by fighting Japanese. Of course, Russia will be asked to indemnify the sufferers.

Port Arthur has not yet fallen, but the Japanese are still besieging, and day by day gaining advantage. It is only a question of time when the fort will be captured. Lives seem to count for nothing in the effort. The continual strains upon the Russians must necessarily soon cause such an exhaustion of their men and resources as to make resistance useless. "The wonder is," says an exchange, "that the besieged have held out as long as they have, and that their ammunition supply, which has been so constantly drawn upon, has not given out. The fact that the Russians during the long and vigorous siege have been able with artillery and small arms to keep up an almost incessant firing, implies great foresight in the preparation for the siege, or the replenishment of ammunition by means of blockade-runners."

The separation of Church and State in France is a foregone conclusion. The Premier, M. Combes, has submitted the plan by which he hopes to accomplish his purpose. The plan proposed, as viewed at the Vatican, is exceedingly harsh, and will be thwarted, if possible. There will probably be no struggle on the part of the Church to hinder the separation, as the authorities see it is bound to come; but another, and a milder measure, will be presented by the friends of the Church. It is doubtful whether the French rulers, notwithstanding the majority are Roman Catholics, are in a mood to listen to any conservative measures. They are for separation at once, and propose, for a term of years, to make the Church pay for the use of all buildings held for Church purposes. The end of the State Church in France, we think, is not far off

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Wesley Circuit.

Dear Doctor: My first sermon on this work was preached at Davis Springs on the fourth Sunday in February, and the people there greeted me with a spirit of brotherly love. We have been preaching once a month at the different appointments since that time, and have missed but two regular appointments—one of these caused by rain, and the other by the death of a brother member. The people have received us kindly at each place, and have given us good help in various ways. We feel sure that all claims will be met in full.

We have had several splendid revivals. Bro. James Purcell, of Millsaps College, did us excellent service in three meetings. Bro. N J Roberts assisted us in one meeting, and our presiding elder, Dr. J R Moore, helped in another. All of these brethren did us good service. The people love them, and would be glad to see them again. As a direct result of our efforts, thirty-nine have been received into the church.

During the last month we have sustained a great loss in the deaths of Sister B. C Lee, and Bros. E E. Hammett and Jno. Brewer. They were the preacher's right-hand help and support, and a great strength to us, both financially and spiritually. We feel the loss of them very keenly.

J. W. Booth.

Wesson Station.

Dear Dr. Boswell: This is my fourth year at Wesson. Since taking charge, we have had 505 accessions to our church. We have baptized 150 adults and 309 infants; we have repainted our church building and parsonage; we have furnished our parsonage with three good iron bedsteads with canopies, and each with a new cotton mattress made to order. Our church is lighted with electricity. Each year our collections have been paid in full, although we have lost yearly in financial strength; but we are somewhat uneasy this year, owing to an unusual loss financially, and, too, to the fact that we have had an increase of $61 on our assessment over last year. However, we are hoping, praying, and working to bring up everything in full. We do not wish to think of anything short of everything in full. Let it not be forgotten that although we have had 505 accessions up to date, yet we have had 383 removals, besides 40 or 50 we have not heard from since leaving Wesson. Many of our members are poor women and children who can hardly make a living. This, you will remember, is chiefly a mill-town. Please to pray daily for us. May God greatly bless you and yours!

Isaac L. Peebles.

Heroes may be appreciated and honored, but not worshiped.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Rev. B. S. Rayner.

Benjamin S. Rayner, son of Thomas C. and Nancy Rayner, was born near Spring Hill Church, in Holmes county, Miss., March 26, 1844. He was born again when nine years of age at Shady Grove Cumberland Presbyterian Church, in the same county. He joined the M. E. Church, South, July 8, 1866. He had seven sisters and four brothers. Three sisters and two brothers survived him, but one sister, Mrs. Campbell, has since followed him to the better world. He was educated at the Universities of Alabama and Mississippi. He was licensed to preach at Spring Hill Church, Oct. 21, 1871, Rev. W. P. Barton being his presiding elder. He was received on trial in the North Mississippi Conference at Kosciusko, in November, 1875; ordained local deacon by Bishop Paine, Nov. 28, 1875; transferred to White River Conference at Augusta, Ark., in 1877; ordained elder by Bishop George F. Pierce in 1880. In his first year he was on the Shuqualak circuit; then on Mineral circuit, in Arkansas, as a supply. While in the White River Conference he served the Laconia, Wittsburg, and Pocahontas works. Returning to the North Mississippi Conference, he was assigned Senatobia, Lewisburg, Pontotoc, Ashland, Prairie, Shuqualak, Tillatoba, Early Grove, Pleasant Ridge, Elzy, Cedar Bluff and Ripley circuit, when he was forced by ill-health to take a supernumerary relation. At one time he offered himself as a missionary to Japan, but his poor health prevented his acceptance by the Board of Missions. But nothing could daunt his burning zeal for the service of God, and at his own expense he spent two years in Japan and China — mainly in the former country — where he distributed Bibles, and did such other Christian work as he could. Later he did like service distributing Bibles for the American Bible Society in Mexico during a period of eighteen months. At the time of his death he had in contemplation a visit to St. Louis for the purpose of giving the Bible to the various foreign people who might be attracted to the great International Exposition held there this year. When ill-health prevented his doing pastoral work, he spent his time in distributing the Word of God, and, in addition to his Bible work in foreign lands, he spent much time in Bible work in his native State.

As is usually the case, Brother Rayner was much indebted to his parents. His father was in the local ministry forty-three years. His mother was a woman of strong and devout character. Beginning under these favorable circumstances, his whole life was one of devotion to God. He was always pure in life. Alike in childhood and manhood, he was always a servant of God.

Brother Rayner was a faithful pastor. I have followed him in the pastorate, and never went to a home in which he had not left some sign of his presence and some token of his interest in those who dwelt in the house. He was industrious. He loved work, and always found something to do. I have never known a better man. With possibly one exception, he was the very best man I have ever known. Along with his industry, he was of a thrifty and careful nature. He saved carefully, frugally, and with commendable thrift. But, unlike most men, he saved and economized to give. He was careful that he might be liberal. And so he was able to give where most in his place would have had nothing to give. The key to his character was his absolute and continual recognition of God. He acknowledged God in all his ways. There were no religious days and worldly days with him. No one ever knew him to forget his sense of responsibility to his God. The consciousness of his accountability to God was always with him. He was no occasional or Sunday servant of the Most High. His heart was literally stayed upon God. If a man can be over-conscientious—which I doubt—he was. He was a systematic man—systematically industrious, systematically thrifty, systematically frugal, systematically liberal, systematically studious of God's Word, systematically prayerful, systematically self denying, systematically conscientious, systematically devout, systematically unselfish, systematically zealous in all the things that make for righteousness. His watchword was faithfulness; his principle of life was consecration. His conscientious sincerity prevented his preaching anything that he did not first practice. He not only preached with his lips, but exemplified in his habit of self-denial the doctrine of the cross. He both preached and practiced the gospel of the Son of man. God and religion were realities to him. When urged not to go to Japan by his relatives, his reply was: "I can go to heaven from Japan as well as from home."

While there could be no objection to him, still he was not always a popular preacher. The truth is, that his entire and perfect faithfulness and consecration were calculated to uncomfortable self-reproach to less faithful and consecrated men. He belonged too much to the other world to be understood by the present world. He was on too good terms with God to be on easy terms with ungodly men. Humanly speaking, he had little honor from the world or the church. But I have known no man more independent of the world or of public opinion than he. God was his portion, and with that portion he was more than content. Living with God, he lived above the criticism or the approval of men. In faithfulness, zeal, consecration, and holiness of life, Brother Rayner was a rare, a unique man. We shall not soon look on his like. I count it an honor to be called his friend, and to be allowed to lay upon his grave this poor tribute of reverence and love.

After a life of faithful service spent in many fields and in distant lands, God led him back to die at home in the neighborhood where his life began, and to be buried by his mother, whom he so much loved, and to whom he was so much indebted.

On the third of May, 1904, after but a few hours' illness, he passed quickly away, and the next day he was laid to rest in the old Spring Hill Cemetery, where his ancestors sleep, and where his early life was spent, to await the resurrection of the just.

N G AUGUSTUS.

What Is Methodism?

MR. EDITOR: A few weeks ago the Nashville Advocate contained an article from the pen of Rev. T. L. Mellen relative to the treatment our church is receiving at the hands of the M. E. Church. We can forgive them for their past treatment, but we would like for them to desist from doing as they are doing us now in the bounds of the Crowley district, and especially Grand Chenier circuit. They seem to forget that they agreed in 1844 that the ministers of the M. E. Church shall in nowise attempt to organize churches or societies within the limits of the Church, South. They seem to forget that Methodism is a child of "Love." They have departed from the principles that underlie Methodism, and are standing on a narrow two-by-four strip of selfishness. They would come into our church, and proselyte our members, and misrepresent our church, causing confusion and strife.

Dare you tell me this is the work of God? I know better. God is not the author of confusion. These men claim to be his followers, but they must be very far from him. They need to get closer to him; so close that they can but touch the hem of his garment, that virtue may go out of him into them, for, Heaven knows, they need it. We do not believe in ecclesiastical bossism, but we do believe in ministerial courtesy.

The conduct of some of these so-called holiness preachers who are existing in these parts is untinged even with the odor of courtesy. No Methodist preacher will preach against sanctification, but we do detest the abominable and crooked ways of some men who profess sanctification, but do not live or measure up to the required standard.

Very truly, GEO. W. HIVELEY.

Dr. Watkins and His Work.

Among all those upon whom the church has laid her hand for difficult responsibilities, none, perhaps, have been more honored and more fortunate than Dr. A. F. Watkins, of Jackson, Miss., who has been commissioned and set apart to raise five million dollars for the superannuates, widows and orphans of the Methodist ministry, and is now actively engaged in that work. He is honored, not merely in that he is selected for a work requiring the best talent, and the most resolute and vigorous moral manhood, but doubly honored in that the mission given him is peculiarly sacred and interesting. No duty can be higher and holier than to care for the aged, the feeble, the needy; and when these are our own—our fathers and mothers and children—not indeed by the ties of kindred blood, but in the high and holy relation of the church, the task becomes so exalted as to be divine.

Dr. Watkins is to be congratulated upon his work and his opportunity. The door is open wide before him, and he has the right of way on every track, and in spite of any time table. And wherever his voice is heard, the heart of the people will be touched, their judgment will approve, and the great work will magnify from day to day.

It was to be expected it would move slowly in the beginning. It takes time to introduce and impress a great idea. And that Doctor Watkins has raised almost a quarter million dollars is a matter of rejoicing. The collection will become easier from day to day, and success is a certainty. He has the ear of the church and the confidence of the church, and by and by he will have the plaudits of the church in the completion of his work.

And while the church at large is waking to its responsibility, we personally do not propose to be idle. In one way and another the St. Louis Christian Advocate has shown its interest in this great work, and no individual or interest has contributed more liberally in proportion to financial ability. If our brethren will only co-operate, this year shall mark a new era in this particular expression of Christian sympathy, and the lot of these helpless ones for whom we plead will be happier than ever before.—St. Louis Christian Advocate.

A Call for Doctrinal Preaching.

DEAR DOCTOR BOSWELL: We have recently seen and heard things not at all creditable to the grand old Baptist Church. An illogical, egoistical fanatic—an evangelist, by avocation, of that church—preached for some ten days in this village. His unfounded and easy terms by which one might be saved were accepted by a certain class of individuals who had previously resisted the forcible appeals of able and logical speakers. He boastingly declared that the Baptist Church was the only church, and warmly insinuated that none were saved except those baptized "by the proper mode of baptism." He spoke in glowing terms of the phrases: "Buried with Christ, "Liquid grave," "He came up out of the water," "Philip and the eunuch," and other pet expressions. He, on one evening, asserted that all who believed Christ could save them were then and forever saved. Later on, in the same discourse, he declared that none could possibly be saved unless they had been immersed or "buried with Christ in baptism" At the close of the service two or three presented themselves for membership.

Now, let us for a moment note the instability of such argument. Here were persons who claimed to be saved. Suppose said persons should die before they had been immersed According to his first statement, they would be saved; according to the latter statement, they would be damned, because they had not been plunged under the murky waters of some germ laden pool. Women lost in hell because the egoistical clergy had not buried them in the filthy slough!

The ideas of this zealot have been imbibed by many here in this village, and only a few Sundays since the pastor of the Baptist Church here endeavored to recite the bombastic declarations of the ambitious evangelist. What are the effects of all this?

First: It causes a great breach between churches that ought to rush with poised bayonets on the devil's forces rather than on each other.

Second: The ignorant and nonprogressive class of people accept these illogical statements as true, and gloriously boast that their church is the only church.

Third: It creates bigots and egoistical zealots, and causes a mighty discord among the factions of the church militant.

Fourth: There are many members of other churches who never hear doctrinal sermons from their pulpits, and they ignorantly conclude that our doctrine is unstable, and can not withstand the assault of Baptist argument and bombastic oratory.

Only recently a young man of the Methodist Church said to me that he had never heard a Methodist preacher deliver a doctrinal sermon, and asked me why it was thus. He expressed a strong desire to hear one.

Mr. Editor, I endeavor to always hold optimistic views in all things, but when I witness such encroachments upon the unlearned classes of our people by egoistical fanatics; when I see people gulled and allured by untrue statements; when I witness poor, modest women, embraced by fanatic clergymen, almost faint as they are reclined in the murky pools, and come forth blushing and shivering with cold, then it is that I solemnly declare that we need strong doctrinal sermons from our own pulpits to counteract the venom injected by ambitious and fame-seeking men.

I do not favor heated debates, but I can not keep still when I hear the loud trumpet-blast on the one side, alluring and beguiling vast numbers into its ranks, while the other side is mute—yea, silent—as death.

All students realize the falsity of this unstable logic, bombastically portrayed to the public. Every Greek student realizes that the "pet phrases" were rendered thus by King James' translators simply because they were influenced by the statutory laws of England.

I am a young man, but I am awake to the schemes of those about me, and I endeavor to form conceptions of what is conducive to the progress and growth of Methodism wherever I am. I call for doctrinal sermons from our older preachers, so that our young people may know that we have a stable and logical basis for our assertions, and that we are not all impostors and hypocrites.

K. P. FOUST.

Buena Vista, Miss.

Palmer Camp Meeting.

This camp meeting began Sept 30, and ended Oct. 9. The attendance on Saturdays and Sundays was very large, reaching 1,200 on the last Sunday. The preaching was of a very high order, and the results were encouraging. Many of the saints were strengthened. There were 40 conversions and 8 accessions to the church. Rev R A. Sibley, Jr, the preacher in charge, had full charge, and was wise in his administration of affairs. In R B Bellew he had an earnest counselor and helper. The congregations were given quite a variety of preaching, and God blessed the several sermons to the good of all. The preaching was done by Revs J B. Harris, R A Sibley, Jr., J. W Chambers, B S Rayner, and W. T Griffin. Bro. Harris did some very successful preaching to the children The whole encampment was brought under the dominion of the Holy Spirit. There were pungent conviction and deep repentance. It was a time of refreshing from the presence of the Lord.

A. R.

Cornersville Circuit.

Saturday and Sunday, Oct. 29 and 30, was spent at Cornersville. Rev. Eugene Johnson, the presiding elder, was holding the fourth Quarterly Conference. The charge shows marked advances. Bro. O. P. Armour, the pastor, has done faithful and effective work during the year, in spite of the sickness and sorrows in his home. He is in love and favor with his people He will make a good report for the year. Bro. Armour was not present at any of the services, except the business session of the Conference, Saturday afternoon. He was watching by the bedside of his wife, who passed to her reward Sunday night, Oct. 30 Four small children are left to mourn the loss of mother with the bereaved father and husband. Bro. Armour sends his love to, and asks for the prayers of the brethren. May our Heavenly Father comfort and guide him in this dark hour!

R P NEBLETT,
S. S. Agent, North Miss. Conf.

Eupora, Miss., Nov. 1, 1904.

H. M. S.

Edited by Mrs. A. C. Yeager, Water Valley, Miss., and Mrs. John B. Parker, New Orleans, La.

INDUSTRIAL SCHOOL.

At a recent meeting of the Woman's Board of City Missions, in New Orleans, it was stated that the sewing school had outgrown its present quarters in the basement of the Carondelet Street Church. An average attendance of seventy-five pupils was reported at the Saturday afternoon classes, and the rooms are not large enough to accommodate so many without overcrowding. As the Board has for some time been planning the establishment of a day-nursery, it was decided to open one now in connection with the sewing school, and Mrs. LaPrade, Mrs. Bothick and Mrs. Holmes were appointed to select a suitable building. The success of the school is very encouraging to those who have labored so faithfully all during the hot Summer months. The little girls are learning to sew, but, first and above all, they are learning of Christ and his love.

MISS BENNETT'S VISIT.

It is unofficially stated that Miss Bennett and Mrs. McDonnell will visit New Orleans some time during the Winter in the interest of home mission work.

NOTE FROM THE MONTHLY BULLETIN.

In the July Bulletin there appeared a list of "Some Things We Do," which was well circulated through the medium of Press Work. A Texas auxiliary has made a practical use of it by having it printed on postal cards, with place and date of meeting added. These were sent to every woman in the church not a member of the Woman's Home Mission Society. The idea has produced such fine results that it is deemed worthy of being passed on to others. This should be a grain of encouragement to the press correspondents, many of whom are so timid about appearing in print Others who are competent for this work do not understand what is required or expected, and will not engage in it on that account.

THE WEEK OF PRAYER.

The offerings from the Week of Prayer is one way in which the extra dollar can be raised. Any amount raised in any legitimate way, that will help swell the general treasury, can be counted on the extra dollar The pledge that an auxiliary may make at an annual meeting can also be added to this amount. The echoes from the Week of Prayer have not begun to resound through the work, but when they do, the result will, no doubt, be very gratifying.

STATISTICS OF METHODISM.

The present numerical strength of Methodism throughout the world is estimated to be 18 815 ministers, 105,452 local preachers, 7,801,311 church members, 81,580 Sunday schools, 804,768 officers and teachers, 6,523,230 Sunday-school scholars, 89,403 churches. These figures show a large increase over last year, with the exception of a single item. Could a census of the new Home Mission workers be secured from among these, it would be very encouraging to know in what relative proportion these workers had increased.

A Few Observations.

By A Circuit Rider.

Occasionally it is said by some that Episcopalianism is the mother of Methodism If that be true, then Methodism is the fairest child the Episcopal Church has ever begotten, and we have an illustration in which the progeny has grown more comely than the parentage. It would be anomalous indeed for a mother not to be proud of such an offspring, and to fail claiming kinship on all occasions where the daughter's superior graces are admitted. Many, however, are dubious, seeing little consanguinity. Their complexion and habits are rather different. Moreover, phrenologists have made careful examination, and while they have found many righteous bumps in common, several are either absent or abnormal in the "mother." If Episcopalianism is the mother of Methodism, let the mother church travail again. Such children should be multiplied.

An intelligent lady, but ignorant of the Scriptures, said to the writer recently, "Where is the chapter in the Bible from which the Methodists get their doctrine for baptizing by affusion?" My reply was, "Not from one chapter only, but from 1,189 chapters, not counting the chapters in the apocryphal books." For 'tis a fact that many chapters of the Bible teach affusion, and the rest being silent on immersion, they belong to the Methodists by inference I proceeded to instruct the lady, and she is now a Scripturalist on mode.

A certain Baptist preacher recently made this statement: "Every church in the world is an offshoot of the Roman Catholic Church except the Baptist. Not long ago the wisest men in Europe met together to trace the origin of all the churches, which they did, but they could not find the origin of the Baptists. We are the direct descendants from John the Baptist."

Now, if the "wisest men" of Europe failed to find the origin of the Baptists, how can this brother say that they have been in existence since the days of John? Surely, he must possess historical facts which the wise men have not seen. He should forward his information across the sea, or else, in the estimation of the wise men, he leaves himself without ecclesiastical parentage. Thus his intended praise is turned into self-admitted termination several furlongs, or kil-o-me-tres, this side of the Jordan.

Some have thought that it will be necessary for the next General Conference to make a change in the words of the Apostles' Creed as it reads in the Discipline, and in order to agree with the reading in the new Order of Worship. In the Discipline it reads, "the church of God" In the new Order of Worship, "the holy catholic church" For many reasons the former reading is preferable Rather than change the former to agree with the latter, let both remain, the one to serve as a commentary for the other.

Rev. C. G. Elliot, a Baptist preacher of Meridian, Miss, makes the following statement over his signature: "Episcopalians, Presbyterians, Lutherans, Methodists, and Catholic scholars, all of whom are pedo-Baptists, agree that the Bible teaches immersion only."

Brother Elliot could not make a bigger misstatement were he to try ad infinitum. If what he says be true, then pedo Baptists are the greatest fools and hypocrites in the world. Some of the Methodist scholars say as follows:

"It is highly probable that the apostles baptized, . . . not by dipping, but by washing, sprinkling, or pouring water." (John Wesley)

"For fifteen hundred years baptism, from its institution as a rite till Christ came, was by affusion. . . . He (Jesus) makes no change in its . . . mode; . . . the long established mode was continued." (Ditzler)

"It is highly probable that the original practice was pouring or sprinkling" (Pope.)

"Immersion could never have comported either with decency or safety." (Adam Clarke)

"The purifying ordinance of Christianity is not immersion." (Summers)

"We deny that a single clear case of baptism by immersion can be produced from the New Testament." (Watson.)

Many quotations could be produced from Methodist writers, but these are sufficient to prove the falsity of Brother Elliot's assertion. The general Methodist opinion summed up is about as follows: Immersion may do, but it is a mighty poor do.

Rev. J. D. Cook, another Baptist preacher of Meridian, makes the following inquiry over his signature: "Please give us the New Testament Scripture that authorizes the statement that 'clean water is necessary absolutely.'"

There are several passages in both Testaments. Two are here given from the New. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. x, 22) The original reads, "having been sprinkled," and "having been washed," etc. It is plain that the reference is to their water baptism, and by the sprinkling of pure water at that. The next sentence reads, "Let us hold fast the profession of our faith," and Wesley says, "The hope which we professed at our baptism" The Greek word translated "wash" is "louo," which Dr. Ditzler says always implies "baptizo." The meaning of "louo" is "to wash, to wash by pouring" Another passage is I Cor. xiv, 40: "Let all things be done decently and in order." These verses forbid immersion in filthy ponds and muddy creeks.

How to Circulate the Church Paper.

The following article, written for Zion's Herald little more than twelve years ago, appeared about that time in, perhaps, every weekly periodical of Methodism in the United States. It was written by Rev. J. O. Peck, D. D., who, as the reader will see, made a successful canvass for his church paper. We commend it to all who have any desire to put the Advocate into the homes in their charges. Read and follow the example.

"My work on the above topic is cut out for me. The editor does not want any of my 'theories,' but my 'experience.' How does he know that I have no 'theories' that are worthy of his paper? But cheerfully I give my experience on one of the most important collateral duties of the pastor. I did not dream, when I was making the historic experience, that I would so often hear of it, and be asked to give the repetition of it.

"I did have large success in securing subscribers to the church papers within whose patronizing territory I was pastor for twenty five years. I believe the church paper was my best and most effective assistant pastor. I believe any other paper displacing the Herald or the Advocate (according to my locality) to be undermining of the Methodistic intelligence and loyalty of the members of my church. Hence, to circulate the church papers became a conviction, a passion, a joy. I felt it a duty, a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong re enforcement in effecting these results. Hence I threw my brains, soul, tact and enthusiasm into getting subscribers for the paper. I worked for it as I did for a revival, and on the same ground—that it was necessary to the highest success of my pastorate. And it was.

"If you want it in a nutshell—I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in a more intelligent and devoted membership. The modus operandi was as follows:

"1 I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church. I warmed with my theme and exhorted. I appealed to their loyalty. I excoriated the disloyalty that dropped the church papers and took outside papers, especially if they were cheap. I told of the bread they were taking out of the mouths of hungry superannuates, widows and orphans of our church, to put money in the coffers of outside publishers. I portrayed the fact that the paper was worth five cents a week—all it cost—to any family in the prepared exposition of the Sunday-school lesson. I swept the whole key-board of incentives to take the paper. Then, when the iron had been made hot by striking, I struck to weld it by taking subscribers on the spot. I got all I could on Sunday as a religious work. I used blank cards often in the pews. I nailed their ears to the paper with a pencil.

"2. I followed up this bombardment from the pulpit by a renewed attack at closer range in the prayer meeting. I repeated this effort in the pulpit by a renewed attack at closer range at the close of a warm prayer meeting.

"3. I next put a clean copy of the paper in my pocket, and started on my pastoral visitation each afternoon. By this time I had made a list of all who ought to take the paper, but had not subscribed. With this list, and the paper in my pocket, I began sharp shooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till they 'saw a great light' and subscribed. Only here and there an obtuse or stingy soul escaped.

"4 There were always a few poor people who could not afford to take the paper On Christmas or New Year's I would state this fact to the public congregation, and ask the well to do to send a Christmas or New Year's gift to these poor that would come every week in the year. This always met with a quick response.

"5 At the close of revival each year I appealed to all new converts to take a church paper. I explained the benefit, and urged on them the duty of taking a church paper, as they were now to be Methodists.

"6 Finally, I attended to this work personally. I no more allowed some indigent woman or aged preacher to do this for me than I invited them to lead the revival for me. When I found such agent (appointed by a predecessor for the revenue he got out of it), I always relieved him or her, and gave back the commissions quadrupled.

"That is my 'experience.' It fills me with joy to recall it. Hallelujah! It was a good work for Christ. There is no patent on the experience. I ask no 'royalty' on its use. It would be a good thing if the General Conference would pass a regulation that no person should be appointed a member of the official Church Board who does not take a church paper."

Special Notice.

We have said more than once in these columns that we can not afford to publish addresses delivered before District Conferences, Epworth Leagues, or Sunday school Conventions. Too many are sent, and we do not feel like discriminating. For this reason, as well as others not necessary to mention, several favors of the kind now on hand have not been printed. We mean no disrespect to anyone, nor do we mean it to be understood that such communications are declined for lack of merit, for some of them are very worthy. They simply fall under a general rule.

Sumrall Circuit.

DEAR DR. BOSWELL: This is our third year on this charge. When we were appointed to this charge, three years ago, I found "the field white unto the harvest, and the laborers were few." There was only one Methodist Church between the N O. and N E R. R on the east, and Pearl river on the west; a space of about forty miles east and west, and about the same distance north and south. This country was occupied by Baptists of the hardest type (with a few exceptions), who opposed Sunday-schools and missions, and preached that it was impossible to keep the Commandments. They call themselves Anti missionaries.

The first two years this was known as the Marion mission. The first year I organized 7 churches, 8 Sunday schools, built 1 church, and had 175 accessions to the church. At that Conference the work was divided. Four of the churches were taken, and the Hub circuit was formed. The second year we organized 2 churches and 2 Sunday schools, built 1 church, and received 99 into the church. Last Conference it was changed again. Two churches were taken off, the work became self-supporting, and the name was changed to Sumrall circuit. This year we have organized two new churches, built a nice parsonage, have the frame of one new church up, and will let out the contract in a few days for the second church. Hope we will be able to report both churches and all collections in full by Conference. We have had 120 accessions to the church this year. The Lord has wonderfully blessed us, and especially this year. We have had revivals at all of the churches, and had many conversions, and the older members greatly strengthened.

We serve a kind and appreciative people. We moved into our new parsonage the first of August. We moved in the evening, and that evening, as we were rejoicing over our new home, after boarding thirty-one months and moving to ourself, feeling almost as we did when we were newly-married folks, and talking of our home, we were disturbed by singing, and going out on the front, found a crowd on the front porch singing that good old song, "Home, sweet home." Never in all my life did that song sound so beautiful to me as it did then. When they had finished singing they made their way to the dining room, each one carrying a package. After a short while they departed, and wife and I went into the dining room and found meat, lard, meal, flour, coffee, sugar, rice, soda, salt, fruits of all kinds, and everything that a preacher needs. This was our first pounding, and you know we could not refrain from singing, "Praise God, from whom all blessings flow." May God's richest blessings rest on these good people!

We are doing all we can for the dear old ADVOCATE. It is a welcome visitor to our home. God bless you and the dear old ADVOCATE.

Fraternally yours,
J. E. J. FERGUSON.

Otoh, Miss., Nov. 2, 1904.

Parkdale, Ark.

DEAR DR. BOSWELL: In our last letter we made mention of our new church, since which time we have moved into the same, and held a meeting We had several bright conversions, and nine accessions to the church. We had Bro. Sanders, a Louisiana man, with us, who preached with a great deal of power.

We have had a peculiar and unique experience at Parkdale. Soon after coming here we reached high ground, but soon the foundation was undermined, and we went down into the mud up to our waist. With some difficulty we got upon our feet again, and now we are on high ground again, with a more solid foundation. Our experience has not been altogether pleasant, but it has been very profitable.

We are nearing the end of our first year in Arkansas as an itinerant preacher, and we hope to end the year with a good report for Conference. Your brother,

WILSON MOORE.

Vagaries of a Cold.

You can never be quite sure where a cold is going to hit you. In the Fall and Winter it may settle in the bowels, producing severe pain. Do not be alarmed nor torment yourself with fears of appendicitis. At the first sign of a cramp take Perry Davis' Painkiller in warm, sweetened water, and relief comes at once. There is but one Painkiller, Perry Davis'. 25 and 50 cents.

An Appeal.

Rev. J. E Cunningham, treasurer of the Bible Society Board of the North Mississippi Conference, has sent out the following appeal to the pastors of the Conference. Brethren of other Conferences might heed the call.

Dear Brother: The American Bible Society is suffering. It must have money, or cut down the working force. Our Conference has paid some $200 on the assessment for this year. The amount against your charge is small—only a few dollars. In view of this, and of the great need of the society, may we not expect to receive your full assessment at an early date? Your Sunday school will give you a few dimes "excess." Ten cents from each superintendent, five cents from each teacher, and one cent from each pupil in the Conference, would make 418 59! "See?"

Fraternally,
J. E CUNNINGHAM, Treas.

Aberdeen, Miss., Sept. 20, 1904.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	7 1-8
Ordinary	7 5-8
Good ordinary	8 15-16
Low middling	9 9-16
Middling	10 1-8
Good middling	10 5-16
Middling fair	10 13 16
Fair	11 1-2

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	29 c
Off refined oil, in bbls, per gal	28 c
Prime crude oil, loose, per gal	23c
Prime C. S. cake, per ton, 2240 lbs	$26.50
Prime C. S. meal, per ton, 2000 lbs	$26.50
Soap stock, per lb	90c

Cotton Seed—
In sack, delivered at N. O., per ton, 2000 lbs. $17.00
In bulk delivered at N. O., per ton, 2000 lbs. $12.50

HOME CIRCLE.

The Happyfying Person.

Mrs. Brown climbed the steps and dropped wearily into one of the big chairs on the Hamiltons' piazza. The Hamiltons were Summer people, and Mrs. Brown had never been twenty miles away from South Gosport in her life, bnt a warm friendship had quickly leveled all distinctions between the two families.

"Yes," Mrs. Brown said, in reply to her hostess' greeting, "it's been an age since I've been over, I know, but we've been having company; and 'tisn't that, either —I wouldn't have minded the extra work even with mother sick, bnt—well, it was Emily Howe, and you've met Emily, so mebbe yon'll understand. She isn't exactly what yon'd call a happyfying person."

The Hamiltons understood; they had exchanged calls with Emily Howe several times, and always, although they were conscions of nothing but the sunniest of mental tempers at the beginning of the call, its close invariably found them unaccountably depressed. Clorinda, who was young and had not yet learned the long and gentle art of charitable speech, spoke suddenly before her mother could prevent her; it was not easy to prevent Clorinda.

"Emily Howe," she declared, "is like the climate of Scotland as I've read of it—one perpetual drizzle. And there are some things—feathers, and my hair, and afternoon calls, and certain enthusiasms—that can't stand a drizzle, and nothing wants to be drizzled npon all the time."

No, Emily Howe certainly was not "happyfying;" but the quaint word might well set one to thinking of the many people who could wear it honorably—the sunny, cheery, warm-hearted people full of interest in life and love for hnmanity and faith in God. They may not be brilliant or cultured or intellectual, but everywhere they go they carry an atmosphere of ease and charm to which others yield as quickly as to the welcome of an open fire on a bleak day. After all, could one wish a finer thing than just to be, wherever life has placed one, a "happyfying" person?—Yonth's Companion.

Cheerfulness at the Table.

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we are tanght in onr family to be cheerful at the table. My father was a lawyer with a large criminal practice; his mind was harrassed with difficult problems all the day long, yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvelous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealonsies mnst be forgotten when meal-time came, and the habit of being cheerfnl three times a day under all circumstances had its effect on even the most sullen temper. Grateful as I am for all the training received in my childhood home, I look back upon the table influence as among the best of my life."

Mnch is said and written these days abont "table manners." Children, in well-bred families, are drilled in knowledge of "good form" as to the nse of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child should have, that of cheerfulness at the table, is often too neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at a meal-time be made the most happy hour of the day, and the influence on the children may be beyond estimation.—Wesleyan Christian Advocate.

The Battleground of the Disagreeable.

A great many of ns waste energy in consideration of whether we like or do not like our necessary work. By the time we have sputtered a bit over the question of taste, and roundly scolded Providence because we can not do what we enjoy, the first freshness of ability to accomplish results is gone. It would be absurd, of course, to expect that any one should like what she dislikes merely because it has to be done, but liking and disliking is after all not the question. If the work is ours, the real question is to get it done as quickly and as well as possible. Many people think of the former, like the servant girls who never sweep behind doors, and whose washed dishes bear traces of grease and egg; bnt real people take a pride in doing disagreeable tasks as they ought to be done. And they have their reward in character, if not always in immediate satisfaction. Nor does satisfaction always fail. The sense of mastery is not to be despised as an element of content. To lie down conqueror after a day of drudgery is something well worth while. In this connection we may quote the words of the hard-working sister in Ellen Glasgow's "Deliverance." "When it comes to doing a thing in this world," returned the little woman, removing a speck of dust from the cream with the point of the spoon, "I don't ask myself whether I like it or not, but what's the best way to get it done. I've spent sixty years doing things I wasn't fond of, and I don't reckon I'm any the less happy for having done 'em well."—Congregationalist.

Faith in Man.

It is of the most vital importance to our comfort that we retain our confidence in our fellowmen. He who loses his faith in man will not long retain his trust in God. There can perhaps be no severer temptation, as there can be no sorer sorrow, than to find that a friend has been unfaithful to you; but it wonld be terrible beyond measure to cease to have confidence in friendship. Still trust yonr other friends as before. It was not what was best in your friend that betrayed you. You do not know how sorely he was tempted. In his heart he may be loyal to you still. Do not be afraid to walk in the fields, even though you have discovered that snakes sometimes run in the grass. How many good and true people most of us have known, people who have helped us believe in the goodness and faithfulness of God. If your own nature is true, you will be likely to be trustful. It is better to have faith in some who may not prove altogether worthy of it than to become distrustful. We are saved by our faith in God; but we are also saved by his faith in ns. He believes that we are capable of salvation, and trusts us with blessings, opportnnities, responsibilities and all the riches of his grace. The best have sometimes disappointed him, but he trusts them still. What wonld become of us if our Heavenly Father were to cease to have faith in us?—Exchange.

Commandments of the Home-Maker.

1. Make your household one harmonious whole, no matter how small the scale.
2. Use only what you can comfortably afford in good quality and ample quantity.
3. Let yonr home appear bright and sunny. It is not easy to be unpleasant in a cheerful room.
4. Treat your servants wisely and kindly, and it will be impossible for them to either impose or oppose.
5. A certain formality is necessary to save every-day life from triviality and freedom from looseness.
6. Do not forget that "society" is the death of home life—hospitality its flower.

7. Know how to talk and how to listen, how to entertain and how to amuse.

8. Have many interests and no studies.

9. Do not forget—your home should not only be a well-conducted dormitory and boarding-place, but truly a home, the center and focus of all interests, pleasure and happiness for everybody connected with it.—Harper's Bazaar.

An Important Society Forgotten.

"John, I would like to invite my friend, Mrs. Smalley, this evening. Will you be able to be in?"

"No, my dear; I must attend the meeting of the Ancient Order of Foresters to-night."

"Well, to-morrow evening?"

"I have the Royal Arcanum, and you know—"

"What about Wednesday evening?"

"Oh, the Odd Fellows meet that night; on Thursday evening I have a meeting of the Knights of Labor to attend; on Friday the Royal Templars of Temperance; on Saturday there's a special meeting of the Masonic lodge, and I couldn't miss that; and then on Sunday night—let me see—what is there on Sunday night, my dear?"

"The Grand and Ancient Order of Christian Fellowship."

"Why, I have forgotten. Am I a member of that? Let me see—"

"But you have forgotten another society, John, of which you were once a member."

"What's that?"

"Your wife's society."—Selected.

The "simple life" is the one in which all the activities, all the aims, are directed toward one end—to the fulfilling of the will of God in ourselves, and in all that we do. To serve God, to do his will completely through this day and every one of the coming days—that is to be free indeed. He who is the servant of God is the slave of turmoil and care no longer. He has entered into a calmer, saner world, a world where every step is supervised by the great Master, the only Master who can bring right out of wrong, and can save us from all our blunders.—Rev. O. S. Davis.

World's Fair Visitors.

The pavilion erected by the Frisco-Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to vivit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

Notice.

To the Members of the Mississippi Conference—

DEAR BRETHREN: At the mid-year meeting of your Board of Missions, I was requested to ask, and urge you, as far as possible, to send your money for the mission cause, both for foreign and domestic, to our treasurer, Rev. W. L. Linfield, Waynesboro, Miss., before Conference. The business of the Board is such we are much hampered by the delays incident to payments at Conference. This is a small matter to you, but it means much to us. May we rely on your compliance with this request?

For the Board, B. F. LEWIS, Secretary.

World's Fair.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding-houses, and splendid private homes. Those interested are invited to correspond with E. P. Shepard, Secretary Y. M. C. A. World's Fair Bureau, Grand and Franklin avenues, St. Louis.

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the home seeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St. Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M. daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the homeseeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response.

Address,
Passenger Traffic Department,
FRISCO SYSTEM,
SAINT LOUIS.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, November 10, 1904.

ILL-USED WEALTH.

Men of the world, and sometimes men who profess to love God, assume the right to use the means entrusted to them for the gratification of their own selfish desires, regardless of the claims of God and humanity. They ignore the fact that they are only God's stewards, and bound by divine law to use their goods as he directs. Perhaps in no one particular do men sin against God more universally than in this. The result is not only pride and needless self-indulgence, that is detrimental to the spiritual and temporal interests of the man who thus defies God, but also the generation in the heart of less fortunate men a spirit of jealousy and discontent that always acts as a disturbing element in society. A selfish, rich man is never respected and loved by his neighbors.

The Lord's directions for the proper use of riches are plain and unmistakable: "Lay not up for yourselves treasures upon earth, where moth doth corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." By this Jesus meant, as St. Paul explained, that rich men are "to do good, be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

A double blessing comes to him who religiously recognizes his stewardship and uses his worldly goods: he is blessed temporally and spiritually. This is one purpose God has in view in giving him riches. "The goodness of God leadeth to repentance."

Whether the man who possesses much of this world's goods regards himself as highly favored of God or not, it is a fact that he is under obligation to God for all he has. If, in his arrogance, he assumes to be the creator of his own fortune, and claims the right to spend it in the gratification of his lust, his riches will prove his own undoing. Our Savior certifies to this in the parable of the rich man who "laid up goods for many years," and took satisfaction in the selfish thought that he could live at "ease, and eat and drink, and be merry," regardless of God or the needs of his fellow-men. "But God said unto him, Thou fool, this night shall thy soul be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

Not every one who succeeds in accumulating much money, and uses it for selfish enjoyment, is cut down suddenly and called to account. Days and months and years often intervene before the end, but the doom is none the less certain. In the meantime the man's soul is tortured day and night, for, with his heart fully set on gold, it eats his flesh "as it were fire." This forcibly emphasizes the wise man's warning: "If riches increase, set not your heart upon them."

No doom can be more terrible than the reproach that shall fall on the ears of a rich man who has neglected his opportunities in this life. The words of Abraham added torture to the man who was already tormented in the flame: "Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." And Christ will strike terror to millions at the judgment when to clamoring souls he shall say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not."

What a fearful account thousands of men of our favored age will have to give in the day of final accounts! God has blessed them with riches, and opportunities for good in countless ways; but they let opportunities go by unimproved, and consume their substance in ministering to the lusts of the flesh. This applies to every man who has goods, and sees that his brother has need, and fails to help. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you!"

WHAT IS ORTHODOXY?

A correspondent asks us to define orthodoxy, and helps us to answer the difficult question by declaring that "the old adage, 'Orthodoxy is my doxy, and heterodoxy is your doxy,' has much truth in it." We have heard that expression used once or twice before in derision, but were unaware that it is catalogued as an "adage." We simply thought it a modern saying without sense. We have neither time nor space to enlarge upon the subject. For a definition of the word we refer our correspondent to Webster, who says: "Orthodoxy—Soundness of faith; a belief in the doctrines taught in the Scriptures, or in some established standard of faith." Applied to a Methodist, it means that he accepts the doctrinal standards of Methodism; not the unestablished theories of adventurers in theology. For a full statement of orthodox belief, and its defense, our questioner is referred to Wesley's Sermons and Watson's Institutes—books that may be read with profit by students pursuing a post-graduate course in the itinerancy. True, these books are hoary with age, but they are written in quite as good English as some twentieth-century productions, and are far safer than much that passes for up-to-date theology.

AN UNFAIR STATEMENT.

In a recent issue of The Baptist, Brother Bailey has a short paragraph, the first sentence of which says:

Baptists are sometimes called bigots, or illiberal, because they believe the Bible is the veritable Word of God, and will not deviate from its teaching, either for the sake of convenience, co-operation, or union.

Is that a fair statement? Do not Presbyterians and Methodists believe as firmly as do Baptists that "the Bible is the veritable Word of God?" Are they not as true to their convictions? That Presbyterians and Methodists co-operate with each other, and with Baptists as far as they are allowed to do so, is true; but they do not do it for the sake of "convenience." In doing so they believe they are acting in thorough accord with God's Word, which teaches that we are all one in Christ Jesus. As far as we are informed, they are never characterized as bigoted or illiberal. Why are the Baptists "sometimes" subjected to such charge? Brother Bailey should know that it is because they "sometimes" assume to be the only members of Christ's Church, and uniformly decline Church fellowship with all other bodies of Christians.

That Brother Bailey is fully persuaded of the correctness of his interpretation of the Holy Scriptures, we believe; but that he will undertake to say that all who fail to agree with him knowingly "deviate from the teaching of the Bible for the sake of convenience," or that they will hypocritically seek co-operation or union, as his language implies, we do not believe. When men assume to be the only correct interpreters of the Word of God, and gather around them a following, and proceed to un-Church all others, they need not express surprise or regret that they are "sometimes called bigots or illiberal." Under such circumstances the epithet is not only natural, but fully justified. The class thus characterized used to be large and troublesome, but under the influence of enlarged views of Christian fellowship the class has "grown smaller by degrees and beautifully less." Brother Bailey does not belong to that class. He has seen a great light.

The Board of Directors of our Mississippi Orphans' Home, at a meeting last week, decided to move the Home from Water Valley to Jackson. The main building, it will be remembered, was burned last July. Since then the orphans have been housed in a large college-building kindly tendered by the owners of the property. For some time the question of location has been discussed, which culminated in favor of Jackson. What inducement the city offered, if any, we have not learned.

In the last chapter, "The Next Great Awakening," of Bishop Candler's book, "Great Revivals and the Great Republic," he asks the question: "Will the next great revival be doctrinal?" and answers: "Yes, a revival that is not doctrinal is a fanatical excitement, begotten of earthly passions—an offense to God, and an injury to men. The Holy Spirit has no instrument with which to regenerate men but inspired truth." Men who hate theology would do well to ponder that statement.

The good women of the different Churches in New Orleans have arranged to furnish the new episcopal residence throughout. It will be done immediately, and in keeping with the good taste and liberality of those who have the work in charge. Bishop Morrison will have a good home for the remainder of his life, or as long as he remains in the city. This makes the third episcopal residence secured by our Church since the last General Conference.

PERSONAL.

The good people of Ponchatoula generously contributed a fund sufficient to defray the expenses of their preacher, R v F. N. Sweeney, to the World's Fair, and return. He started on the trip Monday last.

Mr E. A Vail, superintendent of the Union Gospel Mission, who has been absent from the city some time engaged in revival work, will soon return and resume work in his chosen field. The mission is located at 1811 Magnolia Street.

A dispatch to the Times Democrat, of Nov. 7. says that Rev W S. Shipman, manager of the Mississippi Methodist Orphans' Home, has resigned the position. No reason was given. We take it for granted that Brother Shipman will re enter the pastorate.

Rev. P. D. Hardin, Heidelberg, Miss, is closing his year's work in fine shape. He says: "Assessments have already been paid in full, and good prospects for full reports on all lines. This has been a very happy year with us. We give God praise for his goodness to us"

A note from Dr. J. T. Sawyer informs us that Rev. M. G. Jenkins has gone to El Paso, Texas, where he will reside to care for his sick son Willie, who lives at that place. He also informs us that Sister J O Bennett, whose illness we noted recently, is rapidly recovering. The friends of Brother and Sister Bennett will be glad to hear this bit of news.

Bishop Morrison, after an absence of several months, holding Conferences, dedicating Churches, and performing other duties, on the Pacific slope, reached his home in this city last week. He is in fine health and spirits, and reports the Church as making a good degree of progress throughout his episcopal district He preached Sunday last at Rayne Memorial Church.

Rev. C. R Lamar, of Houston, Texas, has in preparation a biography of his great kin-man, Gen. Mirabeau Lamar, a prominent soldier and statesman in the revolution of 1836, and President of the Texas Republic. If there be any families in Mississippi or Texas who possess papers, pamphlets or letters relating to the stirring time in which Gen Lamar figured, they will confer a favor on Dr. Lamar by communicating with him on the subject. His address is 1515 Washington St., Houston, Texas.

Our Church and the community of Zachary, La., have suffered great bereavement in the death of Mrs. Amanda Roberts She passed peaceably to her reward from the home of her daughter, Mrs Whittington, Oct. 26 1904 She leaves one daughter and five sons. Of the sons three are preachers, viz: Revs. Wiley, Luther, and Howard Roberts. May the good Lord comfort the hearts of these stricken ones A more extended notice will be furnished the ADVOCATE by Rev. T. J. Upton. We thank Rev. L. C. Wilson for this item.

HISTORY OF METHODISM.

We call the attention of our readers to our premium offer of the "SHORT HISTORY OF METHODISM," found on page 16 This history was written by the editor at the instance of Dr H M DuBose. Secretary of the Epworth League, for the special use of our Leaguers. It remains in the Supplemental Course. It was afterwards selected by Dr James Atkins, Sunday school Editor, and by the Sunday school Board placed in the Reading Course last year. It has been found well adapted to our young people, giving, as it does, a complete outline of the history of our Church up to date, and being short and simple in its statements of facts. The book is also well adapted to older people who have not access to more elaborate histories.

None of our people are too well acquainted with our history. Many have, perhaps, forgotten some things that have transpired during their lifetime. This book will refresh their memories. We would like to send out many copies of this little book. Readers can get it in connection with the ADVOCATE, or they can send sixty cents for the book. Let us have many orders

Ponchatoula Circuit, La.

DEAR DOCTOR BOSWELL: We are about winding up our work on the Ponchatoula circuit for the Conference year of 1904. We are glad to report some success in our Lord's work. We have held protracted meetings at Lee's Landing, Bedico, Wesley Chapel, James Chapel, Springfield, Hammond, and Ponchatoula. I have been assisted by Revs. J W. Lee, H W. May, A O Weir, Jno. Harper, H C Murphy, and I. W. Cooper. All these brethren rendered me good service. As a result of these meetings, we have had thirty three added to the church, and forty two children baptized, and the membership revived.

We have repaired the Springfield Church by putting in new pews and painting it. Have put about $350 worth of improvements on the parsonage.

I want to say, Doctor, that the people have been extremely kind to us all during the year. We were remembered on several occasions in the way of poundings, which we appreciated very much. And I want to mention their kindness to us during the illness of our little babe. Not only did they assist us by their presence in helping to nurse our little one, but in a financial way. And now they are going to send me to the World's Fair. We are certainly grateful to God and these good people for all these blessings.

F. N SWEENEY, P. C.

Nov. 4, 1904.

Notice.

LOUISIANA CONFERENCE.

The Class (and Committee) of the Fourth Year are requested to meet at the Broad Street Methodist Episcopal Church, South, at Lake Charles, on December 5. at 7:30 P. M.

J. A. PARKER, Chairman.

Note from Rev. C. H. Pittman.

MR EDITOR: The notice in the NEW ORLEANS ADVOCATE, some weeks since, relative to my having transferred to the Indian Mission Conference was unauthorized and misleading.

The facts are as follows: On account of my wife's health I will make a change of location. At first I thought to transfer, but, realizing that my location might be attended with some embarrassment to the church or to myself in that event, and not knowing just how long I might desire to remain in one location, I decided to leave my relation to the itinerant ministry for future consideration and seek first the climate that seemed best. In doing this, I have found it necessary to devote considerable time to my personal affairs, and was compelled to either neglect my charge or employ help I preferred the latter, and, with the full approval of the Board of Stewards of my charge, I employed Bro. S. B. Myers, and he is thoroughly acceptable. It is a personal arrangement between us, and in conflict with no law of the church so far as I know. If so, I am amenable, and ready to answer

I make this statement solely because I have understood that the statement published some time since has been taken as a text for the criticism of a good man who is not responsible. I am still pastor at Rosedale, and will be till Conference if God wills. C. H. PITTMAN.

Rosedale, Miss., Nov. 4, 1904.

Notice.

Notice is hereby given to all persons who expect entertainment at the approaching North Mississippi Conference, that their names must be in hand within the next two weeks We are striving to give the Conference comfortable entertainment, but to do this we must have all names in time. Railroad connections at Durant are fairly good, but at West Point they are not so good. Those coming south on the eleven o'clock M and O. train will leave for Durant at 3 P M. The other passenger train leaves West Point at 8:15 A M. An I. C. train leaves Durant for Kosciusko at 2:30 A. M, another at 7:30 A M, and the regular passenger at 4 P M. The train leaving Durant at 2.30 A. M. will not be met. All others will. Of course this call for names does not apply to any member of the Conference, either clerical or lay.

E S. LEWIS.

Kosciusko, Miss., Nov. 5. 1904.

Important Notice.

To the Members of the Mississippi Conference:

By appointment of the chairman of the Joint Board of Finance, I will continue to act as treasurer of the Board until the meeting of Conference. I am prepared to receive and receipt for Conference claimants, expenses of delegates to General Conference and Bishops' funds. Let me urge you, brethren, as far as possible, to make payments before Conference meets. P. D. HARDIN.

Heidelberg, Miss.

To Subscribers.

We have received complaints from some subscribers upon receipt of bills sent them. Several of them say they will pay the preacher, who will attend to the settlement of their bills at Conference. We beg to assure them that the arrangement is satisfactory to us. The bills are sent as memorandums, and any method of payment is acceptable. Owing to changes in the business department of the ADVOCATE, the bills in question were sent, through mistake, direct to the subscribers. We ask pardon for any error under the circumstances.

Church Extension.

Receipt No 13--J. D Cameron, Como, $39 No 14—W M Young, Indianola, $30 No 15—J. J. Garner, West, $25 No 16—R. G. Porter, Durant, $29 No 17—J. A. Leech, Black Hawk, $35

So many charges are good to their pastors that I find it necessary to "bunch" them. All will be good so soon as they learn how helpful it is.

J R BINGHAM, Treas.

Notice.

The Committee and Class for Admission on Trial into the North Mississippi Conference will meet at the Methodist Church in Kosciusko, Monday, Dec. 4. 1904, at 7:15 P. M., prepared for a written examination.

W W WOOLLARD.

Notice.

Rev. P. D Hardin is authorized to receipt for all money due the Joint Board of Finance. His postoffice is, Heidelberg, Miss.

JOHN W. CHAMBERS.

Notice.

There will be a meeting of the Joint Board of Finance at Gulfport, Miss, on Tuesday night, Dec. 6. Business of great importance.

JOHN W. CHAMBERS,
Chairman.

Change of Date.

Bishop Galloway authorizes the change of date for the meeting of the North Mississippi Conference from Dec. 14 to Dec 7, 1904. Brethren interested will please take notice.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE

Resolutions of Respect.

Resolutions of respect from the Woman's Foreign Missionary Society and the Woman's Home Mission Society of First Church, Jackson, Miss:

Whereas, Our Heavenly Father, who seeth the end from the beginning, and who doeth all things according to his divine plan, hath taken out of his earthly vineyard his faithful worker, and called her into that rest that awaits the children of God; therefore, be it

Resolved, 1. That in the death of Miss Addie Purnell the missionary societies of First Church and the Mississippi Conference have lost a gifted worker, an ardent friend, and a consecrated member.

2 That, while we mourn our loss we will revere her memory, imitate her consecrated life, her patience in suffering, and faithfulness in duty.

3. That we will arouse to a deeper interest in the work that lay so near her heart, praying that her mantle of usefulness may fall upon us.

4. That our hearts' deepest sympathy to her sister and other loved ones in this, their hour of sorrow and bereavement, and we pray for them all the consolations of Christ Jesus

5 That these resolutions be published in the Jackson papers, the NEW ORLEANS CHRISTIAN ADVOCATE, and the Nashville Advocate; that a copy be placed upon the Minutes of the Foreign and Home Mission Societies, and a copy be sent to the sorrowing loved ones.

(Signed) Mrs A. F. Watkins, Mrs R. P. Moore, Mrs. Will Stevens, Mrs. A. M. Shields.

Do You Desire a Successful Pastorate?

Then believe your charge the best place in the world for you to labor.

Then spend your mornings in the study and the afternoons among the people.

Then keep telling the people of the good things in your last charge.

Then preach thirty-minute gospel sermons, morning and night.

Then be deeply interested in the young people of your charge.

Then visit the stores, banks, factories and homes of your people in search of souls for the kingdom.

Then grumble at nothing, but keep sweet; sing much.

And lift up Christ in all your work, as the friend of saint and sinner.—Rev. Robt. Stephens, in Central Christian Advocate.

SPECIAL OFFER.

We have room for a few more young ladies or girls in the Meridian Female College and Conservatory of Music, and room for four more boys in the male college. We will make a specially low rate until these places are filled. Some one can get a rare opportunity if you apply immediately.

Meridian Male College, or Meridian Female College, Meridian, Miss.

You picture to yourself the beauty of bravery and steadfastness. And then some little wretched, disagreeable duty comes which is your martyrdom, the lamp for your oil; and if you do not do it, your oil is spilled.—Phillips Brooks.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 14.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905
Cuban Mission, ------, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C Morrison, D D., Prytania and Napoleon avenue (river side)

New Orleans District, Rev W H La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. H. G. Davis, pastor; residence 1420 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N Evans, Sup., 1234 Eighth street

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1423 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schule, pastor; residence, 1726 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O City Mission, 1026 Tchoupitoulas street; Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, Rev. S. L. Riggs, McDonoughville La.

Tourist Rates

The Frisco System will issue, during the Summer months, Tourist round-trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address

Passenger Traffic Department
SAINT LOUIS.

"Honor All Men."

From time to time events occur which awaken the dormant energies of the soul, and men hitherto unknown start up in heroic proportions. Misfortune sometimes informs us of our strength. In days of ease and affluence, men may evince no energy of mind or depth of character, but adversity puts them on their mettle, and they reveal the highest qualities. Opposition will sometimes effect the transformation. When Curran was mocked for his stammering, his soul took fire, and henceforth he was known as one of the world's chief speakers. Love effects marvelous expansions and exaltations. Everybody knows how, under the influence of the sublime passion, Quentin Matsys grew out of a blacksmith into a great painter. Ambition often evokes latent power. At the trumpet-call of Cromwell or Washington, at the bugle-call of Garibaldi or Lincoln, shopkeepers, artisans, brewers and peasants awoke into generals, orators, statesmen and conquerors. Extraordinary opportunity and impulse startle obscure men into greatness. Clive and Warren Hastings were only clerks in the service of the East India Company, but under the stress of extraordinary difficulty and the solicitation of rare opportunity they developed splendid military and administrative talents. When we consider these things, we see the reasonableness of the apostolic injunction: "Honor all men." In many we see little to honor; their work seems trivial, their intelligence dim, their virtues tame. But we must remember how much of the man is suppressed, obscured, reserved, awaiting a more propitious future. What looks mean and meagre in the snow will glow in the sun. He is no true lover of nature who gives all his admiration to the gaudy exotics of the conservatory and despises the dwindling forms and delicate bits of color on the savage Alpine heights, where a blade of grass can not grow; and so the true critic of humanity does not exhaust his wonder and flattery on the brilliant and famous, but honors all lowly life, remembering the mystic wealth which sleeps in it and which will blossom out whenever it pleases God to give it the kiss of the sun.—Rev. W. L. Watkinson.

True Submission.

Receive every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness and desolation, with both thy hands, as a true opportunity and blessed occasion of dying to self, and entering into a fuller fellowship with thy self-denying, suffering Savior. Look at no inward or outward trouble in any other view, reject every other thought about it, and then every kind of trial and distress will become the blessed day of thy prosperity. That state is best which exercises the highest faith in and fullest resignation to God.—William Law.

Mobile and Ohio Railroad.

Mobile and Ohio Limited leaves New Orleans at 7:30 P. M., arriving in St. Louis 5:44 next afternoon. St. Louis Express leaves New Orleans 9:10 A. M., arriving St. Louis next morning at 7:52. Both are solid, wide-vestibuled trains of the very latest pattern, carrying the finest Pullman Sleepers, Parlor and Library Observation Cars, New Orleans to St. Louis, without change. Dining cars with large electric fans, serving all meals a la carte. Patrons pay only for what they order, and get the very best that the markets afford.

World's Fair literature, maps and time cards, cheerfully mailed on application.

F. E. GUEDRY, D. P. A.,
229 St. Charles St.,
New Orleans, La.
Phone Main 3639-L.

Louisiana State Epworth League Cabinet.

President, J. V. Carter, Baton Rouge, La.

First vice-president, Rev. W. W. Drake, New Orleans, La.

Second vice-president, Miss Sallie Hollinsworth, New Orleans, La.

Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans, Covington, La.

Treasurer, Miss S. E. Cline, Howell P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La., 1905.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and spendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

FRISCO SYSTEM

AT VERY LOW RATES.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

World's Fair, St. Louis.

Tickets at low rates now on sale. For particulars apply to any Mobile and Ohio R. R. agent.

Letter from China.

MY DEAR MR WATKINS: For a long time it has been on my heart to write to the friends who have been sufficiently interested in our work to make them feel as if they wanted to help on the work by supporting a worker; and since we are the fortunate ones, I have felt that it would not only be a duty, but a pleasure, to write you something of the way in which our time is spent. But time flies on such swift wings when one's hands and hearts are full that many succeeding steamers have gone out without a word of greeting from us to you, our friends and co-workers. Now a holiday has happened to fall upon a rainy day, and the combination of the two has given us a day free from all outside work, and as the spirit moves me to write, I will try and give you a little glimpse into our daily life. With us the day's work begins early, and sometimes runs into the next day, but that, we are glad to say, is unusual, although we have to live in a state of expectation and preparation, for we never know what minute we are going to be called, day or night Sometimes we do our ward work before eight-o'clock chapel, after which I have my work in the operating-room, and Dr. Fearn his ward work. The morning is given up to seeing patients, and the afternoons to out-calls, teaching, operations, and the thousand-and-one, the endless number of things which come up for us to attend to. When the X ray machine is running, Dr. Fearn gives his afternoons to treating the patients who come for that special treatment. This work in the morning falls to Mr. Lucas. The X-ray has brought many people and much money into the hospital. We had a funny little experience with our former governor *re* his little daughter, who from her infancy has suffered with curvature of the spine. My professional services were required, and, with as little faith in my ability to help the little one as had her parents, I began a course of treatment, and, as I fully expected, met with no success. Just as we were all losing faith the X-ray machine arrived, and I asked permission of His Excellency to have a photograph of the child's back taken, that he might see for himself what was the trouble. As the first attempt was a failure, we tried it again, and, strange to say, just from this time the little one began to visibly improve. She became fairly pink and plump, and soon we heard from all about us that "The Great Mirror," as the Chinese call this machine, had cured the small child's back, and its reputation was made. The governor was most appreciative, and showed his appreciation by making the hospital a present of three thousand dollars, which sum, we had heard through Dr. Park, we needed to complete the building of our home. We are sorry now that we did not tell him we needed more, as the price of building materials has gone up so (war prices) that we are still short a thousand dollars or so. We have so many foreign patients who come to us from the interior for treatment that it really seems necessary to have a place provided for them, and we had hoped to have a room in our home which could always be at the service of our friends who need it. The three thousand mentioned above is Mexican, which means only about fifteen hundred gold.

I have just had a most interesting operation in the Woman's Hospital, with which Dr. Fearn assisted me. It certainly is good to have one's husband always ready and willing to help bear the burdens which naturally come to us in hospital work, and it is good to feel that I can be of assistance to him when he is in need of more help. He has just operated on a very prominent official—the naval taotai, who has had charge of a large naval school, and who is now on his way to Japan to transact some government business. We are hoping that our present governor will have the same operation performed on himself. He is sadly in need of it, and feels quite in the mood for having it done, but the cares and responsibilities of his position are so numerous and pressing that he does not seem to find the time for it.

I am teaching English in the family of His Excellency, and have a most interesting class of three—his seventeen year-old daughter-in-law, a ten year old son, and eight-year old daughter. They are bright, and eager to learn to speak English. They are also extremely pro-foreign, and seem to desire to visit us on terms of intimacy, and with an informality wonderfully in contrast to the formal and ceremonious custom of our former governors.

Since Mr. Loehr's transfer to the Shanghai district, Dr. Fearn has been assistant pastor at the Ladies' Home across the city. This is one of the most beautiful and encouraging works that we have, and he thoroughly enjoys it. This, with his hospital work, and his position as surgeon to the Imperial Maritime Customs, keeps him busy, but I suppose we will all agree that there is nothing as productive of happiness and good work as plenty to do.

We have greatly enjoyed the little visit we have just had from Bishop Galloway. We only wish it could have been a longer visit. It hardly seems fair to give us the merest taste of the good things that you can enjoy all the year round, especially as we look forward to the coming of the Bishop from the end of one Conference to the one two years ahead as a time to be longed for, planned for, and enjoyed to the utmost. We rather feel that we should have a Bishop of our own, who will stay with us, and encourage, uplift and renew our strength. I believe that we stand more in need of help than you at home, because, with you, all your surroundings are conducive to good living, and you have the privilege of receiving help and strength from the best and most gifted of our teachers, while we are always giving of our strength, as well as battling with our environments, which are anything in this world but conducive to high living and an exalted spiritual state. I could write volumes on this subject, but fear my letter is already too long.

Dr. Fearn joins me in loving and appreciative regards, and we hope that some day some of you will come out and see us, and the work that you are doing through us. Would that we were doing it more in the fullness of the Spirit, and in the strength which never fails. We hope that you will write to us occasionally, and let us feel that we are in closer touch with those who are so generously aiding the work we love.

Faithfully yours,

ANNE WALTER FEARN.

Soochow, China, Sept. 24, 1904.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

QUARTERLY CONFERENCES.

North Mississippi Conference.

DURANT DIST.—FOURTH ROUND.

Pickens, at Pickens	Oct.	1, 2
Chester, at Salem		8, 9
Ackerman, at Mt. Ary		9, 10
Sturges, at Pt. Hill		15, 16
Ebenezer, at Liberty		22
Lexington		23, 24
Tchula		29, 30
Kosciusko circuit, at Bethel	Nov.	5
Kosciusko station, at ———		6, 7
Poplar Creek, at Friendship		12, 13
West, at Midway		19, 20
McCool, at Liberty Chapel		26, 27
Rural Hill, at Center Ridge	Dec.	2
Louisville, at Rocky Hill		3, 4
Inverness, at Isola		9
Belzona, at Putnam		10, 11

W. S. Lagrone, P. E.

WINONA DIST.—FOURTH ROUND.

Carrollton, at Carrollton	Oct.	2, 3
Eupora and Maben, at Eupora		8, 9
Black Hawk, at Acona		15, 16
Vance, at Lambert		22, 23
Webb, at Sumner		24
Ruleville, at Ruleville		29, 30
Moorhead, at Moorhead		30, 31
McNutt, at Sunnyside	Nov.	2
Carrollton circuit, at McInnery		5, 6
Valden, at Columbianna		12, 13
Winona circuit, at Bethlehem		19, 20
Mars Hill, at Chapel Hill		26, 27
Indianola, at Indianola	Dec.	3, 4
Tom Nolen, at Stewart		10, 11

Thos. H. Dorsey, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley and New Hope, at New Hope	Oct.	1, 2
Jonesboro circuit, at Brownsfield		8, 9
Guntown and Baldwyn, at Guntown		15, 16
New Albany and Ingomar, at New A.		22, 23
Wheeler circuit, at Pisgah		23
Booneville circuit, at Oak Grove		29, 30
New Albany circuit, at Union Hill	Nov.	5, 6
Mantachie circuit, at Hebron		12, 13
Belmont circuit, at New Valley		16
Burnt Mills circuit, at Paradise		17
Iuka circuit, at Bethel		19, 20
Kossuth circuit, at Pleasant Hill		26, 27
Marietta circuit, at Shady Grove		30
Blue Springs circuit, at Leighton	Dec.	3, 4

W. C. Harris, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Shannon circuit, at Troy	Oct.	1, 2
Prairie circuit, at Prairie		8, 9
Verona circuit, at Verona		15, 16
Montpelier circuit, at Sparta		22, 23
Buena Vista circuit, at Pleasant Grove		29, 30
Atlanta circuit, at Macedonia	Nov.	5, 6
Fulton circuit, at Hopewell		12, 13
Houston and Wesley, at Wesley Chapel		19, 20
Nettleton circuit, at Carolina		26, 27
Aberdeen circuit, at Pleasant Grove	Dec.	3, 4
Okolona circuit, at Boone's Chapel		10, 11

J. C. Park, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Oct.	1, 2
Cockrum, at Greenleaf		8, 9
Coldwater, at Love		15, 16
Wall Hill, at Chulahoma		22, 23
Arkabutla, at Brooks Chapel		29, 30
Tyro, at Mt. Vernon	Nov.	5, 6
Longtown, at McGehee Chapel		12, 13
Courtland, at Courtland		19, 20
Batesville and Wesley, at Batesville		26, 27
Eureka, at Eureka	Dec.	3, 4

W. T. J. Sullivan, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville	Oct.	1, 2
Starkville circuit		8, 9
Hebron		15, 16
Crawford		22, 23
Columbus, First Church		29, 30
Brooksville circuit	Nov.	5, 6
Macon		12, 13
Shuqualak circuit		19, 20
Mayhew circuit		26, 27
Winstonville circuit	Dec.	3, 4
Cumberland circuit		10, 11
Cedar Bluff circuit		11, 12

J. W. Dorman, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks	Oct.	1, 2
Byhalia		8, 9
Shawnee		15, 16
Waterford		22, 23
Cornersville		29, 30
Potts Camp		31
Abbeville	Nov.	5, 6
Bethel		12, 13
Ashland		15
Pontotoc		19, 20
Randolph		21
Mt. Pleasant		26, 27

Eugene Johnson, P. E.

Mississippi Conference.

JACKSON DIST.—FOURTH ROUND.

Flora	11 a. m. Oct.	1, 2
Benton	8 p. m.	2, 3
Tranquill	11 a. m.	4
Silver City	11 a. m.	6
Brandon		8, 9
Canton		15, 16
Sharon		22, 23
Lake City		29, 30
Rankin Street	Nov.	5, 6
Thomasville		12, 13
Fannin		19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

John W. Lewis, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

McComb, LaBranch St.	Oct.	1, 2
Adams, at Adams		8, 9
Summit, at Summit		9, 10
Bogue Chitto, Mon., 7:30 p. m.		10
Osyka, at Muddy Springs, a. m.		15, 16
Magnolia, p. m.		15, 16
Providence, at Bahala		22, 23
Topisaw, at Holmesville		29, 30
Tylertown, at China Grove, Mon., 11 a. m.		31
Bayou Pierre, at Pleasant Ridge	Nov.	5, 6
Hazlehurst		12, 13
Gallman, at Gallman, Mon., 11 a. m.		14
Crystal Springs, Mon., 7:30 p. m.		14
Beauregard, at North Wesson, Wed., 11 a. m.		16
Wesson, Wed., 7:30 p. m.		16
Terry, at Terry		19, 20
Pleasant Grove, at Pleasant Grove, Tues., 11 a. m.		22
Caseyville, at Bethel		26, 27
Pearlhaven, at ———, Sat., 11 a. m.	Dec.	3
Brookhaven		3, 4

Pastors will see that trustees give proper answer to Question 29. Brethren, do not fail in this.

B. F. Jones, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton, Sat. and Sun.	Oct.	1, 2
Gulfport: 28th Street, at Long Beach, Sat. and Sun. a. m.		8, 9
Gulfport: 25th Avenue, Sun. p. m. and Mon. a. m.		9, 10
Vancleave, at New Prospect Camp Ground, Thurs.-Sun.		13-16
Coalville, at White Plains, Tues.		18
Wolf River, at Durham, Sat. and Sun.		22, 23
Carriere, at McNeil, Tues. a. m.		25
Poplarville and P., at Purvis, Wed. p. m.		27
Hub, at Baylis Chapel, Sat. and Sun. a. m.		29, 30
Columbia, Sun. p. m. and Mon. a. m.		30, 31
Collins, at Seminary, Wed.	Nov.	2
Mt. Olive, at Ora, Thurs.		3
Williamsburg, at Good Hope, Fri.		4
Mt. C. and S. Creek, at Mt. Zion, Sat. and Sun.		5, 6
Eastabutchie, at Eastabutchie, Tues.		8
New Augusta, at N. Augusta, Sat. and Sun.		12, 13
Lucedale, at Lucedale, Mon.		14
McH. and Wiggins, at McHenry, Tues.		15
Brooklyn, at Brooklyn, Wed.		16
Sumrall, at Sumrall, Sat. and Sun.		19, 20
Hattiesburg: Court Street, Sat. and Sun.		26, 27
Hattiesburg: Main Street, Sun. and Mon. a. m.	Dec.	4, 5

T. L. Mellen, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville	Oct.	8, 9
Gloster		15, 16
Centreville, at Centreville		15, 16
Percy Creek, at P. C.		22, 23
Woodville		23, 24
Fayette, at Fayette		29, 30
Hamburg, at Knoxville	Nov.	5, 6
Liberty, at Salem		12, 13
Wilkinson, at Hopewell, Wed.		16
Homo Chitto, at H. C.		19, 20
Barlow, at Reboboth, Thurs.		24
Harriston, at Harriston		26, 27
Jefferson Street Natchez	Dec.	2, 4
Washington, at W., Sat.		3
Wesley Chapel, Natchez		3, 4

T. W. Adams, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, West End, Sun. a. m.	Oct.	2
Meridian, East End, Sun. p. m.		2
Middleton, at Manassa, Thurs.		6
Matherville, at Salem, Fri.		7
Wayne mission, at Hebron		8, 9
Waynesboro, Sun. p. m. and Mon.		9, 10
Chunkey, at Sageville		15, 16
Enterprise and Stonewall, at Enterprise, Wed.		19
Shubuta and Quitman, at Shubuta, Thurs.		20
Pachuta, at Pachuta		22, 23
Leaksville, at Leaksville		29, 30
Winchester, at Winchester, Thurs.	Nov.	3
Daleville, at Linwood		5, 6
North Kemper, Fri.		11
DeKalb, at Pleasant Ridge		12, 13
Binnsville, at Binnsville		19, 20
Poplar Springs, Wed.		23
Vimville, at Coker's Chapel, Thurs.		24
Porterville, at Mt. Hebron		26, 27
Lauderdale	Dec.	3, 4

W. M. Sullivan, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork	Oct.	1, 2
Anguilla, at A.		8, 9
Port Gibson		15, 16
Cary and Grace, at C.		22, 23
Bolton, a. m.		29, 30
Edwards, at E., p. m.		30, 31
Mayersville, at B.	Nov.	5, 6
Hermanville, at Pisgah, a. m.		12, 13
Rocky Springs, at C., p. m.		13, 14
Utica, at U.		19, 20
Satartia, at M.		26, 27
Vicksburg, Crawford Street, p. m.		30
Vicksburg, Washington Street, p. m.	Dec.	1
Warren, at O. R.		3, 4

W. H. Huntley, P. E.

FOREST DIST.—FOURTH ROUND.

Rose Hill, at Hopewell	Oct.	1, 2
Montrose, at Montrose, Tues.		4
Tallohola, at Mutual Union, Wed.		5
Newton and Hickory, at N., Fri.		7
Harperville, at Harperville		8, 9
Indian Mission, at Tallichulok, Wed.		12
North Neshoba, at Coy, Fri.		14
Philadelphia, at Mars Hill		15, 16
Decatur, at Decatur, Tues.		18
Edinburg, at Rocky Point, Fri.		21
Carthage, at Thomastown		22, 23
Walnut Grove, at W. G., Tues.		25
Eucutta, at Philadelphia	Nov.	5, 6
Vossburg and Heidelberg, at H.		12, 13
Ellisville circuit, Wed.		16
Ellisville station and Ovett, Thurs.		17
Laurel, M. Street, Thurs. p. m.		17
Laurel, Kingston and Fifth Avenue, Fri.		18
Lake, at Lawrence		19, 20
Forest, at Forest		26, 27

J. M. Morse, P. E.

(Continued on Sixteenth Page.)

The Liquor Traffic.

The Legal Restrictions Thrown Around the Sale of Intoxicating Liquors in Mississippi.

Excepting those States which have statutory prohibition, Mississippi has, doubtless, thrown more restrictions around the liquor traffic than any State in the Union. In framing her statutes her law-makers have assnmed that the sale of vinons and spirituons liquors is detrimental to the best interest of society, and they have given the legal advantage in favor of those seeking the suppression of the traffic.

Upon being petitioned by one-third of the legal voters of a connty, the Board of Supervisors are required to submit the question of whether or not liquors shall be sold to a vote of the people of the county. If, upon investigation, it is ascertained that the petition, after having been filed, does not contain the required nnmber of signatures, or if it be withdrawn, and, as a consequence, the election is not ordered, then no fnrther petition for an election can be presented within two years thereafter, provided the petition is from a county which has already prohibited the sale of liquors But if the petition is from a county in which the sale of liqnors is already authorized, then a failnre or a withdrawal of the petition is no bar to the presentation of another petition at any time thereafter. If a majority of the votes polled at the election be against the sale, then the sale of intoxicating liquors becomes illegal, nntil the popular will is reversed at a subsequent election. No other election on the snbject can be held within two years after the date of last preceding ono.

If a majority of the votes cast at the election be for the sale, the sale of liquors in the county is not thereby secured. The Board of Supervisors and the Board of Mayor and Aldermen of any municipality are vested with the power, notwithstanding snch vote, to refuse to issue license to any applicant. They are also clothed with the power to make the license tax so high that the applicant can not afford to pay it The minimum tax which they are authorized to name in any case is very high. Should the Board of Snpervisors or corporate authorities see proper, however, to grant the license, they can only do so after a petition has been presented to them signed by a majority of the voters of the municipality or of the snpervisors' district, according as the sale is to be within or without the limits of a mnnicipality, recommending the applicant to be of good reputation and a sober and suitable person to receive the license. This petition and the signatures thereto must be published for three weeks, and must remain on file for one month before being acted on, for the reception of counter-petitions. Names found on petitions for and against the license are to be conuted against it Before engaging in the sale the applicant must pay the license tax, and give bond in the sum of $2,000, with approved security, conditioned that he will keep a quiet, peaceable, and orderly house, and not suffer any riotons or disorderly condnct, or any drunkenness or unlawful gaming or card-playing in or about the premises, and will not sell liquors to any Indian, minor, or intoxicated person, or one in the habit of becoming intoxicated, and will observe all the laws relative to the sale of intoxicating liqnors.

A failure to comply with any one of the above-named conditions subjects the offender to the payment of the $2,000 bond, and also to a $500 tax, which may be recovered, each, by the State, county and municipality, by attachment without bond. He may also be indicted and fined not less than $25 and not more than $500, or imprisoned not less than one week nor more than three weeks, or by both such fine and imprisonment. He is also prohibited from keeping in his saloon any screen by which the people therein can be hid from public view, and he is not permitted to carry on his bnsiness except in the front portion of his saloon, nor must he allow minors to come into or remain therein.

To sell liquors in any county which has cast its vote against the sale makes the person selling liable to the $500 tax and to indictment, with the same punishment as does a license for a violation of any of the conditions of his bond It is made indictable to act as agent for the seller or purchaser in effecting a sale of liquors, or to solicit orders for liqnors in any district where their sale is illegal.

There can be no property in intoxicating liqnors illegally kept for sale, and provision is made by law for the seizure and destruction of all such liqnors, and for the arrest and trial of the person in whose possession they are found by the officer. Any person suspected of knowing of any illegal sale of liquors can be summoned before any justice of the peace or mayor, and made to disclose the name of the gnilty party, who may be thereupon immediately arrested, tried, and convicted

Let the Christian people of Mississippi arm themselves with the weapons thns placed in their hands by the law-makers of the State, and banish the infernal traffic from our beloved Commonwealth

D. W. Heidelberg.

New Testament Theology—A Defense.

Mr. Editor: In your editorial on "A Question of Importance," in the Advocate, of Oct 27, you suggest that Prof. G B Stevens' "New Testament Theology" shonld be banished from our ministers' libraries, because he champions some unorthodox views. The book referred to does not lead one to doubt, but helps one to a more intelligent and earnest faith. I grant you that one can select certain passages, as Bro. Augustus has done, which sound as if they might undermine faith Of course, such passages give no adequate idea of the book, and are unfair to the author. No young minister, with as much as a high-school education, need fear to give the book an earnest and thonghtful stndy. It will stimnlate thonght, fire the emotions, and deepen one's spiritual life. His chapters on "The Kingdom of God," "The Fatherhood of God," "The Christian Brotherhood," and "The Messianic Salvation," will prove especially helpful to those who are seeking to know what the best modern, Christian scholarship is teaching on such vital topics. Newspapers and magazines often contain articles on various biblical subjects treated in a scientific manner. Historical criticism is in the air, and young ministers meet these views in their student life at high schools and colleges. Why, then, should they not read what a consecrated Christian scholar has to say on such topics? Far better to read a book of this kind than to obtain a smattering of the subject in miscellaneous articles.

In conclusion, then, on account of what Prof. Stevens is: and because of his love of truth, I am glad Vanderbilt uses his book, and I shonld like to see every minister of onr church familiar with his work, which stands in the front rank of "New Testament theologies."

M. C. Holt.

Jennings, La.

The Secret of Power.

This is an age of power. Agencies of power have recently been discovered of which former generations never dreamed A traveler tells of a silk mill in Southern Europe where four looms are operated by power prodnced by three toiling women turning a huge crank. Contrast this method of generating power with that employed in Northwestern New York, where the waters of Niagara have been harnessed to machinery gathering up the currents of electricity and compelling them to work for man. Trolley cars are propelled up and down Niagara river over a distance of twelve miles, and up one of the steepest grades, away to Buffalo, more than twenty miles, all through that great city. It lights the houses, the stores, the chnrches, and the streets of the city, and man has little to do bnt to turn the current on and off.

What makes the difference? Men of science have condnctcd us a little nearer to God in nature. In Asia and Africa, where men and women carry water on their shoulders for pnrposes of irrigation, the God of nature is far away, but in America we have drawn near to the eternal sonrce of power. It is a responsible position and fraught with danger, but it is a wonderful thing to enter into the secret of the Lord in nature. One should feel a sense of awe as he explores the dark places of the earth and brings to light the mysteries which were hid from the ages.

The same thing is true in the spiritual kingdom. The greatest power within reach of man is not physical strength, nor mechanical force, nor electricity, nor steam, nor political power, nor intellectual power, but spiritual power. It is not by might nor by power, in a worldly sense, that humanity is to be redeemed from ignorance and poverty and sin, but by the Spirit of God. "Ye shall receive power after that the Holy Ghost is come upon you." This is the promise which the Lord made to his disciples, and it was so. When they drew near to God, and gave themselves np to his will and service, one could chase a thonsand, and two pnt ten thonsand to flight. They laid hold of the secret of the Almighty, and had power in prayer—power to persuade men and pull down the strongholds of sin The gates of hell could not prevail against them.

The secret of power is now an open secret. It has been revealed in these last times. It is so plain that a child may understand it. If we shall draw near to God, he will draw near to us. If we will hear his voice and open the door, he will come in.—Christian Advocate (New York).

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QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Boyle	Nov.	6
Cleveland		13
Cleveland circuit	Tues.	15
Clarksdale		20
Duncan	Tues.	22
Shelby	Wed.	23
Tunica		27
Lula	Tues.	29
Jonestown	Wed.	30
Hill House	Fri. Dec.	2
Gunnison		4

T. W. DYE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Melville	Oct	1, 2
Simsport, at Marine		8, 9
Lecompte, at Elam Bayou		15, 16
Boyce		22 23
Bunkie		29, 30
Columbia	Nov.	5, 6
Pollock		12, 13
Jena		19, 20
Dry Creek		26, 27
Montgomery	Dec.	1, 2
Natchitoches		4, 5

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Louisiana Avenue	a. m. Oct.	2
Parker Memorial	p. m.	2
Carrollton Avenue	a. m.	9
New Orleans Mission	p. m.	9
Burgundy	a. m.	1[illegible]
Algiers	p. m.	16
Carondelet	a. m.	23
Dryades	p. m.	23
McDonoghville		30
Plaquemine	Nov.	6
White Castle		13
Rayne Memorial		20
Covington		27
Mandeville, at Talisheek		30
Slidell	Dec.	4

Pastors, please see that full reports are made by Woman's Home and Foreign Missionary Societies, and by Boards of Trust.

WM. H. LAPRADE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Gibbsland, at Gibbsland	Oct.	1, 2
Downsville, at Downsville		8, 9
Farmersville, at Ebenezer	Tues.	11
Arcadia, at Arcadia		15, 16
Vienna, at Mt. Moriah	Wed.	18
Lanesville, at Lanesville		22, 23
Ringgold, at Andrews Chapel		29, 30
Ruston, at Ruston	Fri. Nov.	4
Calhoun, at Calhoun		5, 6
Brooklyn, at Brooklyn	Wed.	9
Bienville, at Bienville		12, 13
Minden, at Minden	Tues.	15
Valley, at Pleasant Valley	Wed.	16
Jonesboro and Antioch, at Jonesboro		19, 20
Vernon, at Wesley Chapel		26, 27

J. O. BENNETT, P. E.

CROWLEY DIST.—FOURTH ROUND.

Lafayette	Oct.	1, 2
Franklin		2, 3
Morgan City		8, 9
New Iberia		9, 10
Patterson		15, 16
Abbeville		22, 23
Lake Arthur		29, 30
Jennings		30, 31
Iota	Nov.	5, 6
Prudhomme		12, 13
Crowley		13, 14
Grand Chenier		19
Lake Charles		20, 21
Vinton	7:30 p. m.	21
French Mission		2[illegible]
Jeanerette		27, 28
Indian Bayou	Dec.	3, 4
Rayne		4, 5

S. S. KEENER, P. E.

MONROE DIST.—FOURTH ROUND.

Harrisonburg, at H.	Oct.	1, 2
Floyd, at F.		5-12
L. Providence		16, 17
Waterproof... Quar. Conf., 4 p. m.; preaching, 8 p. m.	Wed.	19
Rayville, at U.		22, 23
Bastrop, at B.		29, 30
Mer Rouge, at M. R.	Nov.	6, 7
Bonita, at Jones		12, 13
Gilbert, at G.		19, 20
Tallulah, at T.		26, 27
Monroe	Dec.	3, 4

J. A. PARKER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Jackson	Oct.	1, 2
E. Feliciana, at Gilead		8, 9
Clinton		9, 10
Port Vincent, at Meadow's Chapel		15, 16
St. Francisville		17, 18
Ponchatoula		22, 23
Wilson, at Gayden		29, 30
Baker, at Brookstown	Nov.	5, 6
Live Oak, at Antioch		12, 13
Baton Rouge, Second Church		13, 14
Pine Grove, at Killian's		19
Amite		20, 21
Franklinton		23
St. Helena, at Greensburg		26, 27
Kentwood, at Kentwood		27, 28
Zachary		30
Baton Rouge, First Church	Dec.	2-4

F. N. PARKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Texas Avenue	Oct.	22, 23
Mooringsport and Greenwood		23, 24
Provencal, at Victoria		29, 30
Pleasant Hill, at Robeline		30, 31
Grand Cane, at Stonewall	11 a. m. Nov.	2
Hornbeck, at Hornbeck		5, 6
DeRidder, at DeRidder		6, 7
Bon Ami	7 p. m.	7
Leesville	7 p. m.	8
Many	7 p. m.	9
Shreveport, First Church		12, 13
Keatchie, at Logansport		13, 14
Pelican, at Bethel	11 a. m.	16
Wesley, at ———		19, 20
Coushatta, at Atkins		20, 21
LaChute and Lake End, at Campobello		21, 22
South Bossier, at Haughton	11 a. m.	23
Benton, at Alden		26, 27
North Bossier, at ———		27, 28
Gilliam, at ———		29
DeSoto, at Mansfield	11 a. m. Dec.	3
Mansfield		3, 4
Zwolle, at ———		4, 5

Reports are expected from trustees.

J. R. MOORE, P. E.

Mansfield, La.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, NOVEMBER 17, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2517 | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 46.

Thanksgiving Proclamation.

It has pleased Almighty God to bring the American people in safety and honor through another year, and, in accordance with the long unbroken custom handed down to us by our forefathers, the time has come when a special day shall be set apart in which to thank him who holds all nations in the hollow of his hand for the mercies thus vouchsafed to us. During the century and a quarter of our national life we, as a people, have been blessed beyond all others, and for this we owe humble and heartfelt thanks to the Author of all blessings.

The year that has closed has been one of peace within our own borders as well as between us and all other nations. The harvests have been abundant, and those who work, whether with hand or brain, are prospering greatly. Reward has waited upon honest effort. We have been enabled to do our duty to ourselves and to others. Never has there been a time when religions and charitable effort have been more evident. Much has been given to us, and much will be expected from us. We speak of what has been done by this nation in no spirit of boastfulness or vainglory, but with full and reverent realization that our strength is as nothing unless we are helped from above.

Hitherto we have been given the heart and strength to do the tasks allotted to us as they severally arose. We are thankful for all that has been done for us in the past, and we pray that in the future we may be strengthened in the unending struggle to do our duty fearlessly and honestly, with charity and good-will, with respect for ourselves, and with love toward our fellow-men. In this great Republic the effort to combine national strength with personal freedom is being tried on a scale more gigantic than ever before in the world's history. Our success will mean much, not only for ourselves, but for the future of all mankind, and every man or woman in our land should feel the grave responsibility resting upon him or her, for in the last analysis this success must depend upon the high average of our individual citizenship, upon the way in which each of us does his duty by himself and his neighbors.

Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby appoint and set apart Thursday, the twenty fourth of this November, to be observed as a day of festival and thanksgiving by all the people of the United States at home or abroad, and do recommend that on that day they cease from their ordinary occupations, and gather in their several places of worship or in their homes, devoutly to give thanks unto Almighty God for the benefits he has conferred upon us as individuals and as a nation, and to beseech him that in the future his divine favor may be continued to us. In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this first day of November, in the year of our Lord one thousand nine hundred and four, and of the Independence of the United States the one hundred and twenty-ninth.

By the President,
THEODORE ROOSEVELT.
JOHN HAY,
Secretary of State.

Millsaps College Notes.

By Prof. J. E. Walmsley.

The Kappa Sigma fraternity was entertained last night in a most delightful manner at the hospitable home of Bishop C. B. Galloway. Mrs. Galloway, who is a loyal friend of all Millsaps students, and is the mother of the Kappa Sigma boys, has, by this act, added to the long series of obligations by which the college feels itself bound to her.

The Athletic Association is in the most flourishing condition of recent years. There is more general interest on the part of students and faculty in all forms of physical development. At a meeting held yesterday it was decided to raise about a hundred dollars additional to further the work of the association, and a committee was appointed to see that this was done at once.

The literary work done in the Collegian is keeping up to its high standard, and the students have decided to publish an annual which will give the world an idea of the progress we are making.

One of the most important departments in any reputable college is the library. Millsaps College has an excellent working library, and is constantly adding to it. An entire rearrangement and renumbering of the books has been found necessary in order to increase the usefulness and ease of reference. In addition to two large shipments of books purchased from the library funds, a fine fifteen volume set of ex Speaker Reed's "Modern Eloquence" has just been presented to the library by the generous founder of the college, Major R. W. Millsaps. There is probably no one set of books which will be more used by the students in preparing debates, orations, and other literary work, and the college is profoundly grateful for this timely contribution. There is hardly any department in which contributions can be made of more immediate usefulness than in the library, and any friend who is thinking of giving any assistance to the college would do well to write to the librarian, Professor Walmsley.

There will be a joint debate about the middle of the session between the two literary societies, which will be an occasion of pleasure and profit to the whole college. The subject of the debate and the speakers will be announced later.

Orphanage Appeal.

Dear Brethren: At the last Annual Conference we made big speeches and strong pledges on behalf of the orphanage. I have been duly appointed by Bishop Morrison to raise an Orphanage Fund. I have made only four trips, but I have learned that the people easily respond to this call. I have decided to ask the brethren to make a unanimous and concerted move on Thanksgiving Day, and endeavor to raise the $50 000 in good subscriptions, which are not to be paid until early next year (January or February). Get subscriptions in money or lumber or land. It is the easiest thing to do in the world.

Praying God to bless the work, and earnestly requesting the brethren insofar as possible to hold services and ask for a thank-offering, I am,

Yours fraternally,
C. C. Wier.

Evergreen, La., Nov. 10, 1904.

Mississippi Orphans' Home.

Dear Dr. Boswell: I herewith hand you resolutions adopted at the last meeting of the Orphans' Home Board, held at Water Valley, Nov. 3:

Whereas, The Orphans' Home in Water Valley was burned July 11, 1904; And, whereas, It became our duty to restore the needed building in Water Valley, or remove the Home to some other locality; therefore, be it

Resolved, 1 In view of the generous interest of the people of Jackson, Miss., in the Methodist Orphans' Home, and in view of the liberal advantages in materials, we, the Board of Directors of the Orphans' Home, recommend to the two Conferences that the Home be removed to Jackson, Miss., provided the citizens of said city will contribute $10,000 in cash.

2. That, in recommending the removal of the Home, we do not intend any reflection on Water Valley or its people, but we desire to reiterate expressions of our appreciation of the many kindnesses the Home has received from them, especially at the time of the fire last July, and in the provision they enabled us to make for the maintenance of the Home in the emergency caused by said fire. It is with feelings of deep regret that we take this step. Our purpose is to secure greater accessibility, and larger facilities and advantages for the Home. J. M. Wyatt, Sec.

Notice.

The district meeting of the Woman's Home Mission and Woman's Foreign Missionary Societies of Brookhaven district will be held in McComb City on Nov. 19 and 20. We earnestly ask the co operation of each auxiliary. Be sure to send one, or more, delegates; also invite the pastors of the district to be present. Entertainment will be provided for all who attend. Pray for our meeting to be a spiritual success.

Mrs Fannie Seay,
Dist Sec For. Soc.
Mrs. M. A Peebles,
Dist. Sec. H. M. Soc.

Wesson, Miss., Nov. 8, 1904.

One who has sinned against his Heavenly Father, and seeks forgiveness, must himself forgive all who have sinned against him; otherwise, his seeking will be in vain.

The stringing together of words, no matter how beautiful, nor how many petitions may be embraced, will not be acceptable as prayer unless they are uttered in the proper spirit, and express the earnest desire of the heart.

Who will make a door of gold must knock a nail every day.—George Herbert

Christian Advocate.

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DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

The Fifth Conference.

Koscinsko is soon to entertain her fifth Annual Conference of the M. E Church, South. Few towns of the size of Kosciusko have had this number of Conferences. Five times in forty-eight years is the record. Any sensible man knows that to entertain an Annual Conference for a week is a considerable task, but the outlay of money and trouble is largely over-balanced by the pleasures and blessings which come with the Conference We count it a great honor to entertain the hosts of the Lord, and we look forward to this fifth session in our midst with undimmed pleasnre.

The first session was in 1856, Bishop George F. Pierce presiding. This eloquent Georgian was in the full glow of a wide popularity. From one end of the land to the other his praises were sung by rich and poor alike. He was forty-five years old at this time, and was in the midst of a glorious career. For many months he had been away from home, and what would have worn out an ordinary man had little or no effect on his strong body. It was the last week in November, 1856, when the Mississippi Conference, composed of some as heroic spirits as ever marched under any flag, assembled in the little town of Kosciusko. Bishop Pierce, in his diary, speaks of this as the "Rainy Conference," showers falling every day except Sunday, which was sun-bright and balmy. Among the visitors were F. A. Owen, of the Publishing House; Rev. Dr. Hamilton, of the Tract Society; Rev. H N. McTyeire, editor of the NEW ORLEANS ADVOCATE, and Rev. C. K. Marshall. The Bishop was entertained by W. B. Thomson, whose family now reside in New Orleans. Two of our preachers are to be entertained in this same house during the approaching Conference. The Bishop tells in his diary the experiences of his trip to Koscinsko. He came down the river and landed at Vicksburg, stopping at the McMackin House, whose proprietor had a way of calling out the bill of fare during the meal instead of having it printed. He gave as his reason for this the fact that some years before he had conducted a hotel in Jackson during the meeting of the Legislature, and many of the members boarded with him "Many of the legislators," he said, "could not read, and he had to call out for their information."

The trip from Canton to Kosciusko, some forty miles, was made by land—very wet land. At Thomastown the party found comfortable quarters with a Mr Cotton, a good old Hard-shell Baptist, whose wife was the Bishop's cousin. The seat of the Conference was finally reached, and a delightful session followed, barring the bad weather. There are seven members of the North Mississippi Conference who either joined, or were already members at this time. There are a number of people here—several in our congregation—who have a distinct recollection of this Conference, and of the Bishop's great sermon on Sunday. He is said to have preached two hours. Think of it! Dr. Marshall preached at the Presbyterian Church at eleven o'clock Sunday, but one of his audience said, "He made a feat." A great collection for missions was taken at this Conference, and something like $1,000 secured Considering the times and conditions, that was a great collection.

In 1864 the second Conference was held here, Bishop James O Andrew presiding. Everything was so unsettled at this time that the session was not what it otherwise would have been. W. B Thomson again comes forward as the Bishop's host, and the preachers—many of them dressed in Confederate gray—found comfortable quarters in other homes. Two boys destined to be great, but yet unknown to fortune and to fame, take part in this Conference. They are not on trial, but they try the horses ridden there by the Methodist circuit riders. It was their joyful task to ride the itinerant horses to water, and generally these horses found water to slake their thirst as far from Kosciusko as possible. The truth is, at the close of this Conference these boys could have told which preachers had the best horses, and which horses had the best wind. The grave and dignified Federal judge of Mississippi, and the Bishop who is to preside at the fifth Conference in Kosciusko, "will please stand till they are counted."

The third Conference was held in 1875. Bishop Robert Paine presided, and Rev. W. P. Barton was preacher-in-charge. The good Bishop's wife was also in attendance, and they found a warm welcome awaiting them in the home of Dr. J. W Scarborough. The Bishop was not well during the Conference, and remained several days after its adjournment before he was able to return to his home

The fourth Conference was held in 1885 Bishop Hargrove in charge. The editor of the NEW ORLEANS ADVOCATE at this time was Dr. C B Galloway, and he is present at the Conference, and makes a great address on temperance. The antis have not yet quit talking about how the vast crowd was manipulated; how questions were asked and answers given in such a way as to foreclose opposition and reply The address made a profound impression. Dr. W. C. Dunlap, of Georgia, was present, and created a whirlwind of enthusiasm by singing, "The Wayworn Traveler," and Methodism's centennial song.

The fifth Conference will open Dec. 7, 1904; Bishop C B Galloway in the chair. All the indications point to a great session. There has been a large increase in membership and in the amount of money raised for Conference purposes. A hopeful spirit pervades our membership, and our preachers are giving forth no uncertain sound. Let earnest prayer be made that the fifth Conference in Kosciusko may be the best of them all. E S LEWIS.

Kosciusko, Miss., Nov. 7, 1904.

From Bro. Burroughs.

DEAR DR. BOSWELL: It has been a long time since I wrote anything for the columns of the ADVOCATE. I thought, however, it would not be amiss for me to pen a few lines from this part of the vineyard.

As you know, I have been out of the work of the ministry for four long years; and, oh, what years they have been to me and my family! I hope that no one else will ever have to travel the rugged road that we have. God alone knows the sufferings which I have passed through during these years. I have been just on the bank of that chilly river, and could almost hear the waves as they would roll from the earthly to the eternal shore. At one time no one expected that I would ever recover. but I asked God to restore me to health, that I might do something for his cause. And now I am glad to say that I am improving nicely, and hope to answer at roll-call at Kosciusko ready for work.

I have been preaching some during the Summer, and there is nothing on earth that I would rather do than preach the gospel to dying men. I think that when I get back into the work I will be the happiest man in Conference.

I want to express my heartfelt thanks to all who have in any way shown their kindness to me in my trouble.

My brethren have been very kind to me, and I shall ever remember them with the greatest of kindness, and should any one of them ever get in trouble, I will do all in my power to relieve them.

Bro. Wasson is getting along nicely on his work He takes well with the people, and especially with the young people. If he is not returned to this work another year, the man who follows him may consider himself very fortunate if he can become so popular as Bro. Wasson now is. Bro Wasson is one of the best young preachers that it has ever been my lot to hear.

Well, Doctor, I hope to see you soon, and then I can tell you how I love you for what you have done for me better than I can write it to you.

May God bless our coming Conference! Fraternally,

W D BURROUGHS.

Rural Hill, Miss., Nov. 2, 1904.

Tupelo, Miss.

DEAR ADVOCATE: Bro. Bowen is closing a successful quadrennium in Tupelo. He has labored with commendable zeal, and Methodism has grown apace with the town.

Tupelo is happy, and we rejoice in the prosperity of both town and church The growth of the town, especially during the last decade, approximates the wonderful, and with this push our people, under the pastorate of Bro Bowen and his predecessors, have kept abreast. The various interests projected by Bros. Moon, Sullivan, Meek, and Myers, have continued to advance under the guiding hand of the present pastor. Our temple of worship and parsonage are valuable and attractive—a magnificent plant, increasing in beauty and value as the days go by. Our people are happy, out of debt, and continue to "go forward." "The best of all is, God is with us." Every wheel and cog fully oiled, and we rejoice in the consciousness of the Spirit's abiding presence. Our presiding elder has shown himself to be "a workman that needeth not to be ashamed," and has contributed no little to our joyous uplift.

Conference near at hand; we are ready. J. T. CUNNINGHAM.

It is when our faith in God the Father, Son and Holy Ghost is quietly expressed in daily action that it can and does bear fruit in, and tell upon the faith and life of other men. The man who should definitely regulate his religious life and devotion with the thought mainly before him of how he will thus by example be influencing other people is, I think, approaching the whole question from a wrong side, and is in grave danger of doing positive harm first to himself, and then to others. But it remains true that in this, as in other matters, "No man liveth to himself," and that the attitude he visibly and habitually takes in religious matters must, whether he wishes it or not, tell, for good or ill, upon those about him. How infinitely that enhances the importance of what every one of us believes and does!—Archbishop of Canterbury.

The Needed Revival.

By W. B. Lewis.

It is my candid judgment that a revival of pure religion is greatly needed among the preachers of our church. In making this statement, I include myself with my brethren. We are the under-shepherds of the flock of Christ. We may lead this flock into green pastures, or we may lead them on barren planes. Our people are not likely to surpass us in Christian piety. "There shall be, like people, like priest." We are "to make ourselves an ensample unto them to follow us."

"'Tis not a thing of small import
The pastor's care demands,
But what might fill an angel's heart,
And filled a Savior's hands."

We are not qualified for this responsibility until we are dead unto sin and alive unto God. If we are selfish, self-seeking, or self-indulgent; if we are proud or vain; if we are impatient, prejudiced, or uncharitable; if we are given to evil speaking or evil surmising, then we are not dead unto sin. We need a deeper work of grace. The old leaven needs to be purged out, that we may be a new lump Should we assume the responsibilities of the Christian ministry while these roots of bitterness remain in us? "Be ye clean that bear the vessels of the Lord."

What shall a man do who feels called to preach the gospel, and yet who is conscious of these roots of bitterness in his heart? A call to preach is a call to prepare for the ministry. Our young men at school studying for the ministry are answering their call in the proper way They should also seek that higher preparation which the disciples tarried at Jerusalem to obtain after their Lord had ascended into heaven. This is really the more important of the two. But if in the midst of our ministerial labors we become conscious of these roots of bitterness, what then?

Ah, that is a question of importance. Let us not profess to be clean when we are not. "God is not mocked." He sees us through and through. "He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy." "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Our only hope and help is the cleansing blood of Christ. It may be humiliating to us to confess our sins, and to seek to be cleansed from them, but this very fact proves that we need to be purified from our iniquity.

We had better humble ourselves here than to be abased hereafter. I do not hesitate to affirm that a man who is capable of speaking disparagingly of an absent brother is not clean in his heart. "Love worketh no ill to his neighbor." It is written, "Speak not evil one of another, brethren." "He that backbiteth not with his tongue, . . . nor taketh up a reproach against his neighbor, . . . shall never be moved."

A brother writes me: "I am sick of kitchen cabinets, and wire-working and scheming for place among the brethren." Verily, this is enough to sicken any man who is true to God and to his church. A man who pulls the wires, and works schemes for selfish ends, needs to be saved from sin. Our church is not a political party, and the introduction of political methods into her machinery is an offense to Him who came not to be ministered unto, but to minister. If we do not partake of the Spirit of the Master, we should not pretend to represent Him. We have a good system of making the appointments. Let us be faithful to it, putting our trust in the superintending providence of God, nor be insubordinate to the appointing power over us.

Our Mississippi Conference is soon to convene in Gulfport. Let us all go there, not to work schemes and pull the wires for selfish ends, but to deliberate on the best interests of the church, and to obtain a deeper work of grace in our own hearts. Why not have a Conference revival? Why not have a general cleaning up? Why not make it an occasion of confession of sin, and of seeking to be filled with the Holy Spirit? There are many reasons why we should have such a revival; there are no reasons to be urged against it. We owe it to ourselves, to our church, and to our country, to do this.

Brethren of the ministry, we are soon to go to the judgment to give an account of our stewardship. If we would do this "with joy, and not with grief," we must be prepared "to feed the church of God which he hath purchased with his own blood." Let us love as brethren. Let no selfish motive actuate us. "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" Let us be out and out for God, yielding ourselves utterly unto him, and all will be well.

Harriston Circuit.

Dear Dr. Boswell: My heart was filled with mingled fear and gladness when in Meridian, last December, Bishop Key read us out for the Harriston circuit. It meant that we should go back to the places and scenes of childhood, and be pastor to a people among whom I was reared, to many of whom I was bound, not only by the tender associations and sacred memories of a happy childhood, but also by the bonds of blood relationship. It meant that I should occupy a parsonage in the vicinity of which my great-great grandfather and great-grandfather (McDonald) lived and died, and that I should preach in a church near which my grandfather, Rev. W. H Watkins, was born; from which he (and also my uncle, Rev. A. F Watkins) was licensed to preach; in whose churchyard my grandfather and father are at rest, and within whose sacred walls I was received into church membership in the ministry of Rev. W. L. Linfield.

The year has gone by quickly, and as it closes, our hearts are full of gratitude for the blessings the year has brought. I am persuaded that no pastor in our Zion has served a more delightful people. During the Spring we had Children's Day in each of our three Sunday schools, all three being decided successes, and the collections netting $36. We have had a good meeting in each church. At Cane Ridge we were assisted by Rev. W T. Griffin, at Harriston by Rev. H. G. Ellis, and at Rodney by Rev. Mr. Stewart, of the Presbyterian Church. Good work was done at each place, resulting in thirty one accessions to the church. At Mizpah we did the preaching ourselves, and, despite the constant rains, had a good time It lacks yet a month till Conference, but our claims for Bishops, foreign missions, and church extension are settled in full, and a good proportion of all the others, with the balance "in sight." We hope to make a full report. Our officers have been faithful, and our people earnest.

I am satisfied that a heavier storm has not assailed any parsonage than the one that reached us last Wednesday. It was "pounding day." "From early morn till dewy eve" all sorts of good, pretty, and useful things came in from all parts of our circuit, until the pantry was full and our hearts glad.

We are anticipating with regret the end of this year as the end of the four-years' term of our presiding elder, Rev. T. W. Adams. His work on this district has given satisfaction and pleasure to people, officers, and preachers alike. I am persuaded that the kingdom of God and the care of the churches are first in his heart.

I have taken my fourth year's course of study with the Correspondence School at Vanderbilt, and have found it helpful in the extreme.

Looking forward with pleasure to our annual meeting at Gulf Port, I am, Yours fraternally,

H. B. Watkins.

Lorman, Miss., Nov. 8, 1904.

The Thing Worth While.

I know that many of you are puzzled to know in what direction you can start to help Christ to help the world. Let me say this to you in that connection: Once I came to a cross roads in the old life and did not know in what direction God wanted me to help hasten his kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether that was done in the pulpit or in the slums; whether it was done in the college or class-room, or on the street, did not matter at all. "My meat and drink," Christ said, "is to do the will of Him that sent me," and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to foreign lands or stay at home as long as we are sure we are where God puts us.—Henry Drummond.

From Meridian.

While Methodism in Meridian is not making the progress it should make, still the Methodist Church in Meridian is not dead, nor is it dying. With the close of the month of October, 1904, a tabulated report from the various churches in the city show an increase in membership during these ten months of 240. The interest in the work of the church in all its departments has also increased. The Sunday-schools and Epworth Leagues, as a whole, are in the best condition than for some time.

The missionary work of the church is also progressing in Meridian. Financially, the reports are better at this time than for several years, and each pastor fully expects to report all claims "in full" at Conference.

The work in the Meridian district is prospering under the wise leadership of our faithful presiding elder, Rev. W. M Sullivan Though the hand of affliction has rested heavily upon him this year, and death has entered his family circle twice, taking the wife and mother, and then a little babe, still he has been as submissive and resigned in the midst of all this as any man I ever knew. Indeed, a truer, nobler type of Christian manhood and resignation I do not believe we have than has been exemplified by Bro. Sullivan. I say these things not merely because they express my personal feelings, but I have heard the other pastors, and many of the lay brethren in the bounds of the district, so express themselves. The work of the district is in safe hands, as far as a leader is concerned, and both preachers and people of the district trust that Bishop Duncan will keep him on the district.

In reference to the missionary work in the city of Meridian, I shall avail myself of this opportunity to speak of a great and a very important problem confronting our church just at this time.

The material growth and progress of the city of Meridian has been marvelous indeed, and with this progress has come additional duties and obligations confronting the church of God, and Methodism has a large share of these obligations to meet. If the rumors now afloat in the commercial circles of Meridian are correct—and no one seems to doubt them—Meridian is just on the eve of a "boom," and there is now, and will continue to be, missionary territory in this growing city. Methodism must be prepared to enter these fields, and do so with the proper equipment, both in the way of men and means, that the people coming into the city may be captured, held and trained for usefulness in the Lord's cause, as well as for their own soul's salvation.

With an experience of four years in the city mission work, I feel that I have to some extent realized some of the needs of these fields, and I shall here mention two most vital and important things I believe to be absolutely necessary for the development of this territory. They are: trained, well-equipped men as pastors, and a sufficient appropriation to enable them to so give their time and service to the work that they may be developed into self-sustaining churches, and not require ten, fifteen, and twenty years to accomplish this.

As to how we are to get the money to do this, I know of only two plans: Increase the assessments for domestic missions, and raise them, or else let the strong churches in our growing cities supplement the appropriations made to the mission churches in these cities, for what I have said about missionary territory and its needs in the city of Meridian will apply also to other cities in our Conference; therefore, let me ask: Why should not Crawford Street Church, Vicksburg; First Church, Jackson; Jefferson Street, Natchez, and even Central Church, Meridian, supplement the appropriations to the mission churches in these cities with $75, or $100, or even $150, if necessary? To my mind, it seems that it would be much easier for First Church, Jackson, or Central, Meridian, to raise $75, or $100, than for Rankin Street or South Side to raise $20, or even $15. Then the smaller stations in the various districts could supplement these appropriations, and thereby put our mission charges, whether in cities or in the country, where there will be some hope of developing them into self sustaining charges.

I have written the items at the beginning of this communication at the request of the Methodist Preachers' Meeting of the city of Meridian, and while thus writing, this question of city missions came into my mind, and I have but expressed my opinion upon the matter, and I have done so both from observation and experience. It is only a question of three or four years when the needs of Methodism in Meridian will demand the establishment of another church, and if it is properly equipped, to begin with, it can be made self-sustaining in two years, at least.

Will Methodism keep pace with the material progress of our country? God help us, as a church, to see our duty, and, seeing it, then perform it, for says James, "To him that knoweth to do good, and doeth it not, to him it is sin." F. B Ormond,

Sec'y Preachers' Meeting.

Meridian, Miss., Nov. 1, 1904.

Daleville Charge.

Dear Brother: Thinking, doubtless, the brethren would like to hear from Daleville charge, I write the following:

This has been a hard year, indeed, with us, in some respects. I have had more sickness in my family this year than in ten altogether before. From the twenty eighth of July until the third day of November we have had from one to five cases of serious sickness in our home. The angel of death seemed to be in our home all the time, seeking whom he might devour; but, by the efficient and faithful service of Dr. Cochran and many good nurses, he was held at bay until the awful disease seized our third daughter, Linnie, and he claimed her as his victim. She fell on sleep, safe in the arms of Jesus, on Nov. 2, at 2 P. M., being nearly eighteen years of age. Oh, how sad! how sad! Brethren, pray for us in this great time of sorrow. Yet, in the midst of all this sickness, I managed to meet every appointment, or have them filled by others.

We had some very fine revivals on the Daleville charge. May God abundantly bless the brethren who did the preaching for us!—B. W Lewis, F. B. Ormond, D. Scarborough, and J. D. Ellis. We have had twenty-nine accessions on profession of faith this year, and the membership wonderfully revived.

We have just held our fourth Quarterly Conference, with Presiding Elder W. M. Sullivan in the chair. The preacher's family, and all the laymen in the bounds of the Daleville charge, have learned to love and appreciate our presiding elder, and look forward with delight to his visit among us. He is so sweet spirited and kind to all the officials, it is the next thing to impossible for any charge not to pay up all claims in full. Our officials, notwithstanding the loss of five or six of our best-paying members, raised the assessment for preacher in charge and presiding elder from $550 to $650, and it will be more than paid. Several churches have already overpaid. All the Conference collections will be paid in full, and we hope to have a surplus on missions.

Pray for us, brethren. Thank God his grace abounds.

J. H. Foreman.

Daleville, Miss., Nov. 8, 1904.

An Unfamiliar Hymn.

Mr Editor: An honored member of the North Mississippi Conference, who rendered valuable help in song and sermon at our recent Shiloh Camp Meeting, on one occasion made beautiful reference, just before announcing one of Fanny Crosby's best loved hymns, to the blind hymn writer, making mention of some of her sweetest songs. After the services I said to him that I thought he had failed to speak of one of the very sweetest of all her hymns, "Saved by Grace." He had never heard it, and as I have met many others who have not had this privilege, it was suggested that I send a copy of the words to the Advocate, with a request for publication. It seems strange that this hymn has never appeared in any of our own church hymnals; nor, indeed, has it ever been published to any considerable extent in any books, so far as I know.

Dr. Tillett, in his "Hymn Studies," gave a touching little incident in connection with this hymn, which can be found in the Sunday-school Magazine of some time last year, and which may, in part, account for the fact of its being less familiar than many of Fanny Crosby's other hymns.

"Saved by Grace" was Mr. Moody's favorite of all her hymns, and he believed it one of the sweetest written in this generation.

When we remember that she wrote nearly six thousand hymns, and that so extensively are they sung, not only in our own tongue, but the world over, that "scarcely is there a moment but that some audience or some soul is singing one of her hymns," we must consider Fanny Crosby the most remarkable hymn writer of the present day. Below are the words.

Some day the silver cord will break,
And I no more as now shall sing:
But, oh, the joy when I shall wake
Within the palace of the King!

Some day my earthly house will fall,
I can not tell how soon 'twill be,
But this I know—my All in All
Has now a place in heaven for me.

Some day when fades the golden sun
Beneath the rosy-tinted west,
My blessed Lord shall say, "Well done!"
And I shall enter into rest.

Some day! till then I'll watch and wait,
My lamp all trimmed and burning bright,
That when my Savior opes the gate,
My soul to him may take its flight.

Refrain.

And I shall see him face to face,
And tell the story—saved by grace.

Mrs J. S. Parker.

Shiloh, Miss., Nov. 4, 1904.

Tribute to Mrs H. P. Lewis.

Resolutions adopted on the death of Sister H. P. Lewis:

Whereas, In his infinite love and wisdom God has seen fit to remove from our midst our beloved friend and co-worker, Mrs H. P Lewis, of the Ladies' Aid Society, Gallman, Miss., Methodist Church; therefore, be it

Resolved, 1. That we bow in humble submission to the will of Him who doeth all things well.

2. That in the death of Sister Lewis our society has lost a conscientious and loving member, as well as a devoted friend, ever willing to lend a helping hand and sympathetic word to all in time of need, for, with a Christ-like self-sacrifice, she lived not for self, but for others.

3. That we extend from hearts overflowing with sympathy our deep feeling for our dear pastor and the beloved children she so faithfully reared for God and his cause.

4. That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication, and a copy be furnished the bereaved family

Committee: Mrs. Joel Lilly, Mrs. Ella Trawick, Mrs. J E Lilly.

From the Colporter's Desk.

It was my privilege, last Saturdsy and Sunday, to attend the Woman's Home and Foreign Missionary Conferences of the Jackson district, held at Deasonville. The attendance of delegates was rather small, but those present manifested much zeal for the missionary cause at home and abroad, for which they are engsged. Dr A. F. Watkins preached an excellent sermon on Sunday morning to a large and interested audience. The services were all interesting and edifying, and will, doubtless, be fruitful of good. All visitors were delighted with the entertainment given by the good people of Deasonville and Vaughan. This writer was well cared for by Brother Crossly and family at the parsonsge, and by Brother and Sister Blakeman at Vaughan, to whom, and all others who afforded him their friendly aid, he will ever be grateful.

I most heartily recommend to our preachers and people "Objections to Foreign Missions Stated and Answered; by Rev. I. L Peebles, of the Mississippi Conference." This book, though small in volume, is brimful of facts, arguments and proof-texts that may be utilized to profit in the prepsration of missionary sermons and addresses, and in generating missionary zeal.

Another recent publication by the same author is worthy of being read and pondered, viz: "Unanswerable Objections to Vaccination." Anyone who reads this book will readily see that there are two sides to the question of vaccination for small-pox, and will, doubtless, be astonished, if not convinced, by the array of intelligent and strong reasoning against the practice.

Either of these books will be sent, postpaid, for thirty cents, cloth binding, or fifteen cents, paper covering. Order them from the author at Wesson, Miss, or myself.

Any preacher who has not the blanks for his reports to the Annual Conference should procure them at once. Send me five cents in stamps, and receive a copy of "Pastors' Reports" by return mail, so as to have them filled out when Conference convenes. By so doing you will oblige yourself and the statistical secretary.

G W. BACHMAN.

Winona, Miss., Nov. 11, 1904.

Sardis District.

DEAR BROTHER BOSWELL: Sardis district is coming to the close of the Conference year with good hope of excellent reports on salaries and collections. If every charge does not pay out in full, it will not be for lack of faithful and laborious effort of the preacher. It often happens that the man who has worked the hardest falls short in his collections This ought not to discount the preacher, but rather those people who will not pay their dues. I appeal to our people in Sardis district to pay in full what our legitimate claims call for.

You are giving us a paper that ought to be in every home to bless it in the three Conferences. God bless you. Your attached brother,

W. T J. SULLIVAN.

To Subscribers.

We have received complaints from some subscribers upon receipt of bills sent them. Several of them say they will pay the preacher, who will attend to the settlement of their bills at Conference. We beg to assure them that the arrangement is satisfactory to us. The bills are sent as memorandums, and any method of payment is acceptable. Owing to changes in the business department of the ADVOCATE, the bills in question were sent, through mistake, direct to the subscribers. We ask pardon for any error under the circumstances.

World's Fair Visitors.

The pavilion erected by the Frisco Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to vivit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

Centenary College.

President Miller preached at Bunkie on the sixth, and at Melville on the eighth. Lieut. Hobson will lecture in the College Chapel on the night of the fifteenth.

The Franklin Literary Society has arranged for a public debate in their hall on the second Monday night in December.

Bro. H. E Carter, one of our students, filled the pulpit for Bro. Coleman last Sunday night.

Mrs. McGhee, wife of Prof. McGhee, and Mrs. Carter, wife of Bro H. E. Carter, are among the recent arrivals at Centenary. Of the students who have come in within the last few days are Ira H. Honeycutt, George H Honeycutt, Holland, La; Thos. McLean, Gurley, La.; Walter Paine, of Jackson; G. E. Lansing, of Belle Helene, and F. J. McCoy, of Crowley We are also glad to welcome two of our old boys: Archie Crawford, of Pearl River, and Eric Andrus, of Richard, La.

The Literary Societies have just entered upon their second term. The newly elected officers are as follows: Franklin Society—President, A. D. Ellis; vice-president, S. V. Colvin; secretary, Wm. Cobb; assistant secretary, Robert Holcombe; critic, Marvin Colvin. Union Society—President, Alex. Smith; vice-president, H. Wadley; secretary, J. D. Lipscomb; assistant secretary, Will Smith; critic, H. Mercer.

The work of the college is going on smoothly. The classes are doing excellent work, a great deal of interest is taken in the Y. M. C. A. work, and, above all, we would not fail to note the fact that not a single demerit for misconduct has been found necessary—witnesses to the upright and manly character of our boys this year.

President Miller is tireless in his efforts and zeal for Centenary, and not only his head, but his hand and his heart, are in the work; and the grade of work, together with the pure, healthful Christian atmosphere of the college, attest to the fact that his labors have not been in vain. J. N. BROWN.

Jackson, La., Nov. 14, 1904.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	6 3-4
Ordinary	7 1-4
Good ordinary	8 9-16
Low middling	9 5-16
Middling	9 3-4
Good middling	9 15-16
Middling fair	10 7 16
Fair	11 1-8

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	26 1-2c
Off refined oil, in bbls, per gal	25 c
Prime crude oil, loose, per gal	21 1-2c
Prime C. S. cake, per ton, 2240 lbs	$25
Prime C. S. meal, per ton, 2000 lbs	$25 37
Soap stock, per lb	9c

Cotton Seed—

In sack delivered at N. O., per ton, 2000 lbs	$16.00
In bulk delivered at N. O., per ton, 2000 lbs	$12.50

World's Fair, St. Louis.

Tickets at low rates now on sale. For particulars apply to any Mobile and Ohio R. R. agent.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

HOME CIRCLE.

Laid Aside.

"It is certainly too bad."

That was what all her friends said, with a strong emphasis on the "too."

"Now, of all times," added Mrs. James Malone. "I can't see how we are to spare you. What does Dr. Walton say?"

"Oh!" and she tried hard to speak cheerfully, but there was a tell-tale quiver about her lips. "He gives me six weeks on this couch."

Mrs. James Malone shook her ponderous head and heaved a sympathetic sigh and made her adieux.

When, perhaps, half a score of other friends had gone through the same condolences, Myra Baldwyn lay back with flushed cheeks and heavy eyes, and when Dr. Walton came at nightfall he found her with at least two degrees of fever.

"You have been fretting," he said. "Now, there's not one bit of use in that. A little more and you'll be down with nervous prostration."

The doctor was given to blunt ness, and when he left he gave orders for a trained nurse to be called, and that all those "Job's comforters," as he was pleased to designate Myra's callers, be shut out.

It was only a fall that had laid her there. An uneven brick in the sidewalk had caught the Cuban heel of her up-to-date shoe. A general shock to her nervous system followed the concussion of the vertebræ.

She was such a busy woman. To keep her household well in hand to meet society's requirements, to attend the club meetings and the usual round of concerts and lectures, to do her part in the church work. Oh! there seemed no end of what she must give up in the next six weeks.

The nurse found her crying when she came next morning, but she had the tact not to remonstrate. She was strong and deft of hand, and when she had moved her patient to the sofa, arranging the pillows comfortably, and throwing over her a slumber robe of bright Roman stripes, life in the sickroom did not seem half so forlorn as it had on yesterday.

There are nurses and nurses, you know. This one had a call to her vocation. Some way she wore herself quickly into the inner lives of her patients, and they were ever afterwards her friends. I can not guess what would have come to Myra Baldwyn if she had fallen into the clutches of the pure professional, doing just so much work for so much pay. Even the touch of her large, white hands was soothing, and she looked so pure and sweet in her blue gingham dresses and snowy aprons and neat collars and cuffs. She carried repose in every motion. It was the work given her by God to do, and He helped her to do it well, and all along she preached a gospel of good cheer.

In a few days she had made friends of the whole household. Madge, the oldest daughter, a bright, but willful girl of twelve, saw life with new eyes, when the nurse gently led her to aid her mother's recovery by unconscious tips of what she should say and what she should keep to herself, when she made her daily visit to her mother's chamber. Noisy Ralph had only to be reminded two or three times, until he thought himself not to slam the door or throw down his books with a bang. The two little ones, Dorothy and Marion, were never so happy as when nurse cuddled both in her arms and told them fairy stories, where the right always triumphed and the good came true, and by skillful guidance the household machinery ran so smoothly that the master of the house felt no great inconvenience. Indeed, he surprised his wife by falling back into lover-like ways that had almost been lost in the rushing whirl into which they had fallen. Such flowers as he brought every day! Such old-time chats as they had in the twilight! And when convalescence came, such delightful drives they took together!

But the best good of the laying aside of Myra Baldwyn came to her eldest born. That was what I was going to tell you about.

Before this time she had been a disappointment to both parents. She was so self-centered. Unless the world was turning round her as its pivot, she grew peevish, and fancied herself neglected and misunderstood, and little as she was, she made everybody, from the father to the servants, miserable. Reproof and remonstrance only made her worse. Her teachers wrote notes about her inattention and want of respect to her superiors. Did you ever know a girl like that?

In these weeks, with the mother helpless, Madge Baldwyn woke to a certain sense of responsibility. A gentle word or two, dropped by the nurse, made her watch for her father's comfort. His paper was on the table with the shaded droplight ready for his use, and a word from Madge sent Dorothy and Marion for his slippers. A hundred things her mother did, that she had never thought of, were duties to her now, and little by little she took them up quite cheerfully.

"I am the oldest child," she would tell herself. "I must take care of things until mother comes down-stairs again, and then, please God, I'll be a better daughter."

"You have a treasure in Madge," people began to say, and when her father patted her head and told her she had been a blessed comfort to him, Madge had to run away very fast to hide her tears.

She grew gradually more patient with Ralph, and to feel some responsibility for his rearing, and the little ones began to bring all their troubles to her. It was wonderful the change a few weeks wrought in her, and the good work is going on yet.

"It was worth being laid aside," the mother said, "to get acquainted with Madge. I had never known the child, my own oldest girl, before," but even she did not realize that their bringing together was due to the nurse God sent them.

When Myra Baldwyn came to her own again she put first of all her home life, knowing all about her children's daily lives, and keeping in perfect sympathy with every event that affected them. It seemed no longer drudgery to her, and life was not a dull routine. There was so much they could enjoy together, or by turns, each relieving the other.

"Madge Baldwyn is going to make a fine woman, I do believe," said Mrs. James Malone, the other day. "I used to think her a most disagreeable child, but she is altogether changed. I think Myra would be lost without her. They are in perfect sympathy, more than is usual. I am sure."

Madge had just been returning some books to Mrs. Malone, and her pretty manners and sweet unconsciousness made a great impression on her mother's friends, and many of them sighed over the fact that their daughters' pleasures were all apart from theirs, and quite envied Myra and Madge as they were seated side by side as they drove, as they ministered to the sick, or enjoyed innocent diversions with the father.

How is it with you, dear girl, who reads this over-true sketch? Are you keeping close to the mother, your own best friend? Are you brightening her cares, and helping bear her burdens?

Don't wait for her to be "laid aside" to learn her worth. Usefulness and happiness go hand-in-hand. What better place to exert your powers and train your talents than your own home?

Will you learn these sweet lines of Scott?

"But if there be a human tear,
From passion's dross refined and clear,
A tear so limpid and so meek,
It would not stain an angel's cheek:
'Tis such as pious fathers shed
Upon a duteous daughter's head."

The nurse wrote them in Madge's album when she came to spend her vacation with the Baldwyns two years after she first knew them, and Madge is growing more and more the "duteous daughter" of the home.—Laura Dayton Eakin, in Kind Words.

Wives and Mothers of Japan.

Fancy any woman in our own or any other enlightened country marrying, only to become the drudge and housekeeper of her parents-in-law. Disagreeable as this may seem, the Japanese woman is expected, after her marriage, to consider the father and mother of her husband as her first responsibility and duty She takes the place of a servant to them, waiting upon them, seeing that they are served properly at their meals, and making their comfort her first care.

She is not mistress of the home, but simply housekeeper and subject to the will of her mother-in-law, who does not fail to exact that the house be kept to her satisfaction, although willing to be relieved of the details of the housekeeping. If she is unfortunately the first daughter in-law to enter the family, she becomes the convenience of everyone in the house, and is expected to perform such offices cheerfully and willingly. Not even her husband, should he care to, can relieve a Japanese woman from this custom.

Next to her parents-in-law, a Japanese wife's duty is to her husband. She renders to him the services a European would expect of his valet. Never has she an idea of companionship with her husband on terms of equality with him. In every detail the husband is first, the wife second. He is served first; if he drops anything, she stoops to pick it up. It is exactly the opposite of our own customs. The servants respect the woman, as she is their mistress and the one who is nearest to the master, but not, by any means, his equal. Even the Empress must give her husband the little personal attentions of all the women of Japan.

A Japanese woman never asks her husband to have any of the care of his children. In private and public, the mother has the entire charge and training of them. She showers on them all her love and tenderness. The severest scolding is given with a smiling face. No matter how many servants are employed the mother's influence is direct and personal, and in this way she wins their

complete love and confidence. They never think of going out without first going to her room and making the customary bows, and repeating the words used on these occasions. On returning the same form is observed. The mother's entire control and influence over her children is one of the most beautiful and interesting parts in the study of Japanese life.

The wives seldom appear with their husbands in public. Occasionally a dinner-party is given, when the wife is expected to act as hostess and entertain with her husband. On Feb. 11, 1889, the Emperor for the first time, in an imperial progress through the streets of Tokyo, raised his wife to his own level, by riding with her in the imperial coach. Previously the Emperor had driven first with his guards, the Empress and her attendants following at a distance.

It is not the sex of a woman which accounts for her position in Japan, but her dependence upon her husband. Because the men are educated and self-reliant, because they have the right of inheritance and are the bread-winners, they are the masters and not the companions of their wives.

This is shown to be true in cases where there is no heir born in a family, and the father marries his oldest daughter to a man who is willing to give up his family and name to take the name of his wife and become the heir of her father. In this case, he is dependent, and the relations are reversed. The young couple live with the bride's parents, and it is the man's turn to dread his mother-in-law. Although the woman in these cases is obedient in all respects to her husband, it is not an obedience demanded by him as under other circumstances.

The wife of the peasant is much nearer to being her husband's equal than the wife of the Emperor. Each step in the social scale seems to be a little higher for the man than the woman.

A story is told of a working man who was ridiculed because he spent his leisure moments in drawing water from a well some distance away and carrying the heavy buckets to the house to save the health of his delicate little wife. This man had the true chivalrous spirit of a strong man for a weak woman, but the people of Japan have little respect for this spirit.

Japan is so steadily growing in civilization and Christianity that I think we may look forward to a better education for the women of Japan, and a different idea of the people in general as to what the duties and privileges of the Japanese wives and mothers should be.—Amy Morris Lillie, in The Presbyterian.

Notice.

To the Members of the Mississippi Conference—

DEAR BRETHREN: At the mid-year meeting of your Board of Missions, I was requested to ask, and urge you, as far as possible, to send your money for the mission cause, both for foreign and domestic, to our treasurer, Rev. W. L. Linfield, Waynesboro, Miss., before Conference. The business of the Board is such we are much hampered by the delays incident to payments at Conference. This is a small matter to you, but it means much to us. May we rely on your compliance with this request?

For the Board, B. F. LEWIS, Secretary.

World's Fair.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding-houses, and splendid private homes. Those interested are invited to correspond with E P Shepard, Secretary Y. M. C A World's Fair Bureau, Grand and Franklin avenues, St Louis.

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the home seeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M. daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the homeseeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response.

Address,
Passenger Traffic Department,
FRISCO SYSTEM,
SAINT LOUIS.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Christian Advocate

REV. JNO. W. BOSWELL, D. D., Editor and Publisher.

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TERMS.

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C Morehead.

Thursday, November 17, 1904.

ANNUAL ADDRESS.

To the Methodists of Louisiana and Mississippi—

DEAR BRETHREN: The editor of this ADVOCATE, in his issue of Nov. 3, has given a clear and competent account of the annual meeting of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE, held in the editor's office on Oct. 26, last. After careful inquiry into all matters pertaining to the interests of the paper, the committee were gratified to find that it is self-sustaining on an economical basis of expenditures, which the manager carefully secures. No margin is left, and much more money could be spent on improving the paper if the subscription were sufficiently enlarged. The committee has repeatedly inquired into the possibility of reducing the price of the paper to a figure that would secure a correspondingly large circulation sufficient to bring the needed funds. But no calculation has justified the hope of such result. And we have thought it unwise and recreant to our trust to enter upon an experiment which promised certain defeat. We have thought it far better to send out to our people a well printed paper suited to nourish and guide its readers by the doctrinal and spiritual integrity of its conduct and the excellence of its literary quality. These essentials for Christian nurture can not be secured at the rate often paid for a city weekly secular paper. The reasons for this are plain enough to those who investigate the matter. It is the aim and desire of the Publishing Committee and of the editor to give our readers a thoroughly good paper at the lowest practicable rate. Those who read the paper under its present able editorial management will not regret what they pay for such valuable help to their Christian living. Why not have 10,000 subscribers to entrench and perpetuate this great defender of our Protestant Christianity in the headquarters of Roman Catholicism in the Southwest? Let us not forget the noble service this ADVOCATE has done, and still does, in this battle for a true and pure religion. The faithful and unremitting labors of Dr. J. W. Boswell as editor and manager appeal to your confidence and patronage; your co-operation with him and us to lift this ADVOCATE into that wide field of circulation which its competent and meritorious work deserves to occupy. In hope and advocacy of this worthy achievement, we greet you, and pray the blessing of God upon you in every relation and activity of this militant life. We believe the day is at hand when not a fragment of Christian force should be lost, but co-operative love should gather every crumb of power that can be used to bring the world to Christ

W. T. J. SULLIVAN,
For Committee.

STEADFASTNESS IN DOCTRINE.

There was a time when it was deemed extremely important for Christians to believe the doctrines of the Church to which they belonged; and, as a rule, members were well informed, and able to defend themselves against all opposers. Many hard fought battles were engaged in by laymen over their peculiar beliefs. Among Methodists the doctrinal standard of the Church were circulated and read. It is not so now. Men have come to regard doctrines as of little importance, and read little or nothing on the subject. In fact, multitudes are persuaded that "it makes no difference what a man believes, so he is honest." To such, creeds are no barriers to membership in any sect. They govern themselves according to circumstances, or decline union with the Church altogether.

It is no trouble to discover that the Scriptures put stress on "sound doctrine," requiring the ministry to preach, and the people to believe the things set forth as the truth. St. Paul said to Titus, "Speak thou the things which become sound doctrine." To the Galatians he said, "If any man preach any other gospel unto you than that ye have received, let him be accursed." Paul himself dared not preach any other gospel than that which had been revealed unto him. Heretics were to receive no countenance: "A man that is a heretic, after the first and second admonition, reject."

Why is so much importance attached to soundness in the faith? There are several reasons:

1. It is only through the preaching of sound doctrine that men are brought to conviction and salvation. That men may be induced to make a profession of religion under almost any kind of preaching is not to be denied. But there is difference between professing religion, and being saved according to the gospel. In the one case an individual may simply give intellectual assent to the truth, and on that assent be recognized as a disciple of Christ. Without attempting to sit in judgment on any particular case, we feel free to say that the religion of many people has never reached their hearts. In the other case, while the intellect assents to the truth, the heart yields to God under a sense of sin. There is pungent conviction and thorough repentance; a desire for freedom from sin as well as a desire to get to heaven. Such results are never produced under preaching that ignores the essential conditions of the gospel, and the initial work of grace. Besides, Christians are to be built up in the faith; to be instructed in the principles of the gospel. There is no other way to make of them intelligent believers. This can not be done without doctrinal soundness in the pulpit. The preacher who neglects or repudiates his obligation to maintain "sound speech that can not be condemned", cheats his hearers, and is untrue to his Lord.

2. A man's belief in a large measure shapes his life, both public and private. The nearer his belief is in accord with the teachings of the Word of God, the nearer will his life be ideal and worthy of imitation. Given the full creed of any man, it will not be hard to determine his attitude towards all questions of a moral character. One can tell what importance he attaches to the Church, what estimate he places on his citizenship, how he regards the Sabbath, how he stands on the liquor question, and, under certain conditions, how he will conduct himself in social life. Doctrines determine almost with certainty a man's Church relations Not many persons making profession of religion have to search for a suitable Church home. The matter is settled in advance—the result of early training, or later investigation or association. And so well-known is the fact that a man's Church relations influence his life that, without any questioning, a stranger moving into a community can, in a short while, tell who are Protestants and who are Romanists, or to which of the evangelical Churches his neighbors belong.

Some of the things hinted at here are matters of minor importance; some are essential. Too many are inclined to throw the essential and the non-essential together, and discard all under the false, though liberal, plea that sincerity, not belief, is the main thing at last. A man may be sincere, and discard the Church. He may be sincere, and violate the holy Sabbath. He may be sincere, and hold to loose views of marriage. He may be sincere, and a promoter of the whisky traffic. He may be sincere, and deny the operations of grace. He may be sincere, and repudiate the inspiration of the Scriptures. But one can not do all these things, and be a Christian. Without being a Christian, he is on as unsound a basis as one that builds on sand. And if, indeed, he accepts Christ as the foundation, but builds on him false notions, destructible as wood, hay, stubble, the fires of the last judgment shall determine the manner of his work. It will be destroyed. In view of these facts, let no man say that sound doctrine counts for nothing with God.

A GOOD LITTLE BOOK.

OBJECTIONS TO FOREIGN MISSIONS STATED AND ANSWERED. By Rev. Isaac L. Peebles, of the Mississippi Conference.

We have read this booklet with great pleasure, and endorse it. Brother Peebles states clearly the objections usually made to foreign missions, and in his own clear way gives them a full and satisfactory answer. It seems strange and wholly out of order for Christians, well-informed, and well-wishers of the gospel, in this enlightened day to entertain opposition to the spread of the gospel in foreign parts; yet there are such, and we presume they exist in sufficient numbers to be hurtful. Brother Peebles' book would do good among such as repudiate the foreign work, and thus reflect upon the wisdom of the Master, who commissioned his Church to evangelize the world. The book is small and low in price, and preachers would find it a paying investment to put into the hands of their members who oppose foreign missions, if any such they have. The book will also strengthen the faith of those who already believe in and support the work in foreign fields. It may be had by writing to the Agents, Smith & Lamar, Nashville, Tenn.

Orphans' Home.

We stated last week that the Board of Directors of the Mississippi Methodist Orphans' Home had determined on the removal of the Home from Water Valley to Jackson. Our statement was based on a press dispatch in one of our daily papers. We learn from other sources that the Board only recommended the removal on certain conditions. We stand corrected. We have received two communications on the subject, besides an official report. The publication of the report we deem sufficient just now.

For Thanksgiving.

We need a small sum of money for the relief of afflicted preachers. Two of our brethren need help now. Our brethren and sisters throughout our bounds have been greatly blessed of the Lord this year. They can spare something for the poor and needy We are on the eve of Thanksgiving We ask the generous to send us a thank offering. Give us a check for a small amount, or enclose a bill, and mark, "For the needy." It will be promptly forwarded. If we get more than we need just now, we will reserve balance, and guard it sacredly Heretofore our calls have been generously answered. We expect the same kind of response to this appeal Send to Jno. W. Boswell,
512 Camp St, New Orleans, La.

PERSONAL.

The corner-stone of the new Parker Memorial Church will be laid Sunday, Nov. 20, at 3 P M. Bishop H C. Morrison will officiate and deliver the address.

Rev. R L Phillips requests us to say that he is unable to supply subscribers in Louisiana with the July number of his magazine, The Pentecost Standard.

The Church at Wesson, Miss., has given their pastor, Rev. I. L Peebles, "a trip to the St. Louis Fair." He is now enjoying the sights of the great Exposition.

We thank the good ladies of Rayne Memorial Church for a cordial invitation to attend the reception given Friday, Nov. 11, from 7:30 to 10:30 P. M. The occasion was one of great pleasure.

Rev. W. C. Harris, presiding elder of the Corinth district, in closing the year, says: "I am busy trying to get everything in good shape for Conference. Corinth district is going to make good reports."

A postal from Rev. C. M. Chapman, Laurel, Miss., says: "Fifth Avenue has started a parsonage, with half the funds in hand. We have added one hundred and ninety to our enrollment this year, and have raised $600 for improvements. Our audience has increased one hundred per cent."

The popular young pastor of Carrollton Avenue Church, Rev. W. W. Holmes, is closing the year in fine spirits. The Church has greatly prospered, thirty-seven members having been added during the past eleven months. The Church has a bright future. The talk of building a parsonage is significant.

We deeply sympathize with our brother, Rev. R. P. Goar, of the North Mississippi Conference, who has been greatly afflicted during the year. He has lost four children by death, one passing away on the last day of October. He has also suffered from fire, losing household goods and wearing apparel, and all of his books. Brother Goar closes a letter to this office with this note of triumph: God's grace is sufficient, thanks be to his name!"

Rev. J. M. Wyatt and wife are attending lectures at the University of Mississippi during the Fall months. Brother Wyatt will take work at the ensuing session of Conference. We thank Rev. J R. Countiss, our pastor at Oxford, for this item of news Brother Countiss adds: "I have had a pleasant year, though my heart yearns for much that has not been accomplished."

A note from Brother J. W. Ward, of Washington, Miss, informs us of the death of "Dr. Caleb F Farrar, of Kingston, Miss., aged eighty years, and for forty-three years a true member of the M E Church, South He died Thursday, Nov 3, at 12 M He will be much missed At the time of his death he was in the active practice of medicine, postmaster and magistrate. An obituary will follow."

Rev. D. L. Mitchel and wife, Mrs E D Mitchel, will celebrate their golden wedding on the evening of Nov. 22, 1904, at the residence of their son in law, Mr A. F. Godat, 918 Soniat street, New Orleans. Brother Mitchel is an honored local preacher in our Church, and well known throughout Louisiana and Mississippi He was for several years publisher of the New Orleans Christian Advocate.

Many prominent Methodist educators were in the city last week attending the Educational Convention. Among them were Chancellor Dr J. H Kirkland and Prof. Moore, of Vanderbilt; Dr. W. W. Smith, of Randolph Macon; Rev. James Cannon, of Blackstone Institute, Va; Prof. Drake, of Epworth University, Oklahoma; Dr. Lundy Harris, of Nashville, and Dr. W. B Murrah, of Millsaps College. As we were out of the city, we did not have the pleasure of meeting these distinguished visitors.

Church Extension.

Here is a beautiful "bunch:" No. 18—T. W. Lewis, Columbus, $78; No. 19—B B Sullivan, Ruleville, $15; No. 20—W. L. Duren, Jonestown, $25; No. 21—W. L. Graves, Tyro, $29; No. 22—H M Young, Chester, $23; No 23—W. B. Pinson, Cleveland circuit, $20; No 24—R E Duke, Sallis, $25; No 25—R. A. Clark, Pontotoc, $28; No 26—W. W. Woollard, Winona, $50; No. 27—J. A. Bowen, Tupelo, $50; No. 28—J. T. Lewis, Webb, $25.

What a good time these brethren will have at Conference! No treasurer "nagging" them for funds.

Wish I could tell the churches about it, so they would relieve their pastors. J. R. Bingham, Treas.

Notice.

Notice is hereby given to all persons who expect entertainment at the approaching North Mississippi Conference, that their names must be in hand within the next two weeks. We are striving to give the Conference comfortable entertainment, but to do this we must have all names in time. Railroad connections at Durant are fairly good, but at West Point they are not so good. Those coming south on the eleven o'clock M and O. train will leave for Durant at 3 P. M. The other passenger train leaves West Point at 8:15 A M An I. C train leaves Durant for Kosciusko at 2:30 A. M, another at 7:30 A M, and the regular passenger at 4 P M. The train leaving Durant at 2:30 A M will not be met All others will. Of course this call for names does not apply to any member of the Conference, either clerical or lay.

E S. Lewis.

Kosciusko, Miss., Nov. 5, 1904.

Conference Notices.

North Mississippi Conference.

The Class of the First Year, North Mississippi Conference, will meet the Committee at Kosciusko, Tuesday, Dec. 6, 1904, at 9 A M

N. G. Augustus.
Chairman

The Class of the Second Year of the North Mississippi Conference will meet the committee at the Methodist Church in Kosciusko, Miss., at 7 P. M, Dec. 5, 1904.

J. W. Anderson,
For Committee.

The Class of the Fourth Year will please meet the Examining Committee in the Methodist Church at Kosciusko, Dec. 5, 1904, at 7 P. M., prepared for written examination.

J. R Countiss.
For Committee

The Committee and Class for Admission on Trial into the North Mississippi Conference will meet at the Methodist Church in Kosciusko Monday, Dec. 5, 1904, at 7:15 P. M. prepared for a written examination.

W. W. Woollard.

The North Mississippi Conference Board of Education will meet at the Methodist Church in Kosciusko, Miss., on Tuesday afternoon, Dec 6 at 3 o'clock, and also at 8 o'clock in the evening of the same date.

W. T. J. Sullivan,
Chairman.

The preachers of the North Mississippi Conference, desiring to do so, may send their money for education to me, and not to Bro. Park, as formerly.

E. S. Lewis,
Treas. Bd. of Ed.

Railroads in Mississippi will give reduced rates on account of the North Mississippi Conference at Kosciusko, Dec. 7 12. Members and visitors should secure certificates that full fare is paid each time a ticket is purchased. These certificates, properly endorsed by the secretary, will entitle holders to return at one cent per mile, plus twenty five cents.

J. R. Countiss, Sec.

Mississippi Conference.

The Class of the Second Year will meet the Committee in our Twenty fifth Avenue Church, Gulfport, at 9 o'clock A. M., Tuesday, Dec. 6.

T. L. Mellen,
Chairman.

Rev. P. D Hardin is authorized to receipt for all money due the Joint Board of Finance. His postoffice is, Heidelberg, Miss.

John W. Chambers.

There will be a meeting of the Joint Board of Finance at Gulfport, Miss., on Tuesday night, Dec. 6. Business of great importance.

John W. Chambers,
Chairman.

To the Members and Delegates to the Mississippi Annual Conference:

Dear Brethren: All the railroads in Mississippi grant the usual reduction to our annual meeting at Gulfport, Dec 7, except the M, J. and K. C., with which road I am now corresponding.

You will please buy through tickets when possible, and be sure that you have a standard certificate. Only a standard certificate, which can be secured from your local agent, will be accepted for reduced fare returning. See your agent at once, and if he has not the certificates of proper form, ask him to order, so as to have them in time. The rate applies to members of your families desiring to attend Conference.

Fraternally, M. L. Burton.

Louisiana Conference.

The Class (and Committee) of the Fourth Year are requested to meet at the Broad Street Methodist Episcopal Church, South, at Lake Charles, on December 5, at 7:30 P. M.

J. A. Parker, Chairman.

To Applicants for Admission to the Louisiana Conference:

The Class and Committee will meet in Lake Charles, on Tuesday, Dec. 6, at 9:30 A. M, at such place as Brother Joyner may designate.

J. M. Brown, Chair'n Com.

Resolutions.

The following resolutions were unanimously adopted by a rising vote of the fourth Quarterly Conference, Tylertown charge, Brookhaven district, Mississippi Conference, Oct. 31, 1904:

Whereas, Bro. B. F. Jones, M. D., has served this district four years, and that this is the last year he can serve us; therefore, be it

Resolved, 1. By the fourth Quarterly Conference of this, the Tylertown charge, Brookhaven district, that while we bow to the law of our church which will not allow him to remain longer on this district as presiding elder, we do so with heartfelt regret at the official separation from him.

2. That we appreciate his faithful and earnest labors on the district, evidencing, as they do at all times, by his gentle, loving words, his strong, clear, and forceful preaching; his noble, high-toned Christian manhood; his deep interest in and wise management of the affairs of the church; the noblest and highest type of God's ministry, and a brother beloved.

3. That we assure him of our abiding love for him, and that we will follow him, wherever his field of labor may be, with our earnest prayers and best wishes.

4. That these resolutions be spread on the Minutes of this Quarterly Conference; also, that a copy be sent the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and another be presented to Bro. Jones.

(Signed) M. J. MILLER, P. C.
B A SUMMER.

SPECIAL OFFER.

We have room for a few more young ladies or girls in the Meridian Female College and Conservatory of Music, and room for four more boys in the male college. We will make a specially low rate until these places are filled. Some one can get a rare opportunity if you apply immediately.

Meridian Male College, or Meridian Female College, Meridian, Miss.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and spendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

FRISCO SYSTEM

AT VERY LOW RATES.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 7.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D D., Prytania and Napoleon avenue (river side).

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets; six squares above Cana street; Rev. H. G. Davis, pastor; residence 1420 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N Evans, Sup., 1434 Eighth street

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1422 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schule, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street Rev. J. F. Foster, pastor; residence, 2524 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K W. Dodson, pastor; residence, 734 Nashville avenue

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O City Mission, 1026 Tchoupitoulas street Rev J. W. Reed, pastor; residence, 1026 Tchoupitoulas street

McDonoughville Rev S. L. Riggs, McDonoughville La

Tourist Rates

The Frisco System will issue, during the Summer months, Tourist round-trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address Passenger Traffic Department SAINT LOUIS

H. M. S.

Edited by Mrs. A. C. Yeager, Water Valley, Miss., and Mrs. John B. Parker, New Orleans, La.

Life-Saving Service.

The following notice has recently appeared in several of the leading daily papers:

"A wealthy New York society girl is reported to have passed a 100 per-cent. examination, and enrolled as a volunteer member of the life-saving service of the United States."

We know of many hundred girls and women who have for years been engaged in a volunteer life-saving service in our own and other countries. They are not rich in houses and lands, nor are many of them prominent socially, albeit they are daughters of a King, though the world knows them only as city missionaries and deaconesses. No crosses of honor nor medals of gold are bestowed upon them for bravery and faithfulness; yet they have wrought nobly, rescuing thousands from the dark waters of sin and despair, and in God's beautiful afterwhile great will be their reward.

Our Homes.

Some years ago Miss Helm expressed the wish that the subscription list of Our Homes might reach 10 000 before her death. The 10,000 mark has been passed, and Miss Helm's wish gratified, and we add the wish that she may live to see twice that number of names on the list. We long for the time to come when this paper will find its way into every Methodist home throughout our connection. Certainly no Home Mission worker can afford to be without it. It is in every respect a live, up-to-date paper, and every column contains items and news of vital interest.

Home Mission Schools.

In the scholastic year of 1903 the estimated cost of paying salaried workers, and keeping up necessary repairs on buildings in the different schools, under the control of the Woman's Board, amounted to $19,185 11. The income from fees was $8,015.75. The difference is apparent.

If the women in every auxiliary could be made to understand the urgent need, there would no longer have to be the insistent call from the Woman's Board for the extra dollar per member above dues. Although this is asked as a voluntary offering, and to be given according as the Lord hath prospered, still it should be laid upon every woman's heart, as forming a necessary part of her obligations. Besides, it is not a personal affair. No member is expected to furnish it from her individual pocket. The auxiliary is expected to raise it, in some manner of its own selection.

Supply Department.

The benefits and blessings received and doubtless appreciated by the beneficiaries of this most beneficent department of the Woman's Home Mission Society should be extensively circulated through the columns of all our exchanges at this season of the year.

Think of the homes of so many ministers, that might be made happy and blest by receiving a box containing a season's supply of clothing and household goods. Ask your presiding elder for the name of one who is needy, but who could not refuse to receive help offered in this tactful way. Send through your Conference Superintendent of Supplies for a blank; send this at once to the family whose name you have secured. The necessary measures, suggestions as to needs, and any other information, will be gladly given.

Home Mission Auxiliary, this is your opportunity. "Opportunities do not come with their values stamped upon them; every one must be challenged."

One is sometimes asked, "How do you enjoy yourself?" I think it a most searching question—a question like the day of judgment. What sort of company do we keep when we are alone?—Charles Gordon Ames, D. D.

Mobile and Ohio Railroad.

Mobile and Ohio Limited leaves New Orleans at 7:30 P. M.; arriving in St. Louis 5:44 next afternoon. St. Louis Express leaves New Orleans 9:10 A. M., arriving St. Louis next morning at 7:52. Both are solid, wide-vestibuled trains of the very latest pattern, carrying the finest Pullman Sleepers, Parlor and Library Observation Cars, New Orleans to St. Louis, without change. Dining cars with large electric fans, serving all meals a la carte. Patrons pay only for what they order, and get the very best that the markets afford.

World's Fair literature, maps and time cards, cheerfully mailed on application.

F. E. GUEDRY, D. P. A.,
229 St. Charles St.,
New Orleans, La.

Phone Main 3639-L.

Louisiana State Epworth League Cabinet.

President, J. V. Carter, Baton Rouge, La.

First vice-president, Rev. W. W. Drake, New Orleans, La.

Second vice-president, Miss Sallie Hollinsworth, New Orleans, La.

Third vice-president, Prof. O. B. Staples, Ruston, La.

Secretary, Rev. W. G. Evans, Covington, La.

Treasurer, Miss S. E. Cline, Howell P. O., La.

Junior superintendent, Miss Cora Mitchel, New Orleans, La.

Next Conference, Crowley, La., 1905.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

Some Lessons from the Great World's Fair at St. Louis.

It is an illustration on a grand scale of the world's progress in manufactures, machinery, labor, and varied industries. It is a fraternal gathering of people from many lands, from the States of the American Union, the great nations, and the uncivilized tribes of the earth. In landscape effect, with its massive buildings and palace-like structures, its lakes and cascades, its grand plaza, its graveled promenades, its heroic statues, its green parterres and borders of flowers, its thronging crowds of visitors all in the best of humor, it is a magic city of marvelous beauty and grandeur. But to the visitor like myself, unused to such environment, it was a mystic and bewildering maze. Walking from one place of interest to another, or making an occasional trip on the intramural railway on its circuit of seven miles in and out around the grounds, you get all turned about. The points of the compass get awry, the sun travels in the wrong direction, and you must keep your wits well about you to maintain your bearings. But it is not my purpose to give more than a general outline picture of the Exposition. It is well worth the time and expense of the visitor. It is educative, inspiring, and suggestive, and some of the lessons suggested during my recent visit to the Exposition may be of interest to the readers of the ADVOCATE.

1. The Exposition is the product of an advancing Christian civilization. It could not have been conceived nor gotten up a hundred years ago. It was not all secular; it was not all Christian. On the programme for one day was a meeting of the promoters of "Sunday Rest," and among the names of the speakers was that of our own Bishop Hendrix. On Sunday afternoon I listened to an earnest sermon by Rev. E. A. Tabor, formerly of the North Mississippi Conference. This was in the auditorium of the large Epworth Hotel, not far from the Exposition grounds. In the same place, at night, a cultured woman born and reared in Jerusalem lectured on Palestine and the birth of our Savior. The great engines of many thousands of horse-power, the labor-saving machines, multiplying the productiveness of man's toil, all tending to increase of bread with less sweat of the face—these are largely or altogether the products of man's inventive genius under the stimulus of a Christian civilization.

2. A spirit of kindly feeling and good-will was everywhere apparent among the many thousands coming and going, and daily thronging the grounds of the Exposition. Everyone was intent on seeing the wonderful things to be seen; yet there was no show of rudeness or impatience. Everyone kept in the best of humor, ready at all times to answer your questions politely, or to give any desired information. Courtesy, fraternity and good-will were in evidence always and everywhere. The leaven of the gospel, a kingdom of peace, good-will toward men, is gradually, but surely, sifting through the nations, and bringing men closer together in the bonds of one great brotherhood. And when the full force of this kingdom shall be felt, and its claims acknowledged throughout the world, then shall the nations learn war no more, the operation of the Golden Rule will be easy, and every man shall love his neighbor as himself. I saw no drunken man among the crowds daily on the ground, and heard but one polute his lips with words of profanity.

3 The great Exposition furnished striking illustration of man's dominion as the delegated lord of creation. He was given dominion over all the earth, and commanded to subdue it. Here were exhibits of the earth's responsiveness to man's demands, yielding its flowers, fruits, and other products, all contributory to his wealth, comfort, and happiness. We are familiar with his control over domestic animals, but in Hagenbeck's exhibit of trained animals man could be seen lording it over the ferocious wild beasts of the earth, making them to fear and obey him. I don't go "to see the animals" when in bad company, as with a traveling circus, but I went to Hagenbeck's and looked on with wonder as the trainer, with bold manner and sounding whip in hand, walked about among his strange pupils, making them perform their parts, or keep their places, much as the old time school-master, birch in hand, moved around among his scholars. But man's dominion was further seen in that he had discovered and made subservient to his purposes some of the hidden and mysterious forces of nature. Steam and electricity were his obedient and tractable servants. The latter, by its strange power, moved the intramural train on its frequent rounds, without engine, smoke or cinder, or at night, by the touch of a button, illumined the magic city with tens of thousands of brilliant lights, transforming the whole into a scene of enchanted and fascinating beauty.

4 Yet another and most important lesson found illustration on the grounds of the great Fair—the need of the gospel of Christ to raise up the pagan nations of the earth to the standard of Christian civilization—the need of missions for the heathen. There was a sharp contrast between the men and women of the dog-eating Igorrotes of the Philippine Islands and the cultured Christian men and women of America and Europe.

"Shall we to men benighted
The lamp of life deny?"

The Fine Arts Exhibition was most extensive, embracing statuary and paintings from various countries of rare excellence and beauty. One could wander for hours through the capacious building admiring these beautiful creatures of genius, many of them of striking expression and finish. One feature, however—the nude in art—greatly marred excellence of this otherwise attractive exhibit. Distributed plentifully along the halls, on canvass or in statuary, were men and women to be seen in "puris naturalibus." Why such works of art should be tolerated by a refined Christian civilization it would be difficult to explain. Transmitted to us from the unchaste mythology and sensuous taste of pagan Greece and Rome, they are still tolerated, even in Christian lands; and, with "a thin veil of æsthetic sentiment thrown about them," they are looked upon by many as beautiful creatures of art. But since Adam and Eve found it necessary to wear a covering of fig leaves, it was not intended that men and women, either in nature or art, should appear in "puribus naturalibus."

T. C. WIER.

Change of Date.

Bishop Galloway authorizes the change of date for the meeting of the North Mississippi Conference from Dec. 14 to Dec. 7, 1904. Brethren interested will please take notice.

QUARTERLY CONFERENCES.

North Mississippi Conference.

DURANT DIST.—FOURTH ROUND.

Pickens, at Pickens	Oct.	1, 2
Chester, at Salem		8, 9
Ackerman, at Mt. Ary		9, 10
Sturges, at Pt. Hill		15, 16
Ebenezer, at Liberty		22
Lexington		23, 24
Tchula		29, 30
Kosciusko circuit, at Bethel	Nov.	5
Kosciusko station, at ———		6, 7
Poplar Creek, at Friendship		12, 13
West, at Midway		19, 20
McCool, at Liberty Chapel		26, 27
Rural Hill, at Center Ridge	Dec.	2
Louisville, at Rocky Hill		3, 4
Inverness, at Isola		9
Belzona, at Putnam		10, 11

W. S. Lagrone, P. E.

WINONA DIST.—FOURTH ROUND.

Carrollton, at Carrollton	Oct.	2, 3
Eupora and Maben, at Eupora		8, 9
Black Hawk, at Acona		15, 16
Vance, at Lambert		22, 23
Webb, at Sumner		24
Ruleville, at Ruleville		29, 30
Moorhead, at Moorhead		30, 31
McNutt, at Sunnyside	Nov.	2
Carrollton circuit, at McInnery		5, 6
Vaiden, at Columbianna		12, 13
Winona circuit, at Bethlehem		19, 20
Mars Hill, at Chapel Hill		26, 27
Indianola, at Indianola	Dec.	3, 4
Tom Nolen, at Stewart		10, 11

Thos. H. Dorsey, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley and New Hope, at New Hope	Oct.	1, 2
Jonesboro circuit, at Brownsfield		8, 9
Guntown and Baldwyn, at Guntown		15, 16
New Albany and Ingomar, at New A.		22, 23
Wheeler circuit, at Pisgah		2[illegible]
Booneville circuit, at Oak Grove		29, 30
New Albany circuit, at Union Hill	Nov.	5, 6
Mantachie circuit, at Hebron		12, 13
Belmont circuit, at New Valley		16
Burnt Mills circuit, at Paradise		17
Iuka circuit, at Bethel		19, 20
Kossuth circuit, at Pleasant Hill		26, 27
Marietta circuit, at Shady Grove		30
Blue Springs circuit, at Leighton	Dec.	3, 4

W. C. Harris, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Shannon circuit, at Troy	Oct.	1, 2
Prairie circuit, at Prairie		8, 9
Verona circuit, at Verona		15, 16
Montpelier circuit, at Sparta		22, 23
Buena Vista circuit, at Pleasant Grove		29, 30
Atlanta circuit, at Macedonia	Nov.	5, 6
Fulton circuit, at Hopewell		12, 13
Houston and Wesley, at Wesley Chapel		19, 20
Nettleton circuit, at Carolina		26, 27
Aberdeen circuit, at Pleasant Grove	Dec.	3, 4
Okolona circuit, at Boone's Chapel		10, 11

J. C. Park, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Oct.	1, 2
Cockrum, at Greenleaf		8, 9
Coldwater, at Love		15, 16
Wall Hill, at Chulahoma		22, 2[illegible]
Arkabutla, at Brooks Chapel		29, 30
Tyro, at Mt. Vernon	Nov.	5, 6
Longtown, at McGehee Chapel		12, 13
Courtland, at Courtland		19, 20
Batesville and Wesley, at Batesville		26, 27
Eureka, at Eureka	Dec.	3, 4

W. T. J. Sullivan, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville	Oct.	1, 2
Starkville circuit		8, 9
Hebron		15, 16
Crawford		22, 23
Columbus, First Church		29, 30
Brooksville circuit	Nov.	5, 6
Macon		12, 13
Shuqualak circuit		19, 20
Mayhew circuit		26, 27
Winstonville circuit	Dec.	3, 4
Cumberland circuit		10, 11
Cedar Bluff circuit		11, 12

J. W. Dorman, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Red Banks	Oct.	1, 2
Byhalia		8, 9
Shawnee		15, 16
Waterford		22, 23
Cornersville		29, 30
Potts Camp		31
Abbeville	Nov.	5, 6
Bethel		12, 13
Ashland		15
Pontotoc		19, 20
Randolph		21
Mt. Pleasant		26, 27

Eugene Johnson, P. E.

Mississippi Conference.

JACKSON DIST.—FOURTH ROUND.

Flora	11 a. m.. Oct.	1, 2
Benton	8 p. m..	2, 8
Tranquil	11 a. m..	4
Silver City	11 a. m..	6
Brandon		8, 9
Canton		15, 16
Sharon		22, 23
Lake City		29, 30
Rankin Street	Nov.	5, 6
Thomasville		12, 13
Fannin		19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

John W. Lewis, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

McComb, LaBranch St	Oct.	1, 2
Adams, at Adams		8, 9
Summit, at Summit		9, 10
Bogue Chitto ... Mon., 7:30 p. m..		10
Osyka, at Muddy Springs ... a. m..		15, 16
Magnolia ... p. m..		15, 16
Providence, at Bahala		22, 23
Topisaw, at Holmesville		29, 30
Tylertown, at China Grove .. Mon., 11 a. m.		31
Bayou Pierre, at Pleasant Ridge	Nov.	5, 6
Hazlehurst		12, 13
Gallman, at Gallman .... Mon., 11 a. m..		14
Crystal Springs ... Mon., 7:30 p. m..		14
Beauregard, at North Wesson .. Wed., 11 a. m.		16
Wesson ... Wed., 7:30 p. m..		16
Terry, at Terry		19, 20
Pleasant Grove, at Pleasant Grove ... Tues., 11 a. m..		22
Caseyville, at Bethel		26, 27
Pearlhaven, at ——— .... Sat., 11 a. m..	Dec.	3
Brookhaven		3, 4

Pastors will see that trustees give proper answer to Question 29. Brethren, do not fail in this.

B. F. Jones, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton ... Sat. and Sun..	Oct.	1, 2
Gulfport: 28th Street, at Long Beach ... Sat. and Sun. a. m..		8, 9
Gulfport: 25th Avenue .. Sun. p. m. and Mon. a. m.		9, 10
Vancleave, at New Prospect Camp Ground ... Thurs.-Sun..		13-16
Coalville, at White Plains ... Tues..		18
Wolf River, at Durham .. Sat. and Sun..		22, 23
Carriere, at McNeil ... Tues. a. m..		25
Poplarville and P., at Purvis .. Wed. p. m.		27
Hub, at Baylis Chapel .. Sat. and Sun. a. m.		29, 30
Columbia .. Sun. p. m. and Mon. a. m.		30, 31
Collins, at Seminary ... Wed..	Nov.	2
Mt. Olive, at Ora ... Thurs..		3
Williamsburg, at Good Hope ... Fri..		4
Mt. C. and S. Creek, at Mt. Zion .. Sat. and Sun		5, [illegible]
Eastabutchie, at Eastabutchie .. Tues..		[illegible]
New Augusta, at N. Augusta .. Sat. and Sun		12, [illegible]
Lucedale, at Lucedale ... Mon..		[illegible]
McH. and Wiggins, at McHenry .. Tues.		[illegible]
Brooklyn, at Brooklyn ... Wed..		[illegible]
Sumrall, at Sumrall ... Sat. and Sun..		19, [illegible]
Hattiesburg: Court Street .. Sat. and Sun		26, [illegible]
Hattiesburg: Main Street .. Sun. and Mon. a. m.	Dec.	4

T. L. Mellen, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville	Oct.	8, [illegible]
Gloster		15, 16
Centreville, at Centreville		15, 16
Percy Creek, at P. C.		22, 23
Woodville		23, 24
Fayette, at Fayette		29, 30
Hamburg, at Knoxville	Nov.	5, [illegible]
Liberty, at Salem		12, [illegible]
Wilkinson, at Hopewell ... Wed..		[illegible]
Homo Chitto, at H. C.		19
Barlow, at Rehoboth ... Thurs..		[illegible]
Harriston, at Harriston		26, [illegible]
Jefferson Street, Natchez	Dec.	[illegible]
Washington, at W ... Sat..		[illegible]
Wesley Chapel, Natchez		[illegible]

T. W. Adams, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, West End ... Sun. a. m..	Oct.	[illegible]
Meridian, East End ... Sun. p. m..		[illegible]
Middleton, at Manassa ... Thurs..		[illegible]
Matherville, at Salem ... Fri..		[illegible]
Wayne mission, at Hebron		[illegible]
Waynesboro ... Sun. p. m. and Mon..		[illegible]
Chunkey, at Sageville		[illegible]
Enterprise and Stonewall, at Enterprise ... Wed..		[illegible]
Shubuta and Quitman, at Shubuta ... Thurs..		[illegible]
Pachuta, at Pachuta		22, 23
Leaksville, at Leaksville		23, 30
Winchester, at Winchester .... Thurs..	Nov.	[illegible]
Daleville, at Linwood		5, [illegible]
North Kemper ... Fri..		11
DeKalb, at Pleasant Ridge		12, 13
Binnsville, at Binnsville		19, 20
Poplar Springs ... Wed..		[illegible]
Vimville, at Coker's Chapel .... Thurs..		[illegible]
Porterville, at Mt. Hebron		26, 27
Lauderdale	Dec.	[illegible]

W. M. Sullivan, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork	Oct.	[illegible]
Anguilla, at A.		[illegible]
Port Gibson		22, 23
Cary and Grace, at C		23, 30
Bolton ... a. m..		30, 31
Edwards, at E. ... p. m..		[illegible]
Mayersville, at B.	Nov.	[illegible]
Hermanville, at Pisgah ... a. m..		12, 13
Rocky Springs, at C. ... p. m..		12, 13
Utica, at U.		19, 20
Satartia, at M.		26, 27
Vicksburg, Crawford Street ... p. m..		[illegible]
Vicksburg, Washington Street ... p. m..	Dec.	1
Warren, at O. R.		4, 4

W. H. Huntley, P. E.

FOREST DIST.—FOURTH ROUND.

Rose Hill, at Hopewell	Oct.	1, [illegible]
Montrose, at Montrose ... Tues..		[illegible]
Tallohola, at Mutual Union ... Wed..		[illegible]
Newton and Hickory, at N. ... Fri..		[illegible]
Harperville, at Harperville		8, 9
Indian Mission, at Tallichulok .... Wed..		[illegible]
North Neshoba, at Coy ... Fri..		[illegible]
Philadelphia, at Mars Hill		15, 16
Decatur, at Decatur ... Tues..		[illegible]
Edinburg, at Rocky Point ... Fri..		[illegible]
Carthage, at Thomastown		22, 23
Walnut Grove, at W. G. ... Tues..		[illegible]
Eucutta, at Philadelphia	Nov.	5, 6
Vossburg and Heidelberg, at H.		12, 13
Ellisville circuit ... Wed..		[illegible]
Ellisville station and Ovelt ... Thurs..		[illegible]
Laurel, M. Street ... Thurs. p. m..		[illegible]
Laurel, Kingston and Fifth Avenue ... Fri..		[illegible]
Lake, at Lawrence		19, 20
Forest, at Forest		26, 27

J. M. Morse, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

REV. ROBT. Y. REW.

A convoy of angels came to our home on Saturday morning, Oct. 22, 1904, at 4:15 o'clock, to conduct the spirit of our sainted uncle, Robt. Y. Rew. to the mansion prepared by our Savior. He was born in Craven county, N. C., Aug. 31, 1812; converted at home and joined the M. E. Church in 1829; joined the Alabama Conference in 1849, and served in it as an itinerant forty years; had charge of the Baldwin circuit in 1861, when his people persuaded him to go with their sons as captain under Col. Beck. After the surrender of Vicksburg he was discharged from active service on account of his health, but served as provost marshal in Meridian till the close of the war. After the close of the war he preached till his health failed, and was sanctified under the instruction of Rev. J. A. Sneed in Cuba, Ala., in 1887. As soon as practicable after the angels had taken our father home, he came to try to fill the vacuum in our home. Though very deaf and almost blind, his memory was remarkably clear, and he could repeat correctly almost all of the New Testament, Psalms, and Isaiah. After his last birthday his appetite failed, and without any pain or fever he sweetly slept his life away, but continued to hold prayer night and morning till the Saturday before he died, when he repeated the eighth Psalm, but was too weak to pray. It can truly be said that he died without a struggle. Sunday morning we placed his body beside our other loved ones in Sageville Cemetery, Brother Ware, a student of Meridian College, officiating.

His nieces,

HATTIE AND FANNIE REW.

Alabama Christian Advocate and Pentecostal Herald please copy.

W. M. THORNTON.

W. M. Thornton had been sick for some months, but his friends had hoped that careful nursing would win him back to health. As a last hope, he went to Texas. His last days were days of physical weakness and suffering, but days of spiritual strength and rest. He realized "God with him." Death presented no terrors and the judgment no dread. Quietly and calmly, as a weary child, he fell on sleep at Comfort, Texas, on Oct. 20. It is well with his soul. His wife and son look forward with certainty to a happy reunion soon to be. He has gone to his lot. His friends and loved ones rejoice in his beautiful life and triumphant death.

We give a few facts of his life's story. He was born on Aug. 31, 1835; raised under Christian influences; converted and joined the church in 1868; served his church as steward, trustee, Sunday-school superintendent for thirty-six years; trustee of Lake Camp Ground twenty-six years: member of the Joint Board of Finance twenty-five years, serving as secretary or treasurer of the Board all those years; representative of his church at thirty District and twenty-five Annual Conferences; representative of his Annual Conference at four General Conferences: in all these positions serving with fidelity and maintaining the full confidence of his brethren. In 1861 he was married to Miss S. J. Scott. It was a happy marriage blessed of God. One son was born of this union—A. L. Thornton, of Gulfport. His home life was without reproach. Here, as elsewhere, he was a true man.

Of W. M. Thornton it can truthfully be said he lived for others. As a soldier, he was prompt, efficient; as a citizen, he was patriotic, self-sacrificing. In 1878 he was the ruling spirit in providing for the necessities of the yellow fever sufferers, and for two months worked day and night for their relief, at the end of this time falling himself a victim to the fever. His greatest work was in the Sunday-school, where he delighted in gathering the children together, and singing with them the happy songs of childhood. His kindly interest has been an inspiration to many of the young people of Lake, and more than one will arise in that day to call him blessed. As a member of the church of God, he could and would work anywhere. His religion was one of deeds rather than of words. He did the will of God. His own experience was deep and rich. To him heaven was real; God was immanent. He endeavored to do all things for the glory of God. He had passed out into that rich and full experience where he was able to say with his lips and verify it by his actions, "Write me as one who loves his fellow-man." One who had known him intimately for many years declared, when he received tidings of Bro. Thornton's departure, "Let me die the death of the righteous, and let my last end be like his." In this the host of friends who attended his funeral concur. He was a prince in Israel. His only specific request concerning his funeral was that the children sing their songs at his funeral, and this they did. God's warrior was laid to rest amid the children's songs of triumph. He walked with God, and was not, for God took him.

JOHN W. CHAMBERS.

SARAH A. BROWN, wife of E. M. Powers, was born Aug. 18, 1845, and died Feb. 5, 1903. Another noble, pure Christian woman has gone to her heavenly reward. Reared by devout Methodist parents, she embraced religion in early childhood, which was her guide and support through all her earthly trials and afflictions. She was of a bright, cheerful nature, and adorned her Christian profession by an exemplary walk, pious conversation, and the development of those Christian virtues which are so becoming to godliness. Her illness was of several years' duration. At times her sufferings were intense, but she was sustained through it all by faith in her Heavenly Father, who doeth all things well. As the disease progressed her faith increased. She passed away in perfect peace, trusting in the atoning blood of Jesus; calm and peaceful, with the name of Jesus on her lips. No cloud intervened to hide the approving smiles of her Father's face; nor did the King's messenger, Death, have the least sting or terror, the grave no victory, since Jesus had lain there. A woman nobly planned, with heart, mind and spirit fixed on God. Her life was unspotted, her death triumphant. She was ready to go, dying as she had lived—trusting in Christ. All that loving hands and hearts could do was done. Medical talent exhausted their skill, fervent prayer went up from bleeding hearts, but all in vain; God had sent to earth for flowers to adorn the heavenly vases. Oh, painful thought to us, she is gone; but she has ascended into heaven, and now shines forth as the sun in our Father's kingdom. We have lost a devoted wife, mother, and friend. What an aching void in our hearts! How desolate and lonely that once happy household! But our loss is heaven's gain; another angel added to that happy band. Her neighbors say: "How we deplore the death of so true and noble a friend. So many deeds of kindness in the name of her Master. In friendship's priceless chain she was counted one of its brightest links." I would fain whisper a word of comfort to the bereaved husband and children. May the balm God alone can give be their portion! May the grief now so terrible be softened by the thought She is not dead; only called to her heavenly home to await them where pain and sorrow never come, where we meet to part no more! May they follow her footsteps as she followed Christ!

ONE WHO LOVED HER.

ABRAHAM NESOM was born Aug. 12, 1842; was married to Miss Chloe Jones, Nov. 15, 1866. To this union was born four children, three of whom, with the wife and an adopted daughter, survive to mourn the loss of this good man. Bro. Nesom joined the M. E. Church, South, in 1867, and was happily converted in 1870, and it can be well said of him that he was faithful till death, which occurred at his son, Wilburn's, at Pickfaw, La., Sept. 25, 1904. Bro. Nesom spent the most of his life at Pine Grove, St. Helena parish, La. He served his people for a number of years as a member of the police jury. He was steward of the Pine Grove Church for a number of years. This writer had the privilege of working side by side with him for four years, and always found him true in the discharge of the duties that his church had placed upon him. I was with him on several occasions during his sickness, and found him perfectly resigned to the will of God. He was laid to rest in the Pine Grove Cemetery, Sept. 26, 1904, in the presence of a large congregation of loved ones and friends, Rev. H. C. Murphy, his pastor, and the writer conducting the services. Truly, a good man has gone to his reward. May the sustaining grace of God keep the bereaved ones!

F. N. SWEENEY.

PHILIP RITER was born near Parkville, Mo., and was raised in that State. He was forty-three years old, and joined the M. E. Church, South, at Greenville, Miss., in 1893, and died at Baird, Miss., June 14, 1904. It was my pleasure to know Bro Riter for at least two years, and I found in him a true man. His life was upright and clean, and its influence will be felt in the community. I never heard him speak an unkind word about anyone. A truer, more devoted husband I have never known. There was no place in the home so dear to him as that he occupied in his devoted wife's heart. His testimony was not in word, but in deed. May the Lord comfort and bless the loved ones, and may they meet again!

W. M. CAMPBELL, P. C.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

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We have made arrangements with The Crowell Publishing Company, of Springfield, O., publishers of the Farm and Fireside, the greatest paper of its class in the United States, by which the NEW ORLEANS CHRISTIAN ADVOCATE is enabled to furnish the Farm and Fireside free of charge to all new subscribers, or to those who are in arrears and who pay up their subscriptions

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QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Boyle	Nov.	6
Cleveland		12
Cleveland circuit	Tues.	15
Clarksdale		20
Duncan	Tues.	22
Shelby	Wed.	23
Tunica		27
Lula	Tues.	29
Jonestown	Wed.	30
Hill House	Fri. Dec.	2
Gunnison		4

T. W. DYE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Melville	Oct	1, 2
Simsport, at Marine		8, 9
Lecompte, at Elam Bayou		15, 16
Boyce		22 23
Bunkie		29, 30
Columbia	Nov.	5, 6
Pollock		12, 13
Jena		19, 20
Dry Creek		26, 27
Montgomery	Dec.	1, 2
Natchitoches		4, 5

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Louisiana Avenue	a. m. Oct.	2
Parker Memorial	p. m.	2
Carrollton Avenue	a. m.	9
New Orleans Mission	p. m.	9
Burgundy	a. m.	16
Algiers	p. m.	16
Carondelet	a. m.	23
Dryades	p. m.	23
McDonoghville		30
Plaquemine	Nov.	6
White Castle		13
Rayne Memorial		20
Covington		27
Mandeville, at Talisheek		30
Slidell	Dec.	4

Pastors, please see that full reports are made by Woman's Home and Foreign Missionary Societies, and by Boards of Trust.

WM. H. LAPRADE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Gibbsland, at Gibbsland	Oct.	1, 2
Downsville, at Downsville		8, 9
Farmersville, at Ebenezer	Tues.	11
Arcadia, at Arcadia		15, 16
Vienna, at Mt. Moriah	Wed.	19
Lanesville, at Lanesville		22, 23
Ringgold, at Andrews Chapel		29, 30
Ruston, at Ruston	Fri. Nov.	4
Calhoun, at Calhoun		5, 6
Brooklyn, at Brooklyn	Wed.	9
Bienville, at Bienville		12, 13
Minden, at Minden	Tues.	15
Valley, at Pleasant Valley	Wed.	16
Jonesboro and Antioch, at Jonesboro		19, 20
Vernon, at Wesley Chapel		26, 27

J. O. BENNETT, P. E.

CROWLEY DIST.—FOURTH ROUND.

Lafayette	Oct.	1, 2
Franklin		2, 3
Morgan City		8, 9
New Iberia		9, 10
Patterson		15, 16
Abbeville		22, 23
Lake Arthur		29, 30
Jennings		30, 31
Iota	Nov.	5, 6
Prudhomme		12, 13
Crowley		13, 14
Grand Chenier		16
Lake Charles		20, 21
Vinton	7:30 p. m.	21
French Mission		24
Jeanerette		27, 28
Indian Bayou	Dec.	3, 4
Rayne		4, 5

S. S. KEENER, P. E.

MONROE DIST.—FOURTH ROUND.

Harrisonburg, at H.	Oct.	1, 2
Floyd, at F.		5-12
L. Providence		16, 17
Waterproof.. Quar. Conf., 4 p. m.; preaching, 8 p. m.	Wed.	19
Rayville, at U.		22, 23
Bastrop, at B		29, 30
Mer Rouge, at M. R.	Nov.	6, 7
Bonita, at Jones		12, 13
Gilbert, at G.		19, 20
Tallulah, at T.		26, 27
Monroe	Dec.	3, 4

J. A. PARKER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Jackson	Oct.	1, 2
E. Feliciana, at Gilead		8, 9
Clinton		9, 10
Port Vincent, at Meadow's Chapel		15, 16
St. Francisville		17, 18
Ponchatoula		22, 23
Wilson, at Gayden		29, 30
Baker, at Brookstown	Nov.	5, 6
Live Oak, at Antioch		12, 13
Baton Rouge, Second Church		13, 14
Pine Grove, at Killian's		19
Amite		20, 21
Franklinton		23
St. Helena, at Greensburg		26, 27
Kentwood, at Kentwood		27, 28
Zachary		30
Batou Rouge, First Church	Dec.	2-4

F. N. PARKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Texas Avenue	Oct.	22, 23
Mooringsport and Greenwood		23, 24
Provencal, at Victoria		29, 30
Pleasant Hill, at Robeline		30, 31
Grand Cane, at Stonewall	11 a. m. Nov.	2
Hornbeck, at Hornbeck		5, 6
DeRidder, at DeRidder		6, 7
Bon Ami	7 p. m.	7
Leesville	7 p. m.	8
Many	7 p. m.	9
Shreveport, First Church		12, 13
Keatchie, at Logansport		13, 14
Pelican, at Bethel	11 a. m.	16
Wesley, at ———		19, 20
Coushatta, at Atkins		20, 21
LaChute and Lake End, at Campobello		21, 22
South Bossier, at Haughton	11 a. m.	23
Benton, at Alden		26, 27
North Bossier, at ———		27, 28
Gilliam, at ———		29
DeSoto, at Mansfield	11 a. m. Dec.	3
Mansfield		3, 4
Zwolle, at ———		4, 5

Reports are expected from trustees.

J. P. MOORE, P. E.

Mansfield, La.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, NOVEMBER 24, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO 2518 | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 47.

For the Advocate.

A THANKSGIVING SONG.

By Mrs. A. F. Watkins.

I thank Thee, Father, for this day,
And for Thyself to whom I pray;
For guarding care and tender love
That long have watched me from above;
For light, and life, and love, and air,
For answered, and unanswered prayer.

I thank Thee for the work and play,
For words of praise my loved ones say;
For singing bird and running stream,
For Winter's fire and Summer's dream,
For health, and strength, and for success,
And what I have of happiness.

I thank Thee too, for vale and wood,
And for my faith in what is good.
I thank Thee for the garnered sheaves,
For Autumn's nuts and reddening leaves;
A heart that feels, but can't express
A love for all this loveliness.

I thank Thee, with humility,
That those I love have loved me;
And for the faults that I possess,
Through which I claim thy tenderness;
For hope that arms me for the strife,
And for belief in after-life.

GLANCES AT THE WORLD.

It has come to pass in our country that an executive officer who performs his duties honestly and efficiently, not only attracts attention, but creates a sensation, and he is at once hurried forward and put at the front, else just as quickly crushed and consigned to the narrow limits of his home, or to oblivion. This is a serious reflection on office-holders generally. The fact stated meets with an illustration in the case of Mr. Folk, of Missouri. It has been given out that for years—perhaps, as far back as twenty years—Missouri, especially St. Louis, has been cursed with "boodlers." It has been even hinted that the Supreme Court was not indifferent to influence. Every effort of courts to catch up with the boodlers resulted in failure until Mr. Folk went into office as attorney-general. Him the boodlers could neither coajole, nor bribe, nor frighten. He went right on finding indictments, and securing convictions, and sending men to the penitentiary,—rich men who controlled the city politics. He created a tremendous sensation, and forthwith he was put forward for governor. The result of the election was a surprise. For the first time in its history Missouri went Republican—not only going for Mr. Roosevelt, but electing a Republican Legislature. Mr. Folk for governor was the only Democratic candidate for a State office that was elected. The yeomanry of the State, regardless of politics, were determined to get rid of the corruptionists.

It is well known that much of the fiction that emanates from French authors is very corrupt. Our country has been cursed with its importation for a long time. It has, no doubt, poisoned the mind and morals of hundreds of our young men and women. Recently steps have been taken by customs officials to bar all such books. The official having the matter in hand is now busily engaged in going over contributions of French writers, and his office is rapidly taking on the appearance of a book-store. Hundreds of volumes will soon go up in smoke and fire. There is only one way in which a work which falls below the ethical standard of the department can escape oblivion, and that is by being as old as it is bad. Works known as ancient and modern classics will not be held up. However, if one book which does not meet the approval of the censors is discovered in a package, all the others, no matter what their antecedents, will be destroyed." All work of the kind indicated should have the hearty support of every decent man and woman in the land. Could we rid the country of all bad books, we would in a little while rid our country of a multitude of bad men and women.

More than one reason has been assigned for the "land-slide" in favor of Mr. Roosevelt for President. Without doubt, we think it may be credited to the independent voters, who certainly were largely in evidence on election day. This is shown by the difference in many States between the vote for President and governors. The Nashville Banner gives the vote of ten States. It says: "Here are some of the plurality figures approximately given: In Colorado, for Roosevelt, 15,000—for governor, Democrat, 15,000; in Massachusetts, for Roosevelt, 86 000—for governor, Democrat, 35 000; in Michigan, for Roosevelt, 100,000—for governor, Republican, 50 000; in Minnesota, for Roosevelt, 125,000—for governor, Democrat, 15 000: in Missouri, for Roosevelt, 28.000—for governor, Democrat, 30 000; in New Jersey, for Roosevelt, 60 000—for governor, Republican, 40 000; in New York, for Roosevelt, 176,000—for governor, Republican, 80 000; in Rhode Island, for Roosevelt, 16 000—for governor, Republican, 600; in West Virginia, for Roosevelt, 26 000—for governor, Republican, 10 000; in Wisconsin, for Roosevelt, 125 000—for governor, Republican, 50 000."

Rev Sam Jones, the evangelist, sometimes talks politics. We take it for granted that he voted for Mr. Parker in the recent election, but he is neither soured nor in despair over the result. In a letter to the Atlanta Journal he takes a hopeful view of the situation, saying among other things: "After all, an election is but an expression of the choice of the people, and the majority in this country rules, although Teddy got about a two-thirds majority. I have met no one who had on mourning, or seemed to be in sack cloth and ashes. Ten-cent cotton 'soothes our sorrows,' heals our wounds, and drives away our cares.' The South is financially and commercially 'in the saddle,' and although we lost politically, we are ahead in a thousand ways. Cotton to burn, corn to sell, sorghum and hay to let, debts paid, and money in the bank. We have got a heap to shout over. We can thank God and take courage. Georgia and every Southern State has as good a President as Pennsylvania, or New Pork, or Michigan."

Corner-Stone Laying.

We received a cordial invitation to attend the corner-stone laying of the new Parker Memorial Church, this city, but it was quite out of our power to attend. We learn from the daily press that the ceremonies took place Sunday afternoon last; Rev. K. W. Dodson, pastor, in charge of the exercises. Bishop Morrison made an address, and laid the stone. Rain began to fall about the time the Bishop began, and his address was cut short, and "the services were hurriedly concluded with the benediction." The proposed new structure will be a thing of beauty, and is located in a thickly populated and elegant residence portion of the city. The Church has been in a flourishing condition for several years under the pastoral care of Rev. C. D. Atkinson. It continues to grow under the care of Rev. K W. Dodson, and when it enters its new home, in a more suitable and quiet locality, we confidently expect it to make great advance, and to become a greater power for good than ever.

Mississippi Orphans' Home.

To the Friends of the Orphans of Mississippi—

Greeting: Another year has passed, and the harvest-time has come. We are requested by our Chief Executive to assemble ourselves in a few days to give thanks to the God of seed-time and harvest for his wonderful blessings in health, good seasons, abundant crops, etc.

Can we not all join the Psalmist, and say, "Bless the Lord, O my soul, and forget not all his benefits"? What have you to be thankful for? How do you propose to express your thanks? It is not enough that we praise the Lord with our lips, but of the fruit of the ground let us bring unto the store-house of our God.

The Mississippi Orphans' Home has seventy-five or eighty children that must be fed and clothed, and we lack several thousand dollars having enough to complete our building, which we hope to have ready by July 1, 1905, which the Board of Directors have decided to rebuild at Jackson, Miss. May we not confidently expect a contribution from every Methodist and friend of the Orphans in Mississippi?

Remit to Rev. M. L. Burton, treasurer, Magnolia, Miss.

W. T. Griffin,
Financial Agent.

Summit, Miss.

Ministerial Educational Fund of the Mississippi Conference.

I take the opportunity of calling the attention of those indebted to this fund to the fact that we need what you will be able to pay at the Conference session at Gulfport. The demand is growing for a better educated ministry, and the meeting of this demand rests a good deal with those who have used this fund returning it to the treasury as soon as it is possible for them to do so. Some have paid their notes in full; others are paying as they are able, while some have only promised to pay.

As the secretary of this fund, I am anxious to make a good report concerning it at the approaching session of the Annual Conference.

I make this appeal to all, both preachers and laymen, in behalf of the young men who are looking to us for assistance in securing an education.

Robt. Selby.

Crystal Springs, Miss., Nov. 17, 1904.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

The Missionary Training-School.

BY WALTER R. LAMBUTH.

The General Conference of the M. E. Church, South, held in Dallas, Texas, in 1902, authorized a system of city missions in the following terms: "The Board of Missions shall be authorized to organize, with the endorsement of the Annual Conference, and in co-operation with the Annual Conference Board of Missions, a system of city missions. These city missions shall in all cases co-operate as far as possible with the Church Extension Board and with the Woman's Home Mission Board."

In pursuance of the foregoing, a draft of a plan of city missions was submitted to the Board of Missions at its annual meeting in St. Louis, May, 1904, by the Secretaries, and was adopted. This plan provided for the development and training of a corps of city missionaries, and required at the same time that the Secretaries should make a careful study of the field in relation to conditions among our city, factory, mining, and rural populations; the results of their inquiries to be published in our church papers.

At the annual meeting of the Board of Missions in Waco, Texas, in May last, another step was taken authorizing the establishment of a Missionary Training-school in the following terms:

Resolved, That the Secretaries be authorized to arrange for a training-school, or School of Methods, to be opened in the months of January, February, and March, and that our candidates for work in the foreign fields, as far as possible, be required to attend.

EUGENE R. HENDRIX,
CHARLES B GALLOWAY.

It will hardly be necessary to emphasize the need of this provision the Board has so wisely made. We have been for fifty years sending men to the foreign field without any special instruction as to the character of work they were expected to do, the equipment required, the care of their health (often in a trying climate), the problems to be solved, and the policy to be pursued in the light of the experience of other Boards and of missionary effort during at least a century of modern missions. The writer himself was sent to the field with scant knowledge of book-keeping and absolutely none of architecture. And yet, during the first ten years, he had to act as treasurer of the mission, later on as superintendent of two missions—China and Japan—at different times, and had to build two churches, three residences, one hospital, and three school-buildings. There is scarcely a missionary who remains on the field for a decade without having at some time or other to build, to translate, to nurse the sick, to keep accounts, to establish schools, to teach the Word, and to have the care of several native churches. Careful instruction, both by lectures and in Conferences, upon the part of our Bishops and the Secretaries of our Board, who have first-hand knowledge of the needs of the field and the demands made upon the outgoing missionary, can not fail of being beneficial. The case should be put in even stronger terms. Such instruction has become absolutely necessary if we would keep our working force up to the highest state of efficiency.

That which is true of our foreign missionaries applies with equal force to the heroic men who are appointed to our domestic missions. With the most meager provision, financially, and almost without equipment, many of them go to posts of difficulty under conditions which try men's souls, and which are scarcely less exacting than those in the regions beyond. We have thirteen hundred of these men in our church at home. If only a few could be relieved annually by their presiding elders, for four weeks even, the heartening and inspiration which might come through Bible study and daily conference with each other, and with a few presiding elders of experience who might meet with them, must surely result in some spiritual uplift, and in valuable light thrown upon the problem of missions among factory people, in mining districts, among foreigners within our borders, and in behalf of those so difficult to reach in our cities. If some laymen could furnish us with a small fund, it would be a pleasure to place at least two new books in the hands of each of these hard-worked and hard-pressed men, as an addition to their library, when they go out from the training-school. It is probable that not one hundred of the thirteen hundred have been able to buy two new books a year for the past five years. The supreme problem of missions at home is not so much the mission church as it is the man in charge of the mission church. Give him the inspiration and equipment, and the question of a self-supporting, self-propagating church will be solved.

Our training school will open Jan. 4, in McKendree Church, Nashville, Tenn.—the month of January to be devoted largely to foreign missions, and February to home missions. Three of our Bishops who have been in charge of foreign fields will deliver addresses, in addition to the more didactic work by members of the theological faculty of the Vanderbilt University, a number of connectional officers, some of our returned missionaries, Dr. John F. Goucher, of the M. E. Church, and Dr. S. H. Chester, secretary of the Presbyterian Board, and a number of others.

There will be neither recitation nor examination, but original papers on subjects will be requested, and an earnest, thorough-going and prayerful study of the great missionary questions of the day sought for. The matriculation fee of one dollar, and a tuition fee of five dollars for the entire term, will be required to meet the current expenses of the school. A scholarship of $25 ought to cover these items of expense, and board and lodging for four weeks. It is to be hoped that a number of Annual Conferences and individuals will follow the example of the Tennessee Conference Board of Missions, which has provided through voluntary pledges ten scholarships for one month.

Bishop Hendrix has rightly styled this a "School of Methods." We purpose to meet in one of the historic churches of Methodism. It is eminently appropriate that we should center this movement in a church which has been for years a hive of activity, for we shall come together to study church methods; the English Bible from a devotional standpoint, and how to impart its truths, and with the supreme object of qualifying our students for Christian service. May this also prove to be under the leadership of the Holy Spirit "a school of prayer and of power!"

A Letter from "Doubting Thomas."

DEAR DR. BOSWELL: There is a movement, either on foot or in the wind, to start "a paper for Mississippi Methodism on Mississippi soil." Some think that such a paper would "serve our purpose better, and be more fully circulated among our people." It is said and published that the question "will be submitted at the coming sessions of the Conferences."

Now, this scribe would be the last one to oppose anything for the good of Mississippi Methodism, but he does not see the necessity or practicability for the new enterprise. Why not put all the energy which will be necessary in establishing a new organ into the excellent one we already have? If the brethren would only put in half as much energy, the subscription list would be increased to a number that a new paper would not approximate in several years.

Moreover, Mississippi Methodism will sin against Louisiana Methodism by withdrawing its patronage from the NEW ORLEANS CHRISTIAN ADVOCATE. The Louisiana Conference is not strong enough, numerically, to sustain an ideal paper independently of other Conferences, notwithstanding it has first-class editorial timber. The result of the new paper will be to greatly weaken, financially, the NEW ORLEANS CHRISTIAN ADVOCATE, and we will have a paper on "Mississippi soil" no better than the one we already have. It is conceded that "Mississippi soil" is fertile, but who believes that it is more fertile than Louisiana "soil"? Can it produce better fruitage than is already imported within our bounds in the similitude of the NEW ORLEANS CHRISTIAN ADVOCATE?

Let us rally to the official organ we already have. It is good enough for anybody except a few Higher "Criticismites," and a little more energy by its friends will "increase its circulation" to serve every necessary purpose.

DOUBTING THOMAS.

Pearl River, La.

DEAR BRO. BOSWELL: Bro. H. Green closed his protracted meeting at this place last week. Although no immediate result of the meeting was manifested, yet it was well attended, and the Sunday-school has taken on a new impetus, which proves that good seed was sown. Bro. Green preached a telling sermon on the saloons and whisky traffic one night, and handled the serpent without gloves. Some one said he apologized for it, but having heard of the remark, the next night he mentioned it, and said it was a mistake. He had not apologized for anything he said the other night. Bro. Green has received four into the church during the year. This little corner of the Lord's vineyard needs the prayers of all who have any prayers to spare when they get through praying for their own needs and wants. So we hope God's children will remember us.

MRS. L. C. SADLER.

God will never fail the man who trusts him utterly. He may keep him waiting till the fourth watch of the morning, but the gray dawn will reveal him stepping across the billows' crests to his servant's help.—Rev. F. B. Meyer.

Mrs. Rebecca Ann Lewis.

In Wilkinson county, Miss., March 2, 1842, there was born in the home of Thos. Tillery a little girl, whom they named Rebecca Ann. At the age of thirteen she was converted and joined the M. E. Church, South, and faithfully did she observe its rules and regulations until she was called to join the church triumphant, on Aug. 26, 1904. On Nov. 8, 1859, she was married to Rev. H. P. Lewis, of the Mississippi Conference, with whom she spent a beautiful Christian life, exemplifying every true virtue of the wife, mother, help-meet, and companion. No preacher was ever blessed with a more faithful help-meet; no husband a more thoughtful wife; no son or daughter a truer or more devoted mother. Into their home came eleven children. Two of them have gone to the better land; nine remain to mourn because of the separation, who miss the kindly mother's advice. But they have the consciousness of the blessed opportunity of exemplifying the teachings of their sainted mother, and showing the strength of influence of a godly father and mother. All of the children are members of the Methodist Church. Five sons are members of the Mississippi Annual Conference, one daughter the wife of an itinerant preacher, thus showing that this good woman's home was not only the prophet's home, but the home in which prophets were reared.

Sister Lewis' life was a life of care and much self-denial. The task she assumed, when taking the young itinerant by the hand nearly forty-five years ago, was no small task. The Methodist itinerant then had many hardships that his successor of later years knows nothing. Notwithstanding the meager salary received by her husband then, and not too large in later years, they managed to give their children the advantages of a good education. When it is stated that five preacher sons have had the advantage of a college education, we are at once impressed with their great desire to see their sons not only prophets in the church of God, but workmen well equipped for every department of life. If it were not too sacred, the world might be better for knowing how this great work was accomplished. Not only was Sister Lewis' work for the church shown in her home-life, but at her funeral there were two young itinerant preachers who bore testimony to her joyous life, her cheerful songs and faithful prayers at the altars of the churches, and in homes where she labored as the pastor's wife. When her life is estimated as a mother, and we view six stalwart sons, strong in the faith, and three daughters, whose consecration to the church is true, we realize the influence of the home life. When we look out on the larger field where her life has been used as a blessing to hundreds whom she has led to a higher and brighter life, we are unable to estimate the extent of this influence. No human heart can know the joys that await this good woman in the resurrection morning. If her sons are faithful, and her daughters are true to their mother's teachings, her spiritual children true to Christ, her reward in that great day will be one to be coveted by an archangel. If the testimonies that have been given to her life and labors should be quoted, even then her life would not be too highly spoken of.

Sister Lewis never sought place or prominence; never counted her task hard when in the discharge of her duties as the pastor's wife, or as the mother of the children of the parsonage. She did with her might whatsoever her hands found to do. She hath done what she could. She led a busy, active life. To her rest is sweet. As was said of Daniel, it may be said of her: that she can rest and stand in her lot at the last days. May the bereaved husband have the comfort of the Holy Spirit guiding him day by day, and comforting him in his hours of loneliness and sorrow! May every prayer offered for the sons and daughters be crystallized in that secret influence that they may not forget the mother-touch, the sympathetic word, until they stand around the throne of God to join with hundreds whose lives have been blessed by the influence of their mother, rising up to call her "blessed!"

M. L. BURTON.

Preachers in the Fifties.

Rev. Hiram A. Hunter, the subject of this sketch, was a native of Western Kentucky, and was born in 1815. His father was a well-to-do farmer, growing corn, tobacco, wheat, oats, fruits, the different grasses, and fine stock. The father was very industrious, and young Hiram, when not in school, worked as hard as any slave on his father's farm all the year round. When he reached his majority he was called a fine-looking young gentleman. He was fully six feet in height, very muscular, and well proportioned. His eyes and hair were of a dark brown color, his features were faultless, his complexion was clear and white, and his skin as smooth as polished marble. He, like Bishop Bascom, was fond of nice clothing, and wore the best material, made in the best style; yet there was no one, perhaps, who crouched lower before God, or who agonized more earnestly for victory over himself, and for power upon his ministry. He was devoted exclusively to the ministry, from the first sermon he preached to the last one. His time, his talent, a portion of his substance, and every pound of his physical strength, were all upon the altar. It was said that he neither "prayed nor preached like a Methodist." He used no manuscript in preaching, yet he was seemingly so cool and quiet in his delivery that he was called a "Presbyterian Methodist." Why his preaching was so intensely interesting and impressive, and productive of such great results, was often discussed, without reaching a satisfactory conclusion. There was no thunder's roar reverberating in the surrounding hills. The storm was noiseless, and yet the strongest trees swayed and fell, torn up by the roots. Convictiou attending Hiram Hunter's preaching seemed to invariably be profound and revolutionizing. As he proceeded with one of his sermons at a revival meeting, the stillness and solemnity would increase, and as the climax was reached, sinners would shriek, and rush unbidden to the altar.

From 1845 to 1860 he was instrumental in leading hundreds and, perhaps, thousands to Christ. In August, 1853, he was one of the preachers in our home camp meeting. It began on Friday night with a song service, several prayers, and a sermon. There were four sermons on Saturday, and the last one was preached by H. A. Hunter from Matt. xxiv, 37 He drew an analogy between the ante diluvian world just preceding the flood, and the post-diluvian world preceding the second coming of Christ, and his auditors could not have been more interested and startled had they seen the ark standing, finished and ready, and the beasts and fowls going in, and to have heard the deafening thunder, and seen the vivid lightning's flash, and to have heard the wail of despair of lost humanity on every hand. From the most profound stillness, all at once there was a burst of feeling, consisting of shrieks, cries, groans, and prayers. It was plain that this out burst of feeling was not the result of fear and excitement merely, for many souls were converted without altar work.

The only explanation that I can give, accounting for the preacher's wonderful power, is that his person was very attractive, his voice was pleasant and musical, he was a fine scholar and elocutionist, he was of good report, and what is of a thousand times more importance than all of these, he was a man of much prayer, and the Holy Unction attended his ministry, seemingly in full measure. Why do not all ministers have such power? Would it not be better for fallen men? Would it not more greatly enlarge and strengthen the Redeemer's kingdom? Yes; but it occurs to me that the Lord will not trust all of us with such power; that he gives us what we can judiciously utilize and bear, and that no power is given without consecration and entire submission to God's will. This remarkable man died in 1860, and as he wrote nothing for publication, and never traveled, he was not known outside of his Conference.

H. ARMSTRONG.

Special Notice.

We have said more than once in these columns that we can not afford to publish addresses delivered before District Conferences, Epworth Leagues, or Sunday-school Conventions. Too many are sent, and we do not feel like discriminating. For this reason, as well as others not necessary to mention, several favors of the kind now on hand have not been printed. We mean no disrespect to anyone, nor do we mean it to be understood that such communications are declined for lack of merit, for some of them are very worthy. They simply fall under a general rule.

Before Conference.

The rapid passing of November reminds us of the nearness of our Conference session, and inclines to a retrospection and examination of work done. While there are none—no, not one—who will not say, "I might have done more," doubtless the most can say in all good conscience, "I have done what I thought was for the best."

This pastor has studied the situation, and looked, if possible, to see if there was time and conditions for a protracted service, but the convenient season has not come; yet we have not been altogether fruitless in our ministry, having added fifty-two to our roll during the year, seven of whom were from the Sunday school. During the two years just closing we have added 104 to this church roll, and might have added a good many more had all who have come from other points given us their certificates. It is a sad fact that a great many, especially of young men, who come into our cities are lost to the church. Many a father encourages his son to hunt the city for work at the sacrifice of his religious life. "Back to the farm, with its freedom and pure surroundings," should be the cry of every father and mother. Were it permissible to make public the many messages and letters received by our city pastors from anxious parents concerning their sons, the chapter would be a sad one, and in many, many instances the pastor is estopped from reply because of the life of the son. If our plans fail not, we shall report that church debt, which has so paralyzed us for some years, as reduced to the sum of $1.000 on the first of January, 1905. This will be a showing of nearly $4 000 for that purpose within the two years.

You have heard of the marvelous success of the Citizens' Reform ticket of Vicksburg. It was indeed a triumph for the morally better, if our new administration shall have the courage to enforce the laws, and this every citizen of Vicksburg verily believes. Making their race upon the idea of a general reform, and without a single promise to any man, the unprecedented vote which they received indicates that the people are ready to stand by them in their movements.

Occupying, as we do, a position away to one side of the Conference—in a corner, if you please—our source of information is small; yet we hear rumors which come afloat of what may happen. Some, it is reported, have arranged to leave us, and others are thinking that way. None are reported as knocking at our doors from elsewhere. We have not heard what may be the report of our own home grown supply. This question, of course, is receiving its attention from the proper source, and, no doubt, the Bishop and his cabinet will be able to solve the problem of a preacher for every appointment. Other churches fail at this point, but Methodism never.

At this point, if the beloveds will allow me, I would whisper a word to all. An experience in the office gave me two impressions: First, that some allow themselves to believe that the presiding elder would take advantage of his position—yea, and even a Bishop, sometimes—to satisfy a grudge upon a brother. To the contrary, we ever found where such could possibly be the construction, the anxiety on the part of the elder was the greater. Secondly, that some of us are put down for most any point without consideration, whereas, I found none unmindful of his brother's interests. Indeed, often the elder suffers most of all in this most delicate of responsibilities.

Again, rumor has gotten over this way that there is talk of rearranging the districts of the Conference; either the making of one more, thereby giving us eight, or the consolidating of two, thereby reducing us to six. This scribe is not unmindful that Paragraph 105 places this question beyond his discussion; still he has his opinion, and it is unhesitatingly given: that if the better work is to be done by the elder for the church, we should have an increase rather than a reduction. The seven now existing might be so arranged that the work would be more evenly distributed, and the burden of support more evenly divided; but, by all means, we should have no decrease in the number of districts.

We are working hard, that we may come out with everything in full; and so mote it be with us all.

T B Holloman.

A Cheerful Note.

A brief note from our Treasurer, Rev. W. L. Linfield, states that collections for the cause of missions are coming in at a lively rate. This is cheerful news. It shows two things: First, the readiness with which the brethren are responding to our request to make remittances before Conference; and, second, the hopeful prospects for full payments this year. Now, brethren, if we will all "pull together," we will reach our goal. There have been several gratifying responses to the appeal of the secretary of the Board for a surplus on the missionary claims, and, by a little effort, nearly every charge can be induced to do better than ever before. May we have our hearty co-operation for the next two weeks? Yours in the work,

B F. Lewis,
Sec. Board of Missions, Miss. Conf.

Report of the Jackson District Meeting of the W. H. and F. M. Societies.

The district meeting of the W. H. and F. M. Societies was held at New Hope Church, Nov. 5 and 6. The weather being ideal, dinner was served under the hickory trees, which were attired in their Autumn dresses of gold. Sessions were held both morning and afternoon of Saturday. The first session was devoted to the home work. The reports were all good. Brandon has an especially good society. At Canton they are doing good work, having raised $300 this year for local work. In the Vaughan Society every member takes Our Homes. Several interesting and instructive papers were read.

The closing exercises of the morning meeting were led by Mrs Little. Mrs Cavett led the afternoon session, which was given to the foreign work. The Trueheart, First Church, Jackson, is one of the best organizations on the district, and The Hattie Holloman Golden Links, Capitol Street, Jackson, is very close to it. Resolutions were adopted concerning the bringing before the Conference the matter of consolidating the two societies.

Sunday morning Dr. A. F Watkins preached a most inspiring sermon. The pastor, Bro. Crossley, and Bro. Bachman assisted in the service. At the afternoon service beautiful tributes were paid to our two much valued members who have been called away since our last meeting—Miss Purnell and Mrs Sudie Parker. One of the best papers we had was read by Mrs. B. F. Lewis.

Mary Moore,
Rec. Sec. District Meeting at Vaughan.

Jackson, Miss., Nov. 17, 1904.

Tribute of Respect.

Your committee to whom was referred the matter of the expression of our sorrow at the death of Bro. W. M. Thornton, a member of this Board, and Bro. S R Dubose, a generous and loyal friend of the Mississippi Orphans' Home, beg leave to present the following report:

It is with sincerest sorrow that we, the Board of Directors of the Mississippi Orphans' Home, learn of the death of Bro. W. M. Thornton, a member of this Board, and one of the most prominent and useful members of our church in this State. In his residence at Lake, Miss., he had been for more than forty years the superintendent of the Sunday-school, and the trusted guide and leader of the children. For the same length of time he had been a member and officer of the Joint Board of Finance of the Mississippi Conference, and a most sympathetic and helpful friend of the old preachers of that Conference. For eight years he has been a member of the Board of Directors of the Mississippi Orphans' Home, and during all these years has been earnest and liberal in his work for the institution. He was a man of simple faith, gentle spirit, and consecrated life, and was very much beloved by all who knew him. We feel that in his death our Board has lost a valued and faithful member, and our church in this State an honored and trusted layman. We tender to his bereaved wife and son our most heartfelt sympathy, and request the publication of this tribute in the New Orleans Christian Advocate.

J. A. Bowen,
A. F. Watkins,
Committee.

Crystal Springs, Miss.

The fourth Quarterly Conference of Crystal Springs station was held on Monday, Nov. 14 with a full attendance. All reports were satisfactory. The following resolutions were unanimously adopted:

On behalf of the membership of this church, we desire to place on the records of this Conference our high appreciation of the efficient services and godly zeal in all departments of church work manifested during this, as well as the previous year, by our pastor, Rev. Robt Selby. While all has not been accomplished which our hearts desired, yet we cheerfully bear testimony to Bro. Selby's unwearied zeal and ability in holding before his congregation a high standard of righteous living. Under his ministration good will and harmony have prevailed in this church. We hope for and confidently expect his return to a charge he has served with unswerving fidelity, and commanded at all times our respect and love.

We return our grateful thanks for the four-years' service of Rev. B. F. Jones, our faithful, painstaking, and capable presiding elder. His labors and his visitations have been to us a benediction. May the Lord still abide with him, and bless his ministrations in whatever new field of labor he may be assigned! He leaves with us pleasant and gracious memories of duty well performed in Christian faith and love.

W. B. McClung, Sec.

Nov. 14, 1904.

Resolutions of Appreciation.

To the Presiding Elder and Members of the Fourth Quarterly Conference for Tyro Circuit:

Whereas, W. L. Graves has been our pastor for four years, and great success having attended his labors: one new church has been built and paid for, three others have been repaired, three church organs put in, the parsonage has been repaired, painted, and furnished; the collections ordered by the Annual Conference brought up; there have been great revivals and 218 members received; therefore, be it

Resolved, That we hereby express our appreciation for Bro. Graves and his most excellent wife.

Resolved, That these resolutions be placed on the Quarterly Conference Record and a copy sent to the New Orleans Advocate for publication.

(Signed)
M L Childress.
Dr A. S Yarbrough.

Pickens Notes.

DR. BOSWELL: After a most trying illness of several weeks, I am deeply grateful to be upon my feet again. Things hereabouts assume an increased charm to me, and the relations of life appear to take on a finer meaning and more divine importance, as do also the duties appointed of God. We have had something in suffering, and also a measure of prosperity, since appointed here; and this people—many of them—have gladly helped, and even "wept" with us, in times of distress, and "rejoiced" also at any good coming our way, or at any prosperity to the church. From the days of the saintly "Father Wade," and the noble pastors, John Barcroft and Dr. T. A. S Adams, to the present, this trio of churches have been kind to the ministry and true to God's work. They are "in our hearts," as uttered by St. Paul, in a sense above ordinary, and tenderest memories must linger always here, because of a vacant place and the dust made sacred to us by the one number less. But we shall go gladly at the proper time, for the reason that we belong to God and to the work of his church. Attachments, even sacred and binding, must prove incentives to high endeavor and to promptness in duty, rather than to apathy and indifference to evident obligations.

Transferring is in order at times, anyway, if it be only from one charge or district to another, or even to a distant Conference. Certain stationary men, eminently important and useful, appear to be "fixtures" in most Conferences, just as certain stars are said to be "fixed stars" in the heavens; but God, it may be, holds all the stars "in his right hand," even though not moving always in orbits alike, and the transfer brother, led of God and directed by the powers of the church, may have seen "heat and burden" equally with the true man who, by force of Providence or personal preference, has remained always in the same location and partially stationary, and "the eye can not say unto the hand, I have no need of thee."

These two, at least—"the traveling" and the "more" traveling—have been always in evidence from "the fathers" until now, and St. Paul himself was much "upon the wing," going at times by compulsion, or, again, by "vision" and by invitation. Methods true and tried, however, and eminently successful, do not always accord with universal judgment, nor harmonize strictly with the "music of the spheres;" but a great church, of even complicated machinery, is wonderful, under God's favor, to overcome friction, and there is much of fraternity and a wise leadership; so that, by the voice of Providence, and the wisdom of those in authority, and the solicitude of an intelligent membership, congestion is prevented, and the ministry distributed greatly in keeping with the needs of the church, and with the laws of "demand and supply."

I am much indebted to the very excellent pastors of Itta Bena, Lexington, and Wesson charges, for most helpful service in revival meetings; and during my "shut in" period Rev. R. G. Porter—belonging alike, through the press, to numerous Conferences—and that earnest pastor, W. S Lawson, and the always alert presiding elder, Lagrone, were valuable for relief to our churches here, and a benediction in kind visitations. We trust for continued blessings and for a cheering sequel.

The ADVOCATE shines upon us at proper intervals, and speaks always in words of interest, and for the help and safety of the cause represented. The communications alone from "the Bishop of Mississippi," in his visitations to the churches of the Orient, are many times in value beyond the cost of the paper. The apostles of "light to the Gentiles" would have paused to admire, as this skilled minister of the kingdom has passed so quietly, and yet so efficiently, to the care of the churches within easy sound of the "shock of war," and within the shadows now produced by the great Eastern conflict. God's guiding hand has evidently led, and the prayers of Israel, and of that "inner circle" next to the heart of the Bishop, have not been wanting for his safety and return.

A H. WILLIAMS.

Pickens, Miss., Nov. 8. 1904.

Our Friends, the Druggists.

It is a pleasure to testify to the generally high character of druggists. But because of a few exceptions to the rule, it is necessary to caution the public to be on guard against imitations of Perry Davis' Painkiller. See that you get the right article, the soothing, helpful Painkiller that was used in your family before you were born. Don't be talked into buying a substitute. There is but one Painkiller, Perry Davis'.

In Great Sorrow.

DEAR DR. BOSWELL: Again the death angel has visited our happy home, and taken away all the joy and happiness, and left us in sorrow and sadness. My precious wife departed this life on the evening of the thirtieth of last month, at 8:20 o'clock, after a lingering illness of forty-six days. How much she suffered no tongue can tell, but through it all she never murmured or complained. She said the only regret she had was leaving her husband and four little children. Hers was a triumphant death. She was an ideal itinerant preacher's wife, helping me to plan and study, and consoling me in my sorrows. I feel the best half of my life departed with her. It seems so hard, even more than I can stand. May God help me, for I am passing through deep waters—the greatest sorrow of my life by ten thousand times.

Dear Doctor, I ask that you and the readers of the ADVOCATE may remember me in your prayers at a throne of grace. I ask my many friends in the North Mississippi Conference to write me.

With best love to the editor and readers, I am,

Your brother in tears,

O P. ARMOUR.

Cornersville, Miss., Nov. 7. 1904.

Notice.

To the Mississippi Conference Pastors—

DEAR BRETHREN: Please send me your money for missions before Conference, but don't mail your letter later than Dec. 1. It is much more convenient and satisfactory to me, and should be to you, to dispose of this matter before we reach Gulfport. Please show kind consideration for a fellow-laborer. The amount sent in to date for each claim leads me to hope for full payments from the Conference. Especially hopeful am I of the foreign assessment. If you can not remit before Conference, please bring checks for the amount; don't bring cash. Make check for the foreign payable to me, and for the domestic to B. F. Lewis.

Money from Rally Day and from the Sunday-school Missionary Societies and for the Fearn Fund can be counted on assessment, but should be sent to me. In your final settlement with me at Conference, please be prepared to state the amount contributed for the Fearn Fund. I beg you all to lend a helping hand, and let us pay our Conference out in full this year. Yours faithfully,

W. L. LINFIELD,
Treas. Conf Bd of Missions

From Rev. Thos. J. Upton.

DEAR DR. BOSWELL: In order that the brethren of the Conference, and my friends generally, may learn something of my whereabouts and expectations, I will state through the ADVOCATE, with your permission:

1. That I am alternating between Minden and Gibsland, spending most of my time with my daughters at said places.

2. My health is much better, and I expect to be at Conference, and ask for an appointment, as I feel now that I will be able to meet the requirements on a small work. I have been preaching some for the brethren, and have no reason to think it has damaged me. Christ has been very precious, and my brethren and friends have been very kind to me, for all of which I feel very grateful.

May God's blessings continue to rest upon you and the dear old ADVOCATE! Your brother,

THOS. J. UPTON.

Minden, La., Nov. 16, 1904.

Orphanage Appeal.

DEAR BRETHREN: At the last Annual Conference we made big speeches and strong pledges on behalf of the orphanage. I have been duly appointed by Bishop Morrison to raise an Orphanage Fund. I have made only four trips, but I have learned that the people easily respond to this call. I have decided to ask the brethren to make a unanimous and concerted move on Thanksgiving Day, and endeavor to raise the $50,000 in good subscriptions, which are not to be paid until early next year (January or February). Get subscriptions in money or lumber or land. It is the easiest thing to do in the world.

Praying God to bless the work, and earnestly requesting the brethren insofar as possible to hold services and ask for a thank-offering, I am,

Yours fraternally,

O. G. WIRE.

An Appeal.

Rev. J. E. Cunningham, treasurer of the Bible Society Board of the North Mississippi Conference, has sent out the following appeal to the pastors of the Conference. Brethren of other Conferences might heed the call.

Dear Brother: The American Bible Society is suffering. It must have money, or cut down the working force. Our Conference has paid some $200 on the assessment for this year. The amount against your charge is small—only a few dollars. In view of this, and of the great need of the society, may we not expect to receive your full assessment at an early date? Your Sunday school will give you a few dimes "excess." Ten cents from each superintendent, five cents from each teacher, and one cent from each pupil in the Conference, would make 418 591 "See?"

Fraternally,

J E CUNNINGHAM, Treas.

Aberdeen, Miss., Sept. 20, 1904.

Important Notice.

To the Members of the Mississippi Conference:

By appointment of the chairman of the Joint Board of Finance, I will continue to act as treasurer of the Board until the meeting of Conference. I am prepared to receive and receipt for Conference claimants, expenses of delegates to General Conference and Bishops' funds. Let me urge you, brethren, as far as possible, to make payments before Conference meets.

P. D. HARDIN.

Heidelberg, Miss.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

HOME CIRCLE.

My Squirrel Friend.

Have you ever noticed the little cushioned thumbs between which the gray squirrel holds the kernel of the nut which he is eating? If you ever have the good fortune to tame one sufficiently, watch him while he is eating the nut which you have cracked for him.

He first seizes it in two monkey-like claws, so many jointed that he can twist them into almost any shape while extracting the kernel. When a piece of meat escapes from the shell, notice how quickly it is grasped between the two padded joints which serve the squirrel as thumbs. Between these soft cushions he holds the dislodged nutmeat, at the same time firmly clutching the shell, to make sure of any more food which it may contain.

Gray squirrels are very easily tamed, patience, kindness, and nuts being the chief requisites. As all squirrels are in the habit of punching an uncracked nut into the ground for future use, if they do not happen to be particularly hungry, I have learned that more pleasure is gained from their company by cracking the nut before presenting it to them. The temptation to stop and eat is thus increased, and the taming process is greatly simplified.

The first gray squirrel whose acquaintance I made came to me in the form of a surprise, as good things are apt to come. I called him "Silverskin;" his coat was such a pretty, silvery gray the name seemed to suit him better than any other. And then his tail! The first time that I saw him he stood beneath it like a monk saying his prayers. His forepaws met upon his breast in an attitude of supplication, and his large eyes looked appealingly into mine.

I had no idea, then, that I could tame him. He was merely a chance acquaintance, such as I am frequently making among the little wild people of the forest. I might never see him again, but I stopped to admire him and to speak a gentle word. After our first encounter, however, we were continually running across each other, and I soon found that if I desired the companionship of my little friend I must make it worth his while to stay with me; so I got in the habit of holding a cracked nut in a motionless hand for a bait. It was as alluring to the squirrel as a piece of cheese is to a hungry mouse. A dart—and the nut changed owners.

After a while, I ventured to hold one a little beyond his reach, still keeping my hand motionless. Slowly, cautiously, with much writhing of the body and twitching of the bushy tail, the squirrel approached, put two monkey-like claws in my hand, and reached up for the nut.

He soon grew perfectly fearless, and would sit as confidingly upon my knee as if it had been the limb of a tree. He always kept me in full view, however, and always faced me while eating. Before the Summer was over I could call him to me as easily as though he had been a dog; and often when I have been asleep in my hammock, I have been awakened by a quick jerk at the rope, to encounter the large brown eyes of my little friend fastened intently upon me. He would then begin a systematic search from hands to feet for the nuts which he seldom failed to find.—Zion's Herald.

The School Visitor.

The Hillside School had begun its Fall term. There was a new teacher—a young lady with a bright face and pleasant voice.

"Now, children," said the teacher one day, "I think the school visitor may be here to-morrow or the next day." The children all promised to behave well. They did not like to hear that the visitor was coming. He was very tall, very grave, and very strict; and they were afraid of him.

The next day this tall, stern gentleman said to himself: "I will visit the Hillside School to-day."

He went to the door; the wind was sharp and chilly, so he turned back and said: "Wife, can you tell me where my overcoat is?"

"Yes; it hangs in the barn chamber; it has been there all Summer," she replied.

Dr. Bray put on his coat and walked away to the school-house.

Teacher placed a chair for him on the platform. Just as he had asked the arithmetic class a puzzling question, one of the girls at the desk gave a little scream. All the others nestled and fidgeted, looking as if they would like to scream, too.

The visitor turned and looked at them very sternly indeed. The teacher touched her bell, and shook her head at them.

"Please, teacher," squeaked one little voice, "it was a mouse!"

"I hope we may have order in the school-room now," said Dr. Bray, in his deepest tone; and then he gave out his question once more.

Pop! another mouse! This one ran over to the boy's side, and two or three of the boys saw where it came from. They nudged each other and clapped their hands over their mouth to keep from laughing aloud.

The teacher touched her bell again and called "Silence!" She felt very much disturbed that her boys and girls should act so. But, as she glanced toward the visitor to see how he took it, she was obliged to smile herself; for a third mouse jumped out of the good man's pocket and scampered away.

The boys laughed aloud now, and the girls were all in confusion.

Dr. Bray arose from his chair, prepared to say something very severe indeed. To do this properly, he put his hands in his pockets, and out jumped the last poor frightened little mouse.

The doctor's overcoat had hung so long in the barn chamber that a mother mouse had made her snug nest in one of the pockets, and now her little ones had all come to school with the visitor.

The visitor had a broad smile on his own face now. "I really must beg pardon," he said, "for bringing a pocketful of mice to school."

The teacher gave a ten minutes' recess, and it was a very merry one. Then the scholars came to order and behaved very well indeed; but they did not feel half as much afraid of Dr. Bray after that visit.—Woman's Journal.

Building Character.

Among the anecdots told of the late Rev. Dr. Henry Clay Trumbull, long the honored editor of the Sunday-School Times, is the following, showing that a contemptuous disregard of consequences when doing the right was a part of his very nature. He kept himself under control. This spirit of his was shown in a battle with self on one occasion, which would have seemed to most young men to offer no occasion for a battle at all.

The young clerks in the office had fallen into the habit of borrowing from the chief engineer's desk, in his absence, an inkstand containing a special ink. Henry accepted this habit as one of the office practices, and one day was using the inkstand when his chief needed it at once. Sending into the room where the clerks were working, he had the young scribe and the borrowed inkstand brought before him.

"Henry," he said, with kindly emphasis, "I want that inkstand to remain on my desk at all times. You must never take it away."

"I'll bear that in mind, sir," answered the young man, and went back to his work.

A few days later the ink was missing when the chief had occasion to use it. Stepping to the door of the clerks' room, he called, sharply, "Henry!" Young Trumbull quickly followed him into the next room. "Henry," he cried, "what did I tell you about that inkstand?"

"You told me not to take it away again."

"Yes, and I meant it. Now, bring it to me at once!"

Henry passed into the clerks' room, lifted the missing inkstand from the desk of another, and carried it to his chief. As he placed it in its proper place, and started

to leave the room, Mr. Ashburner looked severely at him. "Henry," he said, emphatically, "never let this happen again."

"I'll bear in mind what you say, sir," was the quiet answer.

Later in the day the clerk who had been at fault manfully explained the whole matter to his superior. Henry was at once summoned. With an earnest and troubled look, Mr. Ashburner received them. "Why didn't you tell me this morning that you hadn't taken that inkstand?"

"You didn't ask me, sir," replied Henry.

The chief was somewhat nonplussed. He had found men ready enough to lay blame upon others, but not so ready to keep still when even a word of denial might clear them. Henry Trumbull's refinement of moral vision was a revelation to him. The interview was closed with an apology from the chief, and Henry went back to his desk. He was building character while helping to build railroads.

The Music of the Heart.

True piety is the harmony of the soul with God. His will becomes the will of his loving and obedient child; and such a Christian finds his happiness in the chime of his own desires with what God bids him to do. This is the foundation of all genuine music of the heart. God's hand is on every string and chord of this wonderful instrument which a loyal believer carries in his or her breast; it is a harp of a thousand strings, and yet they all respond to the same divine touch. The great apostle, in writing to the early Christians, tells them that they must not merely sing, but that they must make melody in their hearts to the Lord. This signifies the music of the soul; if it be religious music, it must come from a religious heart; it must be the breathing of sincere love and grateful adoration. The most marvelous of all instruments is the harp of the human heart.—Rev. Theodore L. Cuyler.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The ADVOCATE one year and Magic Soap for $2 50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

JNO. W. BOSWELL.

Notice.

To the Members of the Mississippi Conference—

DEAR BRETHREN: At the mid-year meeting of your Board of Missions, I was requested to ask, and urge you, as far as possible, to send your money for the mission cause, both for foreign and domestic, to our treasurer, Rev. W. L. Linfield, Waynesboro, Miss., before Conference. The business of the Board is such we are much hampered by the delays incident to payments at Conference. This is a small matter to you, but it means much to us. May we rely on your compliance with this request?

For the Board, B. F. LEWIS, Secretary.

World's Fair.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding-houses, and splendid private homes. Those interested are invited to correspond with E. P. Shepard, Secretary Y. M. C. A. World's Fair Bureau, Grand and Franklin avenues, St. Louis.

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the homeseeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St. Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M. daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the homeseeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response.

Address,
Passenger Traffic Department,
FRISCO SYSTEM,
SAINT LOUIS.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Christian Advocate

REV. JNO. W. BOSWELL, D. D., Editor and Publisher.

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TERMS.

ONE COPY, one year, $2.00; six months, $1.00. To Preachers of all denominations, half price

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MISSISSIPPI CONFERENCE.—Rev. T. W. Adams Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, November 24, 1904.

THE FORCIBLE UNION OF CHURCHES.

There is much talk of Church union; of unions in prospect, and unions that have been effected. Judged by what a few brethren say, they are of opinion that it is quite an easy matter for Christians to surrender their Church relations and go into another organization. Their idea seems to be that the democratic principle, the rule of the majority, should hold good in the Church as well as in the State, regardless of convictions. That principle, of course, should be observed by Churches in regulating its own internal affairs, if its polity allows such matters to be settled by vote. It is wholly different, however, when the abandonment of one's principles and the absorption of his Church are the questions at issue. Men of intelligence and conviction unite with a Church because they believe its doctrines, and accept its usages. They go in for life—never with the understanding that they can remain no longer than the majority say they must go into some other Church—it may be, into one of a different faith and order. Majorities may go where they please, with or without the surrender of convictions, but to force others with them who do not desire to go, or leave them without a spiritual home, is not right.

A case in point: The General Assembly of the Northern Presbyterian Church, and the Cumberland Presbyterian Church, voted for the union of the two bodies. A small minority in the Northern Assembly are opposed to the union. There is likewise opposition among the Cumberlands, and much more formidable than in the other Church. But the majorities appear to be determined to force the union in spite of the protests. The union, if consummated, will not affect the minority in the Northern Assembly, as that Assembly makes no concessions one way or another. It is different with the Cumberlands, who will go into a Church, the rejection of whose creed and polity resulted in the organization of the Cumberland Church. To be forced back now is more than many Cumberlands can stand.

The minority among the Cumberlands declare that they can not surrender their convictions. Should they be forced into a union with a Church, the doctrines of which they do not believe? Should they be dispossessed of their Church-buildings, and left without shelter? Our very soul revolts at the thought. We can but express surprise that any conscientious man should intimate that it is a light and trifling thing to change Church relations.

A RIGHTEOUS CAUSE.

No more righteous cause was ever presented to the people than the plea now being made for prohibition in the Indian Territory and Oklahoma. Prohibition has been the rule ever since the Indians were located in the reserve, about seventy years ago. No law on the statute book of the Federal Government was ever more strictly enforced. At least, it was so when Judge Parker was on the Bench at Fort Smith, Ark. But Statehood for the Territories is being talked and urged, and if Statehood is granted without special prohibition of the liquor traffic, it will prove the most disastrous blow the poor Indian has ever received. The experience of seventy years has shown the wisdom displayed by the government in keeping whisky out of the Territory. It is natural to suppose that if it was wise to keep liquor out of the Territory, it will be equally wise to keep it out of the State.

It is comparatively little trouble to manage the Indian when he is sober, but under the influence of "the white man's fire-water," he is a demon incarnate. And he loves the fire-water; will drink it whenever he has an opportunity. No doubt the strongest resistance of liquor-lovers and dealers will be offered against prohibition. So much greater is the necessity for all lovers of their fellow-men to stand together, and help each other in the fight. If the readers of this ADVOCATE could visit the Federal prison at Fort Smith, as has this writer, and see the scores of Indians and vicious white men imprisoned—the white men for introducing liquor into the Territory, and the Indians for crimes committed under the influence of whisky—they would acknowledge without hesitancy that prohibition is a necessity to the peace and safety of society in that country.

The subject appeals strongly to all good people, and they can help the cause by urging their Senators and Representatives in Congress to give the Indians, under Statehood, the continued benefits of prohibition.

JEWISH VIEW OF THE PUBLIC SCHOOLS.

The American Israelite, as quoted by one of our exchanges, says:

> We Jews are ardent supporters of the public school system, not merely because we are numerically too weak to organize separate schools, but because we consider the discipline of the public school, despite its defects, a strong instrument of national homogeneity, and we believe, fully and strongly, in being welded into the body of the citizenship; we believe, further, that we can maintain our religious identity without prejudice to these processes.

That is sensible and patriotic. The statement leads us to ask: If the Jews, who do not accept Christ and the New Testament Scriptures, can patronize the public school, and at the same time maintain their "religious identity," why can not the Roman Catholics, who accept both Christ and the New Testament, do the same thing? The question is not hard to answer. It is because they do not control the instruction. Roman Catholic prejudice against the public school system would cease at once if the instruction were under the direction of the priesthood. Given this, we dare say they would allow the State to select the text-books without objection.

CHRIST'S DIVINITY—A NEW STATEMENT.

Professor Harnack, of Germany, said to be "probably the ablest theologian in the world," in a lecture before the Union Theological Seminary, New York, declared Christ to be "a unique manifestation in history, a personality of unique relation to God, and One to whom the soul of every man who knows Him must be related as to none other he can ever know." That is how Prof. Harnack defined his attitude toward the divinity of our Lord—a definition wholly unintelligible to the majority of the people. If such an able theologian as he is said to be, and he believes in the divinity of Christ, why could he not say so, and be done with it? St. John spoke right out without hesitancy, and in plain words: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." That rings clear as a silver bell.

BRAINS AT A DISCOUNT.

"Gulliver," who writes much for the papers, said a few weeks since, in the Arkansas Methodist, that "the ideal editor is the one who has plenty of money" to back him in his work or "words to that effect." Then brains are at a discount in the editorial chair. After long association with an editor who had plenty of money, and could command any necessary amount of fine writing, we are prepared to say that he was an ideal editor. At the same time we are prepared to say that the best things that went into his paper were the things he wrote himself, and we honestly think that he would have done just as well had he "never a cent" with which to purchase communications. If an editor has not got good brains, well cultivated, to start with, a million dollars, for buying communications, would not make him an ideal editor. He would not know what sort of "stuff" to buy, and what to reject. Brother "Gulliver" did not mean what he said.

GREAT REVIVALS AND THE GREAT REPUBLIC. By Bishop W. A. Candler, D. D., LL.D. Nashville, Tenn., Smith & Lamar, Agents. Price, $1.

This book, by one of our wisest and most profound thinkers "is a study of American history from a standpoint, which has been generally overlooked." The title is significant. The author wrote "with a view of doing good to both Church and State, by the promotion of a pious patriotism and the stimulation of a patriotic piety. The general subject is profoundly discussed, and in that fascinating style of which Bishop Candler is master. To read the book will give any man a clearer conception than he ever had of the power of the gospel, and a burning desire to take part in "the Next Great Awakening"—the subject of the tenth chapter, which is somewhat prophetic in its character, foretelling "what it will be, and how it will come to pass." Preachers—and laymen, too—in search of facts, interspersed with strong and vigorous thoughts, can do no better than secure this book and study its pages.

CHURCH DEDICATION.

Bishop H. C. Morrison will dedicate our new Pearl Street Methodist Church the first Sunday in December; preaching morning and night. All former pastors of Wesley Chapel are invited to be present, and enjoy the occasion. Come, brethren, and worship with us.

A. D. MILLER, P. C.

Natchez, Miss., Nov. 17, 1904.

PERSONAL.

The Methodists of New Orleans will unite in Thanksgiving service at Rayne Memorial Church Dr W. B. Murrah, president of Millsaps College, will preach the sermon.

Rev. J. D. Nesom informs us of the death of Rev. C. H Moore, of Denison, Texas. He died of pneumonia at Prudhomme, La, Nov. 16, and was buried the following day.

Rev. R E Duke has done a good year's work on Sallis charge "Everything is paid in full, with probably an excess, on both salary and collections, to be reported at Conference."

Rev. H. M. Young, in a note to this office, says: "We are closing out our second year at Chester, Miss, with a good report Everything will be met; have had fifty-one accessions on profession of faith."

Rev. W. M. Young, of Indianola, Miss, is closing his first year in that charge all right. So, we dare say, it will be for four successive years, as Brother Young has a habit of staying at places as long as the law allows.

Rev. and Mrs B T. Crews extend to us an invitation to the marriage of their daughter, Minnie, to Dr. C. D. Baker, at their home in Opelousas, La., Monday morning, Nov. 21, at nine o'clock. We wish for the young folks a long, useful, and happy life.

Rev. Robt. Selby is closing his second year at Crystal Springs, which he characterizes as a "very delightful charge." He says: "I will make an excellent report to the Annual Conference. Fortunate is the preacher who serves the Church here."

Dr. W. T. Bolling, who has served First Church, Jackson, Miss, for the past two years, has been transferred to the Memphis Conference, and appointed to Central Church, Memphis. The Doctor is back home after a long absence. About thirty-five years ago he began his itinerant career in that Conference, and, if we mistake not, went out from Memphis.

Bishop Galloway, after an absence of several months, attending Mission Conferences in China and Japan, reached his home, Jackson, Miss., the middle of last week. The many friends of the Bishop will be glad to know that he is in fine health, and ready for much hard work during the coming Winter. He will preside at the North Mississippi Conference, which will be held at Kosciusko, beginning Nov. 7.

A note from President Cooper, of Whitworth College, says: "We have enrolled 143 boarders, having in all 192 students, with more to enter soon. We have an excellent school, a fine faculty, and excellent class of students. Whitworth has many friends We have succeeded beyond our expectation." We thank Dr. Cooper for his kindness in accompanying the above item with five dollars, as a thank offering in answer to our call for help, for two needy preachers.

We sympathize with Bro. J H. Smith and wife in the loss of their dear little boy, nearly two years old. The death was sudden and unexpected, as he was not ill or suffering, save from slight burn in his feet, received some days previous to his death. "At about midnight on Wednesday, the second instant, he quietly called, 'Mama,' moving his little hand over her face, and in a few minutes gently passed away" He was buried in Enon Cemetery, by Rev. H M Young, the day following his death. It is well with the child.

Church Extension.

Here are more, and "there are others:"

No 29—E P Craddock, Vaiden, $25; No. 30—J. W. Raper, Minter City, $10; No 31—H. C Morehead, Itta Bena, $30; No 32—Isaac D Borders, Tibbee, $25 75; No 33—R O Brown, Brooksville, $37 65; No. 34—R S. Lawson, Ebenezer, $19; No. 35—W. G. Harbin, Gunnison, $25.

I hope to receive checks from another thirty five before Conference.

J R Bingham, Treas.

Carrollton, Miss., Nov. 19. 1904

An Expression of Gratitude.

A good sister, whose name we withhold, in sending us two dollars "for the needy," accompanies the gift with this expression of gratitude:

"Although I am a poor widow, and have to work hard for my support, I always try to do what I can to help others, for our Heavenly Father has been so good to me in providing a way for my needs, and in giving me strength and good health.

"Praying for your good health and the success of the dear old Advocate, I remain,

"Your sister in Christ,

"—. ———."

Conference Notices.

North Mississippi Conference.

The Class of the First Year, North Mississippi Conference, will meet the Committee at Kosciusko, Tuesday, Dec. 6, 1904, at 9 A M

N. G. Augustus.
Chairman.

The Class of the Second Year of the North Mississippi Conference will meet the committee at the Methodist Church in Kosciusko, Miss., at 7 P. M, Dec. 5, 1904.

J. W. Anderson,
For Committee.

The Committee of the Third Year, North Mississippi Conference, will meet the class in the Methodist Church in Kosciusko, Miss, Dec. 5, at 7:30 P. M.

Q. A Oats,
W. W. Mitchell,
G. W. Gordon,
Committee.

The Class of the Fourth Year will please meet the Examining Committee in the Methodist Church at Kosciusko, Dec 5, 1904. at 7 P. M., prepared for written examination.

J. R Countiss,
For Committee.

The Committee and Class for Admission on Trial into the North Mississippi Conference will meet at the Methodist Church in Kosciusko, Monday, Dec. 5 1904, at 7:15 P. M, prepared for a written examination.

W. W. Woollard.

The North Mississippi Conference Board of Education will meet at the Methodist Church in Kosciusko, Miss, on Tuesday afternoon, Dec 6, at 3 o'clock, and also at 8 o'clock in the evening of the same date

W. T. J. Sullivan,
Chairman

The preachers of the North Mississippi Conference, desiring to do so, may send their money for education to me, and not to Bro. Park, as formerly.

E. S. Lewis,
Treas. Bd. of Ed

Railroads in Mississippi will give reduced rates on account of the North Mississippi Conference at Kosciusko. Dec. 7 12 Members and visitors should secure certificates that full fare is paid each time a ticket is purchased. These certificates, properly endorsed by the secretary, will entitle holders to return at one cent per mile, plus twenty five cents.

J. R Countiss, Sec.

Mississippi Conference.

The Class of the First Year will please meet the committee in the Twenty fifth Avenue Church, Gulfport, at nine o'clock Tuesday morning, Dec. 6.

John A. Moore,
For Committee.

The Class of the Second Year will meet the Committee in our Twenty fifth Avenue Church, Gulfport, at 9 o'clock A. M, Tuesday, Dec. 6.

T. L. Mellen,
Chairman.

The Class of the Third Year in the Mississippi Conference will meet at the Methodist Church in Gulfport at 9 A M, Tuesday, Dec. 6 All members of class will please bring pencil and tablets.

T. B Holloman,
Chair'n of Committee.

The Class of the Fourth Year will meet the committee at 9 o'clock A M, Dec 6, in the Methodist Church at Gulfport.

Jas G. Galloway,
For Committee.

Rev. P. D Hardin is authorized to receipt for all money due the Joint Board of Finance. His postoffice is, Heidelberg, Miss.

John W. Chambers.

There will be a meeting of the Joint Board of Finance at Gulfport Miss, on Tuesday night, Dec. 6 Business of great importance.

John W. Chambers,
Chairman.

To the Members and Delegates to the Mississippi Annual Conference:

Dear Brethren: All the railroads in Mississippi grant the usual reduction to our annual meeting at Gulfport, Dec. 7, except the M., J. and K. C, with which road I am now corresponding.

You will please buy through tickets when possible, and be sure that you have a standard certificate. Only a standard certificate, which can be secured from your local agent, will be accepted for reduced fare returning. See your agent at once, and if he has not the certificates of proper form, ask him to order, so as to have them in time. The rate applies to members of your families desiring to attend Conference.

Fraternally, M. L. Burton.

Louisiana Conference.

The Committee and Class of the First Year, Louisiana Conference, will please meet at the Methodist Church in Lake Charles, Tuesday, Dec. 6, at 9 A M. J. D. Harper.

The Class (and Committee) of the Fourth Year are requested to meet at the Broad Street Methodist Episcopal Church, South, at Lake Charles, on December 5, at 7:30 P M

J. A. Parker, Chairman.

To Applicants for Admission to the Louisiana Conference:

The Class and Committee will meet in Lake Charles, on Tuesday, Dec. 6, at 9:30 A. M, at such place as Brother Joyner may designate.

J. M. Brown, Chair'n Com.

Notice.

Notice is hereby given to all persons who expect entertainment at the approaching North Mississippi Conference, that their names must be in hand within the next two weeks We are striving to give the Conference comfortable entertainment, but to do this we must have all names in time. Railroad connections at Durant are fairly good, but at West Point they are not so good. Those coming south on the eleven o'clock M and O. train will leave for Durant at 3 P M The other passenger train leaves West Point at 8:15 A M An I C train leaves Durant for Kosciusko at 2.30 A. M, another at 7.30 A M, and the regular passenger at 4 P M. The train leaving Durant at 2 50 A. M. will not be met. All others will. Of course this call for names does not apply to any member of the Conference, either clerical or lay.

E S. Lewis,

Kosciusko, Miss., Nov. 5, 1904.

Wesson Station.

DEAR DR. BOSWELL: I have had the great pleasure of visiting the World's Fair, but I shall not attempt the difficult task of writing what I saw. Be it sufficient to say, however, that I am much wiser than before I saw it. I know what I could not have known very well otherwise. To see 90,000 electric lights glowing within one sweep of vision; to see a building of such dimensions as to occupy about 24 acres—in short, to see the whole world in miniature within the limits of 1,240 acres, is enough to greatly increase one's wisdom in a very short period, however much he may be limited in mental endowments.

Our very efficient postmaster, Bro. John R. Matthews, awoke our brethren to the propriety of sending me to the World's Fair, and, therefore, soon commanded the fund with which I defrayed expenses there and back. Many thanks to him and the brethren, and may God's richest blessings, both spiritual and temporal, ever be theirs. Bro. Matthews is one of our stewards.

We are struggling for a full report to Conference. We shall be much disappointed if we fail to reach such an end, although the financial condition of our charge is much poorer than any former year. Through the great liberal-heartedness and persistency of the president of our Board of Stewards, Bro. T. A. Lee, and, too, that of the whole Board, we hope to anchor under the flying flag of victory. The Lord our God blessing us, we can succeed, thanks to his holy name. Let everybody pray for us, that we may not only be joyous, but fruitful of much good.

ISAAC L. PEEBLES.

SPECIAL OFFER.

We have room for a few more young ladies or girls in the Meridian Female College and Conservatory of Music, and room for four more boys in the male college. We will make a specially low rate until these places are filled. Some one can get a rare opportunity if you apply immediately.

Meridian Male College, or Meridian Female College, Meridian, Miss.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and spendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

FRISCO SYSTEM

AT VERY LOW RATES.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, Aug. 11.
Virginia, Lynchburg, Nov. 9.
North Alabama, Talladega, Nov. 23.
Alabama, Selma, Dec. 7.
South Carolina, Darlington, Dec. 14.
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, Oct. 5.
Western North Carolina, Charlotte, Nov. 9.
North Georgia, Marietta, Nov. 23.
South Georgia, McRae, Nov. 30.
Mississippi, Gulfport, Dec. 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, Aug. 25.
Korean Mission, Seoul, Sept. 15.
China Mission, Shanghai, Oct. 6.
North Mississippi, Kosciusko, Dec. 7.

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colo., Aug. 18.
Western, Rosedale, Kan., Aug. 25.
Missouri, Columbia, Aug. 31.
Southwest Missouri, Springfield, Sept. 14.
St. Louis, DeSoto, Sept. 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell, Texas, Oct. 27
Memphis, Jackson, Tenn., Nov. 16.
Arkansas, Prairie Grove, Nov. 23.
White River, Augusta, Nov. 30.
Little Rock, Texarkana, Dec. 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, Nov. 30.
Florida, Orlando, Dec. 7.
N. W. Mexican Mission, Nogales, Mex., Jan. 12.
Central Mexico Mission, Mexico City, Jan. 19.
Mexican Border Mission, Allende, Jan. 26, 1905.
Cuban Mission, ——, Feb. 16, 1905.

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, Aug. 25.
East Columbia, Oakesdale, Wash., Sept. 1.
Columbia, Harrisburg, Ore., Sept. 22.
Pacific, Sacramento, Cal., Sept. 28.
Los Angeles, Phœnix, Ariz., Oct. 13.
Louisiana, Lake Charles, La., Dec. 7.

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N. M., Sept. 15.
Indian Mission, S. McAlester, I. T., Oct. 26.
West Texas, Cuero, Nov. 9.
Northwest Texas, Mineral Wells, Nov. 16.
North Texas, Bonham, Nov. 23.
Texas, Marshall, Nov. 30.

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington, Aug. 31.
W. Virginia, Fairmount, Sept. 7.
Illinois, Patoka, Sept. 15.
Louisville, Franklin, Sept. 28.
Holston, Abingdon, Va., Oct. 12.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets; six squares above Cana street; Rev. H. G. Davis, pastor; residence 1420 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N Evans, Sup., 1234 Eighth street

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1422 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schnie, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O City Mission, 1026 Tchonpitoulas street. Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, Rev. S. L. Riggs, McDonoughville, La.

Tourist Rates

The Frisco System will issue, during the Summer months, Tourist round-trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address

Passenger Traffic Department
SAINT LOUIS.

Grand Chenier.

MR. EDITOR: We commenced our meeting at Big Pecan on Monday night, Oct. 17, and continued eight days. We had two, and a part of the time three, sermons a day. The preaching was done by Bro. Jas. Berwick, a local elder, and the pastor. Results: Three received on profession of faith, and fully a dozen bright and happy conversions, and the church greatly revived. At the 11 o'clock service on Sunday (Oct. 23) we raised in cash and good subscription $139 to build a church on that little island. When men living in houses covered with palmetto pay $3 and $4 to build a house of worship, it means something. Since the above amount was taken up, we have collected enough to make it more than $164. Believing that the "Lord helps those that help themselves," it is very likely that some one will have the privilege of dedicating a neat little church at that point some time next year.

Leaving Big Pecan on Oct. 25, we started a meeting here at Cameron, Oct. 26, closing on Monday night following. The preaching was done by Rev. J. F. Waltman, from Indian Bayou. His preaching was plain, earnest, and practical, and while much good was done, yet "many entered not in because of unbelief." Wolves have broken into our sheepfold, and are scattering our people.

We went from here to Grand Chenier, where we began a five-days' meeting Thursday, Nov. 3, assisted by Rev. P. H. Fontaine, from Patterson (who, by the way, is an old friend of ours, but is going to transfer back to Mississippi.) While the results did not measure up to our expectations, yet great and lasting good will grow out of the meeting. His coming brought gladness to our hearts. At the close of the last service one brother, who had withdrawn from us to join the M. E. Church, said he would come back. We feel sure that others who have withdrawn will do likewise. To God be all the praise. We have one meeting yet to hold. Pray that we may succeed.

Yours, GEO. W. HIVELEY.

Cameron, La., Nov. 9, 1904.

Arkabutla Charge.

MR. EDITOR: In many ways we have had a good year. My last Quarterly Conference has just been held, and I will be able to make the best report at Conference that this work has ever made. The pastor's and presiding elder's salary will be in full for the first time in the history of the charge, and the general collections, while not in full, will be fifty per cent. in advance of anything the work has ever done. We have built one new church, repaired others, and also some repairing on the parsonage. For all purposes the charge will pay about $1,200.

So much for material progress. The progress in spiritual things is also perceptible. We have had some splendid revivals, resulting in about forty conversions and thirty-six accessions. Bro. Jacc and Dr. Cameron rendered us efficient aid at two points, and are kindly remembered by my people. At all other places the pastor did the preaching. If we have had any success, we give God all the glory, and are ready for another year's work in his service.

JOHN W. RAMSEY, P. C.

Mobile and Ohio Railroad.

Mobile and Ohio Limited leaves New Orleans at 7:30 P. M.; arriving in St. Louis 5:44 next afternoon. St. Louis Express leaves New Orleans 9:10 A. M., arriving St. Louis next morning at 7:52. Both are solid, wide-vestibuled trains of the very latest pattern, carrying the finest Pullman Sleepers, Parlor and Library Observation Cars, New Orleans to St. Louis, without change. Dining cars with large electric fans, serving all meals a la carte. Patrons pay only for what they order, and get the very best that the markets afford.

World's Fair literature, maps and time cards, cheerfully mailed on application.

F. E. GUEDRY, D. P. A.,
229 St. Charles St.,
New Orleans, La.
Phone Main 3639-L.

Wherever souls are being tried and ripened, in whatever common place and homely ways, there God is hewing out the pillars for his temple. Oh, if the stone can only have some vision of the temple of which it is to lie a part forever, what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills.—Phillips Brooks.

World's Fair Visitors.

The pavilion erected by the Frisco Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to vivit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

From Rev. R. L. Phillips.

DEAR BRO. BOSWELL: I have just closed a meeting near Kenton, Tenn., the home of my youth. I preached to grown young people who were babes when I last saw them. Some old people attended the meeting who knew me in babyhood, and my father in his boyhood days. I was entertained in an old home where I remember to have visited when a toddling youngster. The old place—quite an exception to the surrounding country—looks as it did thirty-five years ago. In those self-same rooms my grandmother was entertained when my father was a boy. The conversation of those old people carried my imagination back to the scenes of fifty years ago in my native land. How I clung to the words of these old neighbors as the pleasant moments sped away! I parted from them in a subdued and reverential spirit as I thought of the silent "city of the dead" near the church, where, save these few, lie the active ones of by-gone days. Every inch of this territory was hallowed by recollections of the past. What emotions rose in my breast as I preached in full view of my father's home, and near where all of our family, but two, are peacefully awaiting the resurrection of the just! I could not but preach with this inspiration.

Sunday night I preached to a large congregation at Kenton, within a stone's throw of the college-building in which (its predecessor) I received a good part of my education. To this day I owe a debt of gratitude to my old professor, who is now a talented lawyer in Texas.

I called on Mrs. Sallie Bryant last night, one of our old family friends, who is a granddaughter of David Crockett, the hero and martyr of the Alamo. This brave pioneer lived near my father's old home. Sister Bryant kindly loaned me an old book—his autobiography, long ago out of print. He speaks of being where I have preached this year, of the old Spanish Fort at Nacogdoches, Texas, a photograph of which I obtained when there recently.

I fain would have tarried in my native land, but other sacred and more binding ties forbade. Then, too, the terrors of la grippe are somewhat mitigated by the milder Winters of the Southland. But, adieu, dear Tennessee; I shall not forget thee. Amen!

ROBERT L. PHILLIPS.

Kenton, Tenn., Nov. 1, 1904.

W. F. M. S.

Letter from Cuba.

DEAR DR. BOSWELL: Will you give me space in your paper for a few words from Cuba? Many friends and societies have requested that I write them, but as my time is not my own, and being unable to write each separately, I take this opportunity of informing them somewhat of our work here. I have been here three years—just beginning a fourth—under our Woman's Board of Foreign Missions. Our work is prospering fairly, considering the odds against us. A capital city is indeed the hardest field, and our Suberb Vedado, though the most desirable, is also the most difficult for work of our kind. There are fifteen other schools quite near us, yet we hold our own. "For if God be for us, who can be against us?"

I will not try to tell you all I would like in this letter for Dr. Boswell would not have room for; but as Christmas is so near, I will just tell our dear girls and boys at home—papas and mamas, too—that we have a fine Sunday school every Sunday afternoon here in our home, and we want to give them a Christmas tree just full of nice things to gladden their little hearts. We also have twelve nice, sweet girls, aged from eight to fifteen, boarding in our home. These girls are on scholarships, and most of them unable to clothe themselves. Most are orphan children, as a result of the late Cuban-American war. Now, any one wishing to help mission work directly, can do so by sending in small packages by mail—any articles of clothing your children have outgrown. We help them as we can, but too busy to sew.

This is indeed a beautiful country, and I shall be glad to write you more of it and its people next time, and shall be glad to hear from any friends of mine on the work who may read this and find time to write.

Yours for the work,

MARY E. CESSNA.

Calle 11 Entre 8 y 10. Vedado, Havana, Cuba. Nov. 8, 1904.

Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr. D. M. Bye for his Balmy Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent, telling what they say of the treatment. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas. [If not afflicted, cut this out and send it to some suffering one.]

New Orleans Preachers' Meeting

The Preachers' Meeting, on Monday, the fourteenth, had a discussion of the desirability and feasibility of organizing an Institutional Church in New Orleans. The fact was brought out that there is a vast population in New Orleans, as in every great city, which has not been reached, and can not be by present methods, and that a church prepared to touch the life of the poorer class by such social methods as are used by the best Institutional Churches, and notably by the great Wesleyan missions in London and elsewhere, could do much toward reaching this population with the gospel. The question of the feasibility of the project was thought to depend upon the view taken by the laymen of means in the city.

W. W. DRAKE, Sec.

Marriages.

Oct. 27, 1904, at the home of the bride's parents, Haney, Miss., by Rev. P. D. Hardin, Mr. Jno. W. Windham and Miss Maggie Culpepper.

Nov. 9, 1904, at the Baptist Church, Winnsboro, La., by Rev. N. F. Hoffpauir, pastor M. E. Church, South, Mr. Thaddens M. King to Miss Louise Kenton, both of Winnsboro, La.

Oct. 5, 1904, at Teasdale, Miss., by Rev. Jno. W. Bell, Rev. I. W. Hickham, of the North Mississippi Conference, to Miss Pearl Sullivan.

Oct. 27, 1904, at Tillatoba, Miss., by Rev. Jno. W. Bell, Mr. C. B. Fly to Miss Alice Frost.

Oct. 18, 1904, at the Methodist Church in Sallis, Miss., by Rev. R. E. Duke, Mr. Smith Dodd to Miss Maude Love, both of Sallis, Miss.

Oct. 25, 1904, at the residence of the bride's mother, Mrs. M. L. Spencer, by Rev. R. E. Duke, Mr. J. O. Turner, of Belzoni, Miss., to Miss Annie O. Spencer, of McCarley, Miss.

Nov. 16, 1904, at the residence of the bride's father, Mr. J. A. Simmons, by Rev. R. E. Duke, Mr. Jesse M. Shoemaker, of Jackson, Miss., to Miss Bertha Simmons, of Sallis, Miss.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	6 3-4
Ordinary	7 1-4
Good ordinary	8 9-16
Low middling	9 5-16
Middling	9 3-4
Good middling	9 15-16
Middling fair	10 7-16
Fair	11 1-8

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	26 1-2c
Off refined oil, in bbls, per gal	26 c
Prime crude oil, loose, per gal	21 1-2c
Prime C. S. cake, per ton, 2240 lbs	$25
Prime C. S. meal, per ton, 2000 lbs	$25 37
Soap stock, per lb	9c

Cotton Seed—

In sack, delivered at N. O., per ton, 2000 lbs. $16.00
In bulk delivered at N. O., per ton, 2000 lbs. $12.00

QUARTERLY CONFERENCES.

North-Mississippi Conference.

DURANT DIST.—FOURTH ROUND.

Pickens, at Pickens	Oct.	1, 2
Chester, at Salem		8, 9
Ackerman, at Mt. Ary		9, 10
Sturges, at Pt. Hill		15, 16
Ebenezer, at Liberty		22
Lexington		23, 24
Tchula		29, 30
Kosciusko circuit, at Bethel	Nov.	5
Kosciusko station, at ———		6, 7
Poplar Creek, at Friendship		12, 13
West, at Midway		19, 20
McCool, at Liberty Chapel		26, 27
Rural Hill, at Center Ridge	Dec.	2
Louisville, at Rocky Hill		3, 4
Inverness, at Isola		9
Belzona, at Putnam		10, 11

W. S. Lagrone, P. E.

WINONA DIST.—FOURTH ROUND.

Carrollton, at Carrollton	Oct.	2, 3
Eupora and Maben, at Eupora		8, 9
Black Hawk, at Acona		15, 16
Vance, at Lambert		22, 23
Webb, at Sumner		24
Ruleville, at Ruleville		29, 30
Moorhead, at Moorhead		30, 31
McNutt, at Sunnyside	Nov.	2
Carrollton circuit, at McInnery		5, 6
Vaiden, at Columbianna		12, 13
Winona circuit, at Bethlehem		19, 20
Mars Hill, at Chapel Hill		26, 27
Indianola, at Indianola	Dec.	3, 4
Tom Nolen, at Stewart		10, 11

Thos. H. Dorsey, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley and New Hope, at New Hope	Oct.	1, 2
Jonesboro circuit, at Brownsfield		8, 9
Guntown and Baldwyn, at Guntown		15, 16
New Albany and Ingomar, at New A.		22, 23
Wheeler circuit, at Pisgah		28
Booneville circuit, at Oak Grove		29, 30
New Albany circuit, at Union Hill	Nov.	5, 6
Mantachie circuit, at Hebron		12, 13
Belmont circuit, at New Valley		16
Burnt Mills circuit, at Paradise		17
Iuka circuit, at Bethel		19, 20
Kossuth circuit, at Pleasant Hill		26, 27
Marietta circuit, at Shady Grove		30
Blue Springs circuit, at Leighton	Dec.	3, 4

W. C. Harris, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Shannon circuit, at Troy	Oct.	1, 2
Prairie circuit, at Prairie		8, 9
Verona circuit, at Verona		15, 16
Montpelier circuit, at Sparta		22, 23
Buena Vista circuit, at Pleasant Grove		29, 30
Atlanta circuit, at Macedonia	Nov.	5, 6
Fulton circuit, at Hopewell		12, 13
Houston and Wesley, at Wesley Chapel		19, 20
Nettleton circuit, at Carolina		26, 27
Aberdeen circuit, at Pleasant Grove	Dec.	3, 4
Okolona circuit, at Boone's Chapel		10, 11

J. C. Park, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Oct.	1, 2
Cockrum, at Greenleaf		8, 9
Coldwater, at Love		15, 16
Wall Hill, at Chulahoma		22, 23
Arkabutla, at Brooks Chapel		29, 30
Tyro, at Mt. Vernon	Nov.	5, 6
Longtown, at McGehee Chapel		12, 13
Courtland, at Courtland		19, 20
Batesville and Wesley, at Batesville		26, 27
Eureka, at Eureka	Dec.	3, 4

W. T. J. Sullivan, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville	Oct.	1, 2
Starkville circuit		8, 9
Hebron		15, 16
Crawford		22, 23
Columbus, First Church		29, 30
Brooksville circuit	Nov.	5, 6
Macon		12, 13
Shuqualak circuit		19, 20
Mayhew circuit		26, 27
Winstonville circuit	Dec.	3, 4
Cumberland circuit		10, 11
Cedar Bluff circuit		11, 12

J. W. Dorman, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks	Oct.	1, 2
Byhalia		8, 9
Shawnee		15, 16
Waterford		22, 23
Cornersville		29, 30
Potts Camp		31
Abbeville	Nov.	5, 6
Bethel		12, 13
Ashland		15
Pontotoc		19, 20
Randolph		21
Mt. Pleasant		26, 27

Eugene Johnson, P. E.

Mississippi Conference.

JACKSON DIST.—FOURTH ROUND.

Flora	11 a. m.	Oct.	1, 2
Benton	8 p. m.		2, 8
Tranquil	11 a. m.		4
Silver City	11 a. m.		6
Brandon			8, 9
Canton			15, 16
Sharon			22, 23
Lake City			29, 30
Rankin Street		Nov.	5, 6
Thomasville			12, 13
Fannin			19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

John W. Lewis, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

McComb, LaBranch St.	Oct.	1, 2
Adams, at Adams		8, 9
Summit, at Summit		9, 10
Bogue Chitto, Mon., 7:30 p. m.		10
Osyka, at Muddy Springs, a. m.		15, 16
Magnolia, p. m.		15, 16
Providence, at Bahala		22, 23
Topisaw, at Holmesville		29, 30
Tylertown, at China Grove, Mon., 11 a. m.		31
Bayou Pierre, at Pleasant Ridge	Nov.	5, 6
Hazlehurst		12, 13
Gallman, at Gallman, Mon., 11 a. m.		16
Crystal Springs, Mon., 7:30 p. m.		14
Beauregard, at North Wesson, Wed., 11 a. m.		16
Wesson, Wed., 7:30 p. m.		16
Terry, at Terry		19, 20
Pleasant Grove, at Pleasant Grove, Tues., 11 a. m.		22
Caseyville, at Bethel		26, 27
Pearlhaven, at ———, Sat., 11 a. m.	Dec.	3
Brookhaven		3, 4

Pastors will see that trustees give proper answer to Question 29. Brethren, do not fail in this.

B. F. Jones, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton, Sat. and Sun.	Oct.	1, 2
Gulfport: 28th Street, at Long Beach, Sat. and Sun. a. m.		8, 9
Gulfport: 25th Avenue, Sun. p. m. and Mon. a. m.		9, 10
Vancleave, at New Prospect Camp Ground, Thurs.-Sun.		13-16
Coalville, at White Plains, Tues.		13
Wolf River, at Durham, Sat. and Sun.		22, 23
Carriere, at McNeil, Tues. a. m.		25
Poplarville and P., at Purvis, Wed. p. m.		27
Hub, at Baylis Chapel, Sat. and Sun. a. m.		29, 30
Columbia, Sun. p. m. and Mon. a. m.		30, 31
Collins, at Seminary, Wed.	Nov.	2
Mt. Olive, at Ora, Thurs.		3
Williamsburg, at Good Hope, Fri.		4
Mt. C. and S. Creek, at Mt. Zion, Sat. and Sun.		5, 6
Eastabutchie, at Eastabutchie, Tues.		8
New Augusta, at N. Augusta, Sat. and Sun.		12, 13
Lucedale, at Lucedale, Mon.		14
McH. and Wiggins, at McHenry, Tues.		15
Brooklyn, at Brooklyn, Wed.		16
Sumrall, at Sumrall, Sat. and Sun.		19, 20
Hattiesburg: Court Street, Sat. and Sun.		26, 27
Hattiesburg: Main Street, Sun. and Mon. a. m.	Dec.	4, 5

T. L. Mellen, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville	Oct.	8, 9
Gloster		15, 16
Centreville, at Centreville		15, 16
Percy Creek, at P. C.		22, 23
Woodville		22, 23
Fayette, at Fayette		29, 30
Hamburg, at Knoxville	Nov.	5, 6
Liberty, at Salem		12, 13
Wilkinson, at Hopewell, Wed.		16
Homo Chitto, at H. C.		19, 20
Barlow, at Rehoboth, Thurs.		21
Harriston, at Harriston		26, 27
Jefferson Street, Natchez	Dec.	2, 4
Washington, at W., Sat.		3
Wesley Chapel, Natchez		3, 4

T. W. Adams, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, West End, Sun. a. m.	Oct.	1
Meridian, East End, Sun. p. m.		3
Middleton, at Manassa, Thurs.		5
Matherville, at Salem, Fri.		7
Wayne mission, at Hebron		8, 9
Waynesboro, Sun. p. m. and Mon.		9, 10
Chunkey, at Sageville		15, 16
Enterprise and Stonewall, at Enterprise, Wed.		19
Shubuta and Quitman, at Shubuta, Thurs.		20
Pachuta, at Pachuta		22, 23
Leaksville, at Leaksville		23, 30
Winchester, at Winchester, Thurs.	Nov.	1
Daleville, at Linwood		5, 6
North Kemper, Fri.		11
DeKalb, at Pleasant Ridge		12, 13
Binnsville, at Binnsville		19, 20
Poplar Springs, Wed.		22
Vimville, at Coker's Chapel, Thurs.		24
Porterville, at Mt. Hebron		26, 27
Lauderdale	Dec.	3, 4

W. M. Sullivan, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork	Oct.	1, 2
Anguilla, at A.		8, 9
Port Gibson		15, 16
Cary and Grace, at C.		22, 23
Bolton, a. m.		23, 30
Edwards, at E., p. m.		30, 31
Mayersville, at B.	Nov.	5, 6
Hermanville, at Pisgah, a. m.		12, 13
Rocky Springs, at C., p. m.		13, 14
Utica, at U.		19, 20
Satartia, at M.		26, 27
Vicksburg, Crawford Street, p. m.		30
Vicksburg, Washington Street, p. m.	Dec.	1
Warren, at O. R.		3, 4

W. H. Huntley, P. E.

FOREST DIST.—FOURTH ROUND.

Rose Hill, at Hopewell	Oct.	1, 2
Montrose, at Montrose, Tues.		4
Tallohola, at Mutual Union, Wed.		6
Newton and Hickory, at N., Fri.		7
Harperville, at Harperville		8, 9
Indian Mission, at Tallichulok, Wed.		12
North Neshoba, at Coy, Fri.		14
Philadelphia, at Mars Hill		15, 16
Decatur, at Decatur, Tues.		19
Edinburg, at Rocky Point, Fri.		21
Carthage, at Thomastown		22, 23
Walnut Grove, at W. G., Tues.		26
Eucutta, at Philadelphia	Nov.	5, 6
Vossburg and Heidelberg, at H.		12, 13
Ellisville circuit, Wed.		16
Ellisville station and Ovelt, Thurs.		17
Laurel, M. Street, Thurs. p. m.		17
Laurel, Kingston and Fifth Avenue, Fri.		18
Lake, at Lawrence		19, 20
Forest, at Forest		26, 27

J. M. Morse, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Bro. A. Q. PORTER was born near Meadville, in Franklin county, Miss., July 26, 1825, and died Nov. 3, 1904. In early life he united with the M. E. Church, South, at a time when it was not an uncommon thing for strong men to come trembling to the altar, and, before leaving, have the assurance that God had forgiven their sins, and so testify to the world. Bro. Porter was the son of John and Mary Middleton Porter He was married three times; first to Miss Henrietta Harrington, Nov. 7, 1849. By his first marriage there were two children. One is dead; the other survives him. He was next married to Miss Cassandra Buckles, Dec. 21, 1854, and by this marriage there were nine children, five of which, with their mother, preceded him to the great beyond; four survive him. His third marriage was to Mrs. Martha A. Hollinger, Feb 8, 1881, and she survives him Bro. Porter was a prominent Mason, and all his long life was a staunch citizen, a polished and upright gentleman, and, above all, was a thoroughly consecrated Christian—a man who knew and walked with God. It was the privilege of this writer to be his pastor for two years, during which time I frequently visited him in his home in Meadville, and although by a stroke of paralysis his speech was greatly impeded, yet it was a great benediction to our soul to hear him talk. He seemed so near heaven's door, and always expressed a readiness to go at the bidding of the Father. He served throughout the Civil War, and was a true soldier, but when the war ended, he laid down carnal weapons, and armed himself for the Christian warfare, and now is at eternal rest and peace. May we all enter that sweet haven some day! J. E. GRAY.

MRS SERENA WOOD was born July 29, 1823, and died Oct. 16, 1904. She was married to Green Wood in early life, who died in May, 1861, thus leaving her with the cares and responsibility of a large family, but she managed well, and succeeded in raising her children, and seeing them all in the church. She made her home with her youngest son, G. B. Wood, of Eureka Springs, Miss. She had been a consistent member of the Methodist Church for forty-eight years. She suffered a great deal, and talked much of her leaving, as though she was going on a visit. She said to the writer just a few days before she died that after she was gone to tell the people that she had suffered much, but that she had endured it with patience, and that she was then suffering her last, and she would soon be at home. To know her was to love her. She was laid to rest in the cemetery at old Pisgah Church, in Yalabusha county, the funeral service being conducted by Rev. R. F. Cole. Four sons and one daughter survive her, with a great number of grandchildren.

J. A. GOAD, Pastor.

MRS. SARAH JEMIMA LEE (nee Mangham) was born July 10, 1850, and died Oct 18, 1904, aged fifty-four years three months and eight days. Sister Lee was a member of the M. E. Church, South, for nearly forty years, having early in life given her heart to God and united with the church. She was married to B. C. Lee, Dec. 2, 1875. While no children were born to this union, her home was the delightful abode of ten nieces and nephews, and she was indeed a mother to them all, guiding them by her counsel, and strengthening them by the influence of her own pure and beautiful life. Her life of sympathy and love was the joy and comfort of her devoted husband. Her home was the preacher's home, and to sit and talk with her was to feel that you were in the presence of one of God's children She was a true friend and helper to the suffering and needy, regardless of color or rank, and her tender, unselfish heart endeared her to all with whom she came in contact. We commend the bereaved husband and other loved ones to God's tender keeping. J. W. BOOTH.

Another one has been added to those whose angels always behold His face. On Friday night, Oct. 7, 1904, GLADYS LORENA, infant daughter of Dr. G. F. and Mrs. Lorena Wilson, passed through the portals of death to the home of God and the good. She was one year one month and seven days old. Her death was a shock to father, mother, and a host of sympathizing friends. She was at the breakfast table Friday morning; was taken quite sick in the afternoon. Everything possible was done for her comfort and restoration. Suddenly, about ten o'clock, her father, noticing the change coming, took her in his arms. She looked up into his face, said "Papa," and breathed her last. Being an only child, she seemed to be the very life of her fond parents. Now she is transplanted to the garden of the Lord, and is drawing her parents heavenward. They live with the precious hope of meeting her where parting shall be no more. Thank God for the brightness of her life, although so short.

H. O. WHITE.

Died March 19, 1904, at the residence of her son-in-law, Dr. G. F Wilson, in Bienville, La., Mrs. HARRIET J. MILLS, aged sixty-one years and six months. She had been a sufferer for many years, and bore her affliction with meek submission. Her end was hastened by an attack of pneumonia. I visited her in her last illness, and found her implicitly trusting God. She had been a member of the M. E. Church, South, for many years. Her Christian life was of that beautiful kind that makes itself known in active deeds of kindness to others in trouble or in need. Her end was victory through Christ Jesus the Lord. Two daughters, Mrs. Wilson and Mrs. Tooke, are deeply grieved, and mourn their loss. H. O. WHITE.

Homer, La.

DEAR DOCTOR: For some time I have intended to send a few lines to the ADVOCATE from Homer. The Conference year is nearly finished. We are ready to say, "Everything in full, Bishop." The year has been one of steady increase in all departments. The kindnesses of the people have been such as to draw the best efforts of the pastor. We have enjoyed laboring for them, and God has blessed the labors to the salvation of souls, the building up of the church, and edifying the saints.

It is a good thing to follow good men. I hear former pastors spoken of in the highest of terms. Men who were here twenty years ago are held in loving remembrance. Those of recent years abide in the affections of the people

Well, we have had the pleasure of seeing "the great Fair." This was through the kindness of our people. One of the stewards came to me and said, "Fix yourself to start to St. Louis next Monday, and here is the money for the expense." Of course, we went, "we saw, we coveted, and was taken." To say we enjoyed it is to express it very mildly. It is certainly a great sight—one calculated to inspire one with greater devotion to God and deeper faith in his Word.

We have everything fixed for the pastor of next year. Wood corded in the yard, patch sowed in wheat for the cow, poultry-house and cow-sheds fixed for comfort and pleasure, debt off the parsonage, church and parsonage insured for three years. Ladies are planning for more improvement on the parsonage next year; some talk of remodeling the church. All is moving nicely here, and we are looking forward to Conference with pleasant anticipations.

H. W. BOWMAN.

Nov. 14, 1904.

Harperville Circuit.

DEAR DOCTOR: I am winding up my fourth year as supply on this circuit. We held our fourth and last Quarterly Conference at Harperville on the fifth Sunday and Saturday before in October. Bro. J. M. Morse, our beloved presiding elder, was with us, and preached delightful and edifying sermons, both Saturday and Sunday. Preacher's and presiding elder's salaries reported in full; the collections ordered by the Conference all reported in full. I have had a delightful year. Spiritual condition of the church good; peace and harmony prevail. I regret to leave the good people on the work; they have been so very kind to me; but my time is out. Everything is prosperous on the circuit; crops of all kinds are very good; a great deal of sickness for the past two months, but it is abating now. I have never spent four years more pleasantly than I have serving this circuit. To God be all the glory for the success we have had along all lines. I have lost some good members by death. May God's blessing abide with the people I have served!

Your brother in Christ,

IRVIN MILLER.

Walnut Grove, Miss., Nov. 9, 1904.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE

QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE

GREENVILLE DIST.—FOURTH ROUND.

Boyle		Nov. 6
Cleveland		13
Cleveland circuit	Tues.	13
Clarksdale		20
Duncan	Tues.	22
Shelby	Wed.	23
Tunica		27
Lula	Tues.	29
Jonestown	Wed.	30
Hill Home	Fri.	Dec. 2
Gunnison		4

T. W. DYE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Melville		Oct. 1, 2
Simsport, at Marine		8, 9
Lecompte, at Elam Bayou		15, 16
Boyce		22, 23
Bunkie		29, 30
Columbia		Nov. 5, 6
Pollock		12, 13
Jena		19, 20
Dry Creek		26, 27
Montgomery		Dec. 1, 2
Natchitoches		4, 5

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Louisiana Avenue	a. m.	Oct. 2
Parker Memorial	p. m.	2
Carrollton Avenue	a. m.	8
New Orleans Mission	p. m.	9
Burgundy	a. m.	1[illegible]
Algiers	p. m.	1[illegible]
Carondelet	a. m.	2[illegible]
Dryades	p. m.	2[illegible]
McDonoghville		3[illegible]
Plaquemine		Nov. 6
White Castle		1[illegible]
Rayne Memorial		2[illegible]
Covington		2[illegible]
Mandeville, at Talisheek		3[illegible]
Slidell		Dec. 4

Pastors, please see that full reports are made by Woman's Home and Foreign Missionary Societies and by Boards of Trust.

WM. H. LAPRADE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Gibbsland, at Gibbsland		Oct. 1, 2
Downsville, at Downsville		8, 9
Farmersville, at Ebenezer	Tues.	1[illegible]
Arcadia, at Arcadia		15, 16
Vienna, at Mt. Moriah	Wed.	1[illegible]
Lanesville, at Lanesville		22, 2[illegible]
Ringgold, at Andrews Chapel		29, 3[illegible]
Ruston, at Ruston	Fri.	Nov. 4
Calhoun, at Calhoun		5, 6
Brooklyn, at Brooklyn	Wed.	9
Bienville, at Bienville		12, 1[illegible]
Minden, at Minden	Tues.	1[illegible]
Valley, at Pleasant Valley	Wed.	1[illegible]
Jonesboro and Antioch, at Jonesboro		19, 2[illegible]
Vernon, at Wesley Chapel		26, 27

J. O. BENNETT, P. E.

CROWLEY DIST.—FOURTH ROUND.

Lafayette		Oct. 1, 2
Franklin		2, 3
Morgan City		8, 9
New Iberia		9, 10
Patterson		15, 1[illegible]
Abbeville		22, 23
Lake Arthur		29, 30
Jennings		30, 3[illegible]
Iota		Nov. 5, 6
Prudhomme		12, 13
Crowley		13, 14
Grand Chenier		1[illegible]
Lake Charles		20, 21
Vinton	7:30 p. m.	21
French Mission		2[illegible]
Jeanerette		27, 28
Indian Bayou		Dec. 3, 4
Rayne		4, 5

S. S. KEENER, P. E.

MONROE DIST.—FOURTH ROUND.

Harrisonburg, at H.		Oct. 1, 2
Floyd, at F.		5-12
L. Providence		16, 17
Waterproof.. Quar. Conf., 4 p. m.; preaching, 8 p. m.	Wed.	19
Rayville, at U.		22, 23
Bastrop, at B.		29, 30
Mer Rouge, at M. R.		Nov. 6, 7
Bonita, at Jones		12, 13
Filbert, at G.		19, 20
Tallulah, at T.		26, 27
Monroe		Dec. 3, 4

J. A. PARKER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Jackson		Oct. 1, 2
E. Feliciana, at Gilead		8, 9
Clinton		9, 10
Port Vincent, at Meadow's Chapel		15, 16
St. Francisville		17, 18
Ponchatoula		22, 23
Wilson, at Gayden		29, 30
Baker, at Brookstown		Nov. 5, 6
Live Oak, at Antioch		12, 13
Baton Rouge, Second Church		13, 14
Pine Grove, at Killian's		19
Amite		20, 21
Franklinton		23
St. Helena, at Greensburg		26, 27
Kentwood, at Kentwood		27, 28
Zachary		30
Baton Rouge, First Church		Dec. 2-4

F. N. PARKER, P. E.

Change of Date.

Bishop Galloway authorizes the change of date for the meeting of the North Mississippi Conference from Dec 14 to Dec. 7, 1904. Brethren interested will please take notice.

SHREVEPORT DIST.—FOURTH ROUND.

Texas Avenue		Oct. 22, 23
Mooringsport and Greenwood		23, 24
Provencal, at Victoria		29, 30
Pleasant Hill, at Robeline		30, 31
Grand Cane, at Stonewall	11 a. m.	Nov. 2
Hornbeck, at Hornbeck		5, 6
DeRidder, at DeRidder		6, 7
Bon Ami	7 p. m.	7
Leesville	7 p. m.	8
Many	7 p. m.	9
Shreveport, First Church		12, 13
Keatchie, at Logansport		13, 14
Pelican, at Bethel	11 a. m.	16
Wesley, at ———		19, 20
Coushatta, at Atkins		20, 21
LaChute and Lake End, at Campobello		21, 22
South Bossier, at Haughton	11 a. m.	23
Benton, at Alden		26, 27
North Bossier, at ———		27, 28
Gilliam, at ———		29
DeSoto, at Mansfield	11 a. m.	Dec. 3
Mansfield		3, 4
Zwolle, at ———		4, 5

Reports are expected from trustees.

J. R. MOORE, P. E.

Mansfield, La.

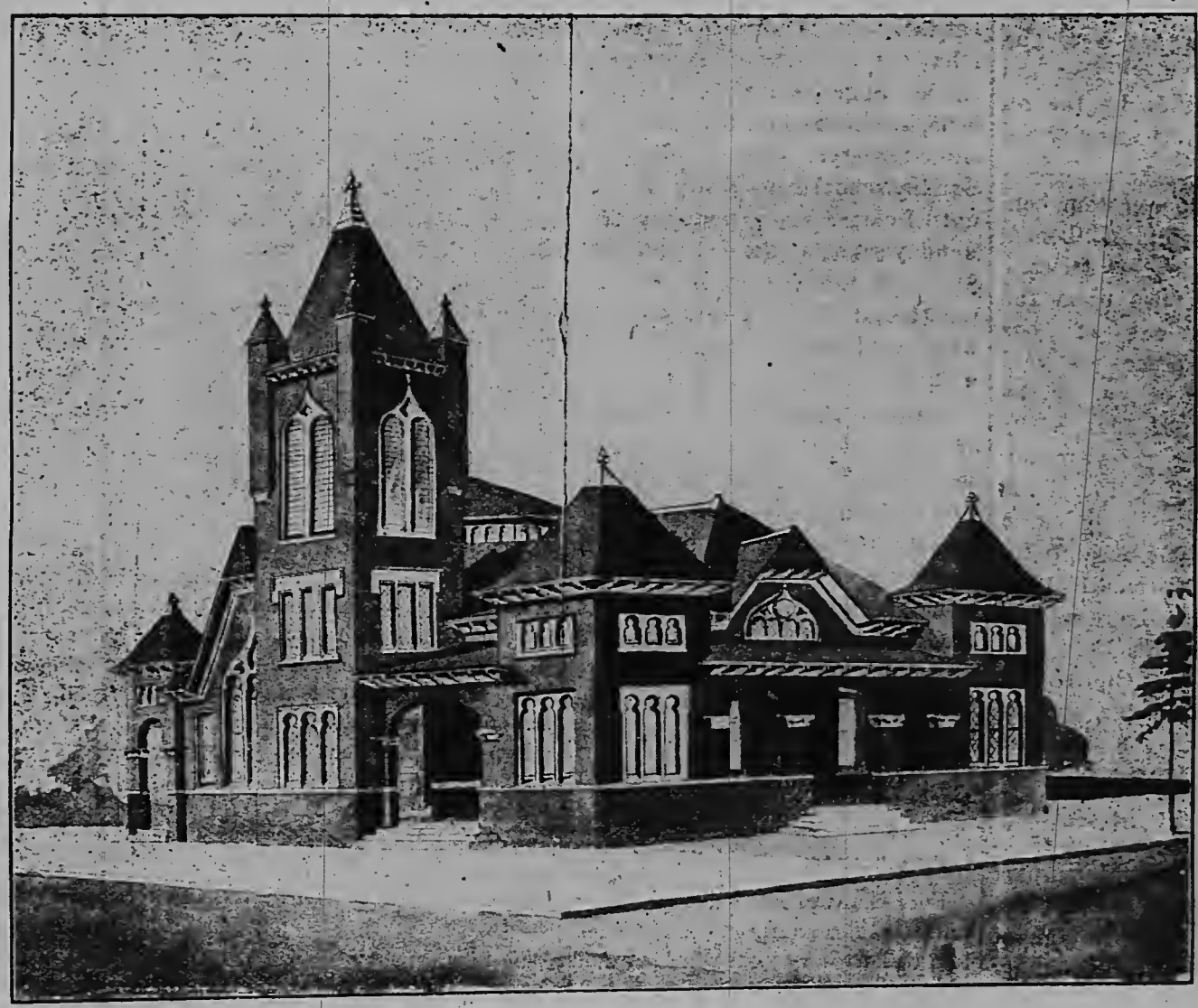
To Subscribers.

We have received complaints from some subscribers upon receipt of bills sent them. Several of them say they will pay the preacher, who will attend to the settlement of their bills at Conference. We beg to assure them that the arrangement is satisfactory to us. The bills are sent as memorandums, and any method of payment is acceptable. Owing to changes in the business department of the ADVOCATE, the bills in question were sent, through mistake, direct to the subscribers. We ask pardon for any error under the circumstances.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, DECEMBER 1, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO 2519 | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 48.



Drago & Smith, Architects, Monroe, La.

The New Church at Lake Providence, La.

The above cut represents the new and beautiful Church-building now in process of erection at Lake Providence, La., Rev. Barnette Wright, pastor. It will be a very commodious and convenient house—with Sunday-school room and two class-rooms, besides the main auditorium. To complete and furnish it will cost about eight thousand dollars. The corner-stone will be laid Sunday, December 4, 1904. Dr. W. B. Murrah will deliver the address.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Did It Pay?

BY WALTER R. LAMBUTH.

A letter was received by us recently at the Mission Rooms concerning the results of the great Missionary Conference held in New Orleans three years ago. The question raised was whether the meeting was justified by the results. The following was my reply:

There can be no question concerning the powerful and beneficial influence of the New Orleans Missionary Conference upon the missionary collections of our church. The Conference was held in April, 1901. Receipts for the year ending March 31, 1901, $330,716 65; receipts for the year ending March 31, 1902, $357,247 75; receipts for the year ending March 31, 1903, $366,180 63; receipts for the year ending March 31 1904, $389,056 29. The increase in domestic missions has been considerable, that of the Church Extension Board very large, and the Women's Societies have both made the greatest advance in their history.

This answers the question as to whether it paid financially, apart from the subscription taken. We have had a larger percentage of this subscription paid in than any other that has been made.

On the spiritual side, I have had as many as a hundred people say that they dated their renewed spiritual life and working power back to that Conference. We have nearly twenty missionaries on the foreign field to-day who offered in New Orleans, or were brought directly under the influence of those who were there.

It happens that to-day we received a letter from a modest circuit preacher who was there, and who, by the way, wrote up in his scrap-book the best personal account I have yet seen of that great meeting.

"You remember the account I gave you last year of the missionary spirit in this charge. Well, matters have changed somewhat. A steward who last year stoutly opposed foreign missions has bought a copy each of 'Missionary Issues,' 'The Life of John G. Paton,' presented me with the missionary map of the world, which costs $6, and has paid $10 for missions besides.

"I have sold several missionary books. We take some thirty or forty copies of Go Forward, have two good Woman's Home Mission Societies, and subscribe for ten copies of Our Homes. We have paid our assessments for missions in full on this circuit both years before the thirty-first of March, raised a surplus of $60 last year, and at Conference I pledged $100 on the Wesleyan Bi-Centenary Fund, giving my note for the same. We have already paid $129 on this pledge, $5 for Cuba, have all the other collections in cash, and it is yet three weeks until Conference. I have little doubt of making my extras aggregate from $150 to $165, besides $65 for the American Bible Society. The circuit had no Sunday-school Missionary Society until I came. This year the five Sunday-schools alone have paid $89.38 on the Wesley Fund. Al together, I am very thankful for what God has done for us and with us."

If there were no other outcome of the New Orleans Conference, the faithful and devoted life of this missionary brother who was greatly blessed there, and who, under the enduement of the Holy Spirit, is building up the kingdom of God at home and abroad, would be ample justification for all the time and pains expended in preparation for that great and now historic gathering of Christian workers.

Preaching Outside of the Pulpit.

For what purpose did I enter the ministry? is a vitally important question which every conscientious minister will keep constantly before his mind. The answer which he will make to this question will be—I became a preacher in order to bring God's messages to my fellow-men, to awaken those who are careless, instruct those who are ignorant, comfort those who are in trouble, help those who are weak, and lead immortal souls to Jesus Christ; in short, my aim is to make bad people good, and good people better. To attract people to the house of God is of far less importance than to attract them to Christ; the making a good sermon is mainly of value that it makes a good man. A wise minister will not belittle his pulpit by neglecting to make full preparation for it, nor will he cheapen it by putting there anybody and everybody that he can lay hands upon. At the same time he recognizes that he can spend only about three or four hours in that pulpit on only one day of the seven; and whether in the pulpit or out of it, he is everywhere Christ's ambassador.

The Bible is the best theological seminary, and in that he learns that his Divine Master delivered two popular discourses which the Holy Spirit has preserved for us; one of them was delivered on a mountain, and the other by the seaside. The great body of our Lord's instructions was in the form of personal conversations with individuals or with his little band of disciples. That quiet evening talk with Nicodemus has shaped all Christian theology and molded myriads of human characters, and will continue to until the end of time. The apostles pursued the same methods with their Master, and the Book of the Acts is largely the record of personal labors for the conversion of the spiritual benefit of individuals. Paul preached public discourses when he had the opportunity; but I question whether his sublime discourses on Mars Hill has ever brought as many souls to the Savior as his brief talk with the one poor awakened sinner in the prison of Philippi. The danger with us ministers is that we look at our flocks too much as a totality; the word "masses" is a misleading word. We preach on Sunday to a congregation, but God's eye sees only "individuals." Guilt is a thing appertaining to an individual conscience, and conversion is the turning of the single soul to Jesus. If we preach to a congregation for an hour or two on the Sabbath, it is a joyful thought to an earnest soul-winner that he can preach outside of his pulpit for more than a hundred hours during the week.

One of the unanswerable arguments for thorough pastoral visitation is that it brings a minister within arm's length of his parishioners. He needs this personal contact for his own benefit. A good library is a good thing, but there is a great difference between a lifeless book on your shelf, and the vitalizing and fertilizing study of a "book in boots," for every life is a biography. You and I, my dear brother, are helping to make these biographies. Our sermons are addressed to everybody; a conversation is addressed to a single soul. "Thou art the man," is the meaning of every loving appeal, every kind rebuke, and every personal invitation. A man may dodge a sermon; he can not dodge a personal conversation conducted in the right spirit. A faithful sermon ought to set your people to thinking. In one mind it may suggest difficulties, and when that person meets you, he may wish to have the difficulty explained. The door is thus opened for you to remove an obstacle, or to press home a needed truth. In another mind your sermon may have awakened a conviction of sin. That impression may fade away, or it may be deepened if it is followed up by a personal interview. Much of many a pastor's best work has been done in an "inquiry meeting," but even when no such method is used, there will be opportunities for every wide-awake pastor to find out who in his parish is an "anxious inquirer." You ought to have a fixed time in every week when persons call on you, and if anyone breaks into your study during your morning hours for spiritual direction, you ought to rejoice to throw aside books or sermon notes, and give him the right of way. The man that wants you is the man that you want. It is an excellent method also to request your congregation to send a request to you if they desire an interview in their own homes. Remember how cordially the Master met everyone who came to him for light or for healing, and what a long journey he took in order to bring relief to one poor woman in the coasts of Canaan. In dealing with awakened souls, nothing can take the place of personal contact. To reach all such from the pulpit only is almost as absurd as it would be for a physician to read his prescriptions from a desk in a hospital instead of going from one bed to another to feel each pulse and to examine each fever-coated tongue.

No pastor worthy of the name will need to be reminded how strong are the claims on him of the Lord's "shut-ins" whose faces are not seen in the sanctuary. Whosoever you neglect, never neglect the sick, especially those who are in the by-lanes of poverty. There is no more Christ-like work than that, and none that will grip your people to you more strongly. The hours you spend in the ministrations of comfort to the sick and the sorrowing will often subject your nerves and your sympathetic sensibilities to a severe strain. The most celebrated pulpit orator in America once said to me, "It consumes more of my nerve force to spend an hour with people who are in trouble than to prepare two sermons." That may be so, but is there any more Christly office in this old sobbing and suffering world than to "bind up the broken-hearted"? What your people want is the ministry of "sympathy," and the rich often need it as truly as the wretched poor.

I have indicated some of the ways in which a faithful minister may preach outside of his Sabbath pulpit. There is one style of preaching that is vastly more effective than any other, and that is the irresistible eloquence of a pure, manly, noble and unselfish life. "My pastor's discourses are not very brilliant," said an intelligent lady, "but his daily life is a sermon all the week." The "living epistle" of Paul was as sublime and convincing as any words that fell from his lips on the hill of Mars, for Jesus Christ lived in him. Our people look at us when out of the pulpit to discover what we mean when we are in our pulpits. Piety is power. Your aim is to produce Christian character, and what argument so strong, so constant, so pervasive, so heart-reaching as the beautiful example of a life copied even imperfectly after Jesus Christ?—Dr. T. L. Cuyler.

The skies are never so brilliantly blue as when they have been washed by a storm. The countenance of Jesus is never so welcome and lovable as when he breaks forth upon us—a sun of consolation and joy after trials.—T. L. Cuyler, D. D.

West End, Meridian.

DEAR DR. BOSWELL: I am glad to report to the ADVOCATE that our work here in West End is moving along fairly well. Early in the year we held a revival meeting, conducted by our presiding elder, Rev. W. M. Sullivan, in which much good was accomplished. Bros. Ormond, Black and Lewis also rendered appreciated assistance in this meeting.

We have had fifty-one accessions to date, and will receive others before Conference. A strong pull is being made to send up to Conference a full financial report. I believe we will succeed. Besides the regular assessments for the various causes, we have collected $614.10 for other objects. Our Sunday-school and Senior Epworth League have raised $49 for the Orphans' Home, and we have kept our little orphan there, Virgie Golden, well clothed during the year, having recently sent her a full supply of Winter clothes, shoes, etc. The Woman's Foreign Missionary Society and the Home Mission Society have both done a faithful year's work, the latter having recently observed the Week of Prayer with great profit. Our Sunday-school Missionary Society will pay $35 or $40 on the assessment for missions. The Sunday-school is doing well under the efficient management of our faithful superintendent, Bro. J. B. Holland. While the year's work has not been altogether what we desired, it has, at least, been an average one in results, and we have many causes for thanksgiving to God.

I am now winding up my third year in this charge; hence a brief summary of our work during that time will not be out of place.

1. We have paid the old church debt, and had the building dedicated.

2. We have had the church repaired, painted outside, papered inside, aisles carpeted, new lights put in, new Bible and hymn books, etc., purchased at an expense of about $300.

3. A lot has been bought and a handsome parsonage built thereon, which would readily sell to-day for $1,600.

4. We have had 172 accessions to the membership of the church.

5. Granting that all assessments will be paid in full this year, we will have raised by Conference $6,925 for all purposes.

Excepting the class meeting, West End has, for several years, been running all the machinery of Methodism. It is a good second-class station. Here is a great field for any man who wants to work for the Lord.

D. SCARBOROUGH.

The Old Log-House Called Friendship.

It was built for a union church, and is situated on the Woodville and Natchez road, near the Buffalo. It was built by the Rev. Hiram Enlow in the year 1833 or 1834, and still stands, serving as a schoolhouse. It served as the church until 1901, when a new house of worship was built under the pastorate of Rev. C. C. Griffin. This old log-house is dear to me, as my precious father was the builder and maker of its pulpit, and seats and library on one side of the pulpit, and from the earliest of my recollection there was a union library there. My father and mother had joined the M. E. Church in the year 1832, when their first-born was ten months old, and I have heard them say that they started out to raise a Christian family. I learn from my father's writings that in May, 1834, he was appointed class leader of a little society organized at Friendship, and served as such about three years, when he was licensed to exhort in the church, and in a few years he was licensed to preach, and in a few more years he was ordained deacon, and later ordained elder, but he was only local, earning his bread by his own labor. They were blessed with thirteen children, all of whom became members of this same church, except two, who died in childhood. I am third in this family, and used to go with my father to class meeting. I joined the church when I was about nine or ten years of age, and, therefore, was one of the members of the same old church. I used to watch my father mark the attendance, and in this way I learned the names of the members who organized, but only remember a few that I can safely say were Methodists: James Beck and family, Robt. Dawson and family, Steven Dawson and wife, Abraham Lanehart and wife. All of these lived and died belonging to this society.

Yes, I love this old house for several reasons: My father and mother worshiped there as long as they lived. They died in 1875, mother preceding father to the grave only six weeks. They led their children to the service of God there, and I suppose that we were all baptized there, and I was converted there, and still hold my membership at Friendship; but it seems strange to pass by this dear old house to go to service. But I trust all is right in the sight of the Lord.

I have written this article for the NEW ORLEANS CHRISTIAN ADVOCATE, and hope it will not find its way into the waste-basket. I think some of the readers would enjoy the reading—the short history of the old Friendship Church, and its membership of long ago.

MARY A. FLOYD.

Memphis Conference.

DEAR DOCTOR BOSWELL: I have just returned from a visit to the Memphis Conference, which was held in Jackson, Tenn., and such were impressions made upon my mind and heart that I have decided to write down a few of these and send them for publication in the ADVOCATE. I said to Bishop Key, after the final adjournment of the session, that I believed it was the best session of Conference I had ever attended, and his reply was, "I believe it is the best that ever I attended." The pure gospel of salvation was preached "in demonstration of the Spirit and of power," and the effects were manifest. From beginning to end there was not a hitch in the transaction of business, not a word of criticism by any one member upon another, and not a single instance of unpleasant controversy upon any subject. The reports were very fine. Nearly every pastor reported revivals, conversions and accessions to the church on profession of faith. Seventy-five per cent. of them reported all the collections in full, and I think there was an excess of sixteen hundred dollars on the collections for foreign and home missions, and the assessments for superannuates, widows and orphans of deceased preachers, raised in full. I hope that the North Mississippi Conference may do as well. Hoping to meet you at Kosciusko two weeks from to-day, I am,

Your friend and brother,

J. D. CAMERON.

Como, Miss., Nov. 23, 1904.

Osyka Charge.

MR. EDITOR: We are near the close of the second year of this charge as an appointment in the Brookhaven district. It is one of thirty-eight in the Mississippi Conference receiving aid from the fund for domestic missions. It is a weak charge, financially and otherwise, and there are great obstacles in the way of its spiritual development. Time and labor, and the grace of God, all must be considered in this field, and financial support is essential to the success of the work. There are only two organized churches on the work, and two other places for preaching. We have had twenty six accessions this year—all on profession of faith except three. The collections ordered will all be paid in full. The preacher's salary is in the list of "doubtful" at this writing.

Bro. Jones (some write D. D. and some M. D.), our faithful presiding elder, is closing his fourth year on this district. He is in great favor with our people, and we pray for God's rich blessings to follow him in his labors.

J. W. SANDELL.

Notice.

To the Mississippi Conference Pastors—

DEAR BRETHREN: Please send me your money for missions before Conference, but don't mail your letter later than Dec. 1. It is much more convenient and satisfactory to me, and should be to you, to dispose of this matter before we reach Gulfport. Please show kind consideration for a fellow-laborer. The amount sent in to date for each claim leads me to hope for full payments from the Conference. Especially hopeful am I of the foreign assessment. If you can not remit before Conference, please bring checks for the amount; don't bring cash. Make check for the foreign payable to me, and for the domestic to B. F. Lewis.

Money from Rally Day and from the Sunday-school Missionary Societies and for the Fearn Fund can be counted on assessment, but should be sent to me. In your final settlement with me at Conference, please be prepared to state the amount contributed for the Fearn Fund. I beg you all to lend a helping hand, and let us pay our Conference out in full this year. Yours faithfully,

W. L. LINFIELD,
Treas. Conf. Bd. of Missions.

The Conference Paper Question.

Four years ago the North Mississippi Conference met at West Point. As I recollect it, the most important question before that Conference was, "Who are admitted on trial?" Second to this, in my estimation, was the question whether or not we, and the brethren to the south of us, should withdraw from the New Orleans Advocate, and establish a State paper. I remember that debate, the one that followed the reading of the minority report of the Publishing Committee, and how my own convictions were in the air, veering to this side and to that as one of my heroes appeared on one side or the other. But since the brethren have given me a vote among them, I have no right to let my convictions stay up in the air long. and on this question they have had a good long spell in which to settle down.

Before I state what they are, I will refer to one phase of that discussion at West Point that most impressed me. As I understand it, the present arrangement was in the manner of a compromise which satisfied both parties. Dr Black was going out of the editorial chair permanently, and we agreed that if Dr Boswell was elected editor, we would support the New Orleans paper. Dr. Boswell was elected editor, and we all said we "wuz gwine to do it." Just exactly what weight this ought to have in our deliberations at this time is not for me to say. But I feel myself still bound by that compromise, although I had no voice in the making of it.

The contention seems to be that we could have a better paper if we cut off one Conference from three that are supporting an established paper. and left two to support a paper without an advertisement, a subscriber, a printing press, a font of type, or a galley to begin business on. This in itself seems absurd, but what argument do the advocates of the State paper present? Wherein lies the weakness of the New Orleans Advocate? Is it that it is printed at New Orleans? The place of publication affects one subscriber in a thousand, and no advertisers at all. If I could publish a paper at Gunnison, and get more subscribers to it than the Ladies' Home Journal has. I could get more advertising, and more for advertising than the Ladies' Home Journal gets. It is very doubtful if a Mississippi paper would have as many subscribers in ten years in Mississippi itself as the New Orleans Advocate has in Mississippi now Or would a paper published in Mississippi be more interesting and more readable than a paper published in New Orleans? This, too, is a non sequitur. The two things have no connection.

There are but two grounds of contention for a State paper. The first is, that we might get a better man to edit a Mississippi paper than we have now on the New Orleans Advocate. The second is, that the preachers would write more for a Mississippi paper than they now write for the New Orleans Advocate.

As to the first: There is certainly an unfortunate inflexibility in the government of our church if we have to establish another paper every time we want to change editors. But it is questionable if we could find a more capable editor in the two Conferences than the one we now have on the New Orleans paper. Without reflecting upon previous managements, it can be said that the paper has improved in many respects since the present editor assumed the chair. It would be hard to point out what an editor could do to improve the paper that is not already doing at the hands of the present editor.

As to the contention that the preachers would write more for a Mississippi paper, that would be hard to prove without putting it to the test, and Methodism has no time to establish papers to demonstrate theories which are in themselves unimportant. If the preachers do not write for one paper, they have established a reasonable presumption that they will not write for another.

Now, if Dr. Boswell will kindly abdicate in my favor his editorial throne for about three minutes, I shall assume the purple, and hand around some good advice, and then I shall come down and make a resolution or two, after which I shall make my bow and clear out.

First of all, to the preachers. As to whether or not the New Orleans Advocate is a good paper, depends largely upon you. Its size and price depends upon its subscriptions, and the number of subscribers depends upon you. Its popularity depends upon its intrinsic interest, and, again, its interest depends upon you. Why not give every year a portion of your time to writing for the paper, and another portion to canvassing for it? May I make bold to suggest that the paper be made more religious than controversial? I find people read the articles about the meetings, and the "how to live" pieces, and skip over the squabbles of Titus et al. Still a little lively controversy is helpful once in a way, if the way be long enough. But you have written for the paper, and the Doctor wouldn't publish it? So have I. I have sent him many a fine article that he foolishly put in the waste-basket, but I could see that it was his loss, and so I "came again," until he did publish a big long piece for me, and wrote nice things about it, too.

Now, Doctor, it's your turn. I want to quote to you from a little piece I read in the Nashville Advocate on how to run a Conference paper I refer only to the portion in regard to securing the co operation of the brethren in the patronizing territory. The brother suggested that the editor determine to have a number of helpful articles on different topics during the year—make out a sort of programme, so to speak. That these be handed around among the preachers as appointments are made for the programme of a District Conference; that the brother be asked to write an article of certain length (or brevity) on some particular subject. This struck me as a good thing, and I call your attention to it for what it is worth.

I thank you, Doctor, for your robe and quill; I shall now step down and make my resolutions.

1. I will write one, two, three, or more, articles on any subject Dr. Boswell asks me to, and I will give to the preparation of them the best literary effort and the most careful study of which I am capable.

2. If Dr. Boswell doesn't ask me to write anything for him, I will select the most helpful subject I can find, and write on it with all my might, and if Dr. Boswell doesn't publish it, I may feel sorry for his bad taste; but I'll write again with a little more care in the selection of my subject and in the preparation of my matter, and thus will I keep on until I have made my humble pen do its best to make the Advocate a good paper

3 If I read in the paper an article in which some one has done his best, I shall drop him a postal, and tell him that his piece was good (for our best is always good, if it is our best), and ask him to do it again.

4 I am going to send in quarterly notes on a postal card from my charge—news notes that will be spoiled if they are made long.

5 I will set apart at least one week of the year to canvass for the Advocate, in addition to my usual effort I will see every person in my charge, and do my best to get them to take the paper. And if there are any poor people who are unable to take it, I will quietly raise a little fund, and let them pay what they can, and get the paper for them, anyway.

Walter G. Harbin.

Plaquemine and Donaldsonville.

Dear Dr Boswell: We are closing our second year on this charge with some advancement along all lines. From present indications, all our reports will be in excess of last year, though it seems that very little has been done.

Our fourth Quarterly Conference was held on Nov. 5 Dr. LaPrade was with us, and remained for several days, doing some good preaching, which was enjoyed by those who heard him. Our people do not seem to attach any importance to revival services, and, therefore, do not take much interest in them. The Lord was with us, and we know that much good was done.

Our Thanksgiving service was a success. Bro. Drake preached the sermon, which was full of thought, and was well received.

Mrs. I Palmer, one of our oldest and most faithful members at Donaldsonville, passed peacefully away on Nov. 24. She has furnished the preachers a room for several years, and she gave her cottage for a parsonage. It has four small rooms, and is situated just at the rear of the church. She will be greatly missed. Bro. Atkinson, of White Castle, and the writer, with a large host of relatives and friends, laid her to rest on the day following her death.

I take this method of expressing my appreciation for all the kindnesses shown me by the brethren of the Louisiana Conference As I have been transferred back to my home Conference, I will not meet with you all at Lake Charles. I pray God's blessings upon you all, and shall ever remember with pleasure my three-years' stay among you.

Yours fraternally,

L. F Alford.

Lake Circuit, Mississippi Conference.

Dear Dr Boswell: One more week of work, and I will have completed four years of hard work on the Lake circuit. Notwithstanding that they have been hard years of work, they have been pleasant years. We held revival services at each church on the work. Our meetings this year were all good. I have had forty-six accessions to the church, and have baptized fifty-one children this year. Preacher's and presiding elder's salaries will be paid in full, and all collections ordered by Conference in full and over. There was an increase of eighteen and a half per cent. in the assessments for Conference collections over last year; yet this increase is all paid, and a surplus in hand. This work has a goodly number of as true and tried members as any pastor ever served. My prayer for them and all the work is I Thess v, 23.

W. J. Dawson.

Nov. 26, 1904.

Whereas, Rev. W. J Dawson has served the Lake charge for the past four years, and by operation of the law of limitation of the M E Church, South, will be moved at the ensuing Conference to another field of labor; therefore, be it

Resolved, 1. By the fourth Quarterly Conference of the Lake charge, that he has done four years of faithful work among us, and that the cause of Christ has greatly prospered under his administration.

2 That we, as a church, regret to give him up, as we recognize his worth, and he has endeared himself to the people.

3 That we commend him to the people of whatever charge to which he may be sent, and pray God's blessing upon him and his family.

Committee: W. E. McKenzie, J. A. Street, W. H. Jones, W. S. West, C M Wells.

From the Colporter's Desk.

It is unfortunate that the two Conferences in Mississippi are to be held at the same time this year, inasmuch as they hold and are promoting together several important interests of the church. As I shall have to attend my own Conference, I shall be unable to meet, in person, with the Mississippi Conference at Gulfport, but shall be with the brethren in spirit, and will have a representative of the colportage work in the person of Rev. H. P. Lewis, Jr. He will have a stock of books, and will be prepared to take orders for all that may be wanted. I trust that the preachers and others will give him a liberal patronage, as they have always done for the work when I have been present.

I expect to have at Kosciusko a good assortment of the best of the books for the preachers and others, and hope the stock will be entirely exhausted, and more ordered before Conference adjourns.

The amount assessed for Minutes by the North Mississippi Conference is barely sufficient for the purpose. Every cent of the small amount apportioned to each charge is needed. Even a small deficit from a few charges will limit the publication considerably. Will each preacher, therefore, see to it that his report for this matter is neither blank nor short one cent?

The colporter, by invitation of Pastor B. B. Sullivan, spent Thanksgiving Day in Ruleville, preaching two sermons, partaking of a sumptuous dinner—including the turkey, of course—and selling a good lot of books. A good collection was taken for our Orphans' Home.

Thanks be unto the Lord for his mercies and blessings during another year.

G. W. BACHMAN.

Winona, Miss., Nov. 25, 1904.

Sulphur and Vinton Charge.

DEAR DR. BOSWELL: Between the Calcasieu river and the Texas State line there lies a territory thirty-five miles east and west, extending to the gulf on the south, and to the K. C. Southern R. R., some twelve miles, on the north. Rich timber lands on the north afford abundant lumber supply, while the prairie along the S. P. R. R., and south to the salt marsh along the gulf, furnishes fine farming lands, principally for rice, but other products can be grown profitably.

Our charge lies in this portion of the country, with three churches along the S. P. R. R.—one at West Lake, one at Sulphur, a town of 600 inhabitants eight miles west, and one at Vinton, a town of 1,200 inhabitants, thirteen miles west of Sulphur. The country is growing in agricultural interest and mining developments. Some of the finest canals and rice farms in the State are located here. One of the managers said the other day that their company would spend in the next two years $200,000 on improvements. The industry has been very discouraging this year, however, on account of low prices of rice. The financial condition is distressing indeed. While there is a good crop, the producers have no money. The price will be better, and between the mills, the buyers and farmers, there will be an understanding that will put the industry on a solid foundation. There is a great future for this country.

Two years ago we had no church at Vinton. That was our first year. At once we began the erection of a new building. There was $450 on hand from the sale of property belonging to the church, and including $150 donation from the Church Extension Board. We completed last year a beautiful church that would be a credit to any town or city in the State. The house will seat 300 people. It is finished in hard pine inside, and seated with good pews in color to match the finish. There is an inclined floor, and the windows are set in Florentine heavy glass, with colored lights for the dormer windows. There is a lecture room connected with the auditorium by folding doors set with Florentine glass. It is lighted by gas generated by a gasoline plant outside the building. The building, as it stands, will cost nearly $3,000.

It has been a struggle, as none of our people in Vinton are rich. We have succeeded in paying all but $350, and $100 of that is in subscriptions, which will likely be collected pretty soon. The parent Church Extension Board gave us $250. We have good congregations at Vinton, and the church has added some twenty five members to its roll. At Sulphur we have repaired the church, painting outside, and ceiling, papering, painting and furnishing within. We have also added to the parsonage, making a comfortable home for the preacher. We have expended in improvements the last two years here about $500. We have a splendid house of worship at West Lake, but the work there is rather discouraging.

The work, as a whole, in the last two years has advanced in its financial interests—preacher's support—more than one hundred per cent., and through the ministration of the Word souls have been uplifted and saved. May the Lord more and more pour his Spirit upon the people, and many souls be gathered into his vineyard!

We wish also to mention a very important enterprise—the sulphur mines, situated two and a half miles from the town of Sulphur. This is the only place in the United States where sulphur is produced, and the only place in the world where it is mined by the melting process. It is a great industry. As high as 700 tons have been taken out of the earth in one day of ninety-eight per cent. pure sulphur, selling from $20 to $25 per ton. Our Missionary Board has a share in these mines, and should look after our interest. The mines are controlled by a large corporation.

M. F. JOHNSON.

Nov. 22, 1904.

Arcola Circuit.

DEAR MR. EDITOR: The year is drawing near to a close, and the Annual Conference is near at hand, and the dear ministers are beginning to think and talk with their loved ones as to where the Conference will send them next year. Some have stayed their four years out, and will have to move, while others will be moved. They will have to give up loved ones, and may never meet them on earth any more.

I have often thought of the pleasant moments when Bros. F. M. Williams, Clarence Powell, N. J. Roberts, W. H. Lewis, J. N. Tucker, R. E. Rutledge, D. A. Miller, and a number of others have gathered together around the family altar at my parents' home when I was a lad. I often think of dear old Learned Church, where I have been a member for a good many years—in fact, ever since it was dedicated to the Lord. I often think of the place where my mother told me to sit, and wish that I could fill it again. I would like to meet the members, and have a hearty handshaking, as I believe in handshaking.

We have a good preacher on the Arcola circuit, and I think that he would do a great deal of good if the people would do their part.

The Baptist minister is a zealous worker for the Lord. Bro. F. L. Gregory is a young minister, and is loved by everybody.

We have two Sunday-schools, prayer meeting Tuesday nights, and also Thursday nights.

I will close, wishing everybody a happy year to follow, and hoping to see a piece from the dear ones that I know. I am, as ever,

Your brother in Christ,

RADFORD S. VEST.

Hollandale, Miss.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	6 3-4
Ordinary	7 1-4
Good ordinary	8 9-16
Low middling	9 5-16
Middling	9 3-4
Good middling	9 15-16
Middling fair	10 7-16
Fair	11 1-8

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	26 1-2c
Off refined oil, in bbls, per gal	25 c
Prime crude oil, loose, per gal	21 1-2c
Prime C. S. cake, per ton, 2240 lbs	$25
Prime C. S. meal, per ton, 2000 lbs	$25 37
Soap stock, per lb	9c

Cotton Seed—

In sack, delivered at N. O., per ton, 2000 lbs. $16.00
In bulk delivered at N. O., per ton, 2000 lbs. $12.50

HOME CIRCLE

THE MINISTER'S RESIGNATION

[illegible]

"Well, I presume there was a good many who rejoiced, but I guess nobody was quite as tickled as Lorraine. For a few days it seemed as if he could not do enough to show how kind and grateful he was.

"He let the painting and papering that I had set in the room for two years and he bought a new parlor carpet that I hadn't so much as asked for. That he took it into his head that we must get up a farewell reception to the minister.

"Well, all the folks seemed to fall in with the idea, and if you'll believe me, they raised a hundred dollars in gold for a parting gift.

"Of course, there was a general invitation to the reception, and we had to hold it in the town hall. Well, after we had all taken hands with the minister and his wife, Lorraine came up front and made the presentation speech.

"I do wish you could have heard him! Of course your uncle is gifted in speech, but I guess he surprised himself that night. Yet he didn't say anything but the truth. Mr. Pease had been a faithful minister—one that had visited the widow and fatherless in their affliction and been behind in [illegible]

[illegible]

"But I was thinking in the meantime [illegible] Mr. Pease [illegible]

[illegible]

"Of course Mr. Pease [illegible]

[illegible]

"Well, there was some queer looks went over a good many faces, but in a minute all those that hadn't been standing before got up from their seats.

"There was to have been other speeches after the presentation. Aunt Tilman had written a poem appropriate to the occasion, as she had expected it to be, but she slipped around to Andrew and told him not to call on her.

"And the choir had been rehearsing a very handsome song for a week, but it was all about parting, and they couldn't sing it. When they were called on they whispered together for a while, and then announced that they would sing 'Blest be the tie that binds,' and they rendered it present to full.

"Then we partook of the refreshments and the reception broke up.

"So you still have the same minister" said Eleanor with a smile.

"Why, yes, of course we do." Eunice replied. "Mr. Pease had scarcely been gone a few days when we felt how wonderful it was that religious society should have lost him. He preaches a few sermons every Sunday, and the whole parish seems to be alive again. As for poor Uncle Andrew, you'd think to hear him talk there was nobody like Mr. Pease. You see he's bound to stand by that presentation speech. So is the rest, I suppose we're all our changed now all."—*The Youth's Companion.*

HIS DECISION.

For three years it had been Lorraine Harker's ambition to live in a flat. Lorraine was in the high school and many of her acquaintances lived in the handsome Milwaukee brick piles that were her admiration; whenever she went home with one of her friends after school she brought back glowing descriptions of the marbles and mirrors of a flat.

"No running up and down stairs, Mother—just think of that! And electric lighting—you know you are always worrying for fear Bobbie will set us on fire with matches. And a telephone, so that you needn't stay out of the house for marketing. And oh, such lovely mantelpieces, and such fascinating china closets, and everything so fresh and new and harmonious!"

And Mrs. Harker would sigh and say, "When father gets his promotion, dear!"

One day the unexpected happened—Mr. Harker received a promotion. The Harkers celebrated with a little supper and after it took a car ride out to the park. Sunday Lorraine looked a hot mother her ever shining with excitement.

"We can move any time!" she cried.

Mrs. Harker caught her breath sharply.

"The old house was shabby and in an unfashionable part of the city, but it had been her home ever since she was married—it did not seem as if she could leave it. Then she looked at Lorraine. After all, was it not the child's turn now?

As Mr. Harker began running down it was not as easy as Lorraine had expected, but her perseverance did not flag. Finally they obtained a day's option on the one that seemed most desirable and went home to think it over the more night. Lorraine lay pillowed in a chair on the porch. Her new room would be rose color and white; she would not be ashamed to take the girls in to that, she thought.

A movement in the yard below attracted her attention. The old house had been built before yards went out of fashion, and had a big apple tree and a grape vine and crowding roses that bloomed from May to November. With sudden distress Lorraine remembered that fact not in yards. What would her mother do without her roses and the children without their apple tree? Then as if they had been going it was a score of sounds besieged her. What would take the place in father's life of the porch where he always lies in summer evenings? And what would the children do without a place for "hang out"? And how would the tiny new dining-room hold all the relations people that mother always invited for Thanksgiving and Christmas? Was it possible that all this fun for her meant deprivation—that one had to choose between rose vines and elevators and hospitality and gardens?

The next morning when Lorraine came downstairs her mother smiled across at her. Lorraine knew by her eyes the smile was.

"Well, dear, have you decided?" she asked.

"Yes," Lorraine answered. "I have decided for—home."—*Youth's Companion.*

SOME QUEER PLATES FOR EARS

A vise that's eyes are in the head and the ears are on some large organs in some animals are placed quite otherwise. Flies for example have both ears in their head and also structures in the back of the body which help them to perceive any movements in the wings. A dark line easily seen along either side of a fly's body is the seat of such organs.

If you examine a locust or grasshopper you will find two pairs of horns, or feelers sticking out of his head, one pair being large, another small. Behind the small feeler is a little bag opening to the outside which enables the creature to hear.

There is a little shrimp, the opossum shrimp, which has an ear imbedded in each side flap of its tail, quite the wrong end for it. Shellfish such as mussels and oysters, are blessed with a single leaky foot which sticks out from the under side of the body, and is used to shove the animal along. Two little hearing ears are contained in this, so that the creature can listen to its own footsteps, so to speak.

Flies and other sorts of insects carry one pair of feelers on the head, and there is reason to think that these enable them to feel, and also to smell and hear. Some things are grasshoppers and [illegible] pair of horns connected in [illegible] their sides and these are constructed to appreciate the "chirping" [illegible] we hear in the country during the summer time. We may suppose that Another Grasshopper may be not be merely offspring's ears or shrimp and ears.—*Review.*

MEANING OF PLACE NAMES

Austria is named for Austro, in Asia. Belgic comes from Belgae, the Spanish for a certain sort of soldier.

Bermuda is derived from an Indian word signifying "isle of the devil." Italy is named for Italus, a king in India, where it was first founded.

Canada is the name of a species of linen from which was the material first a woven.

The name "China" is an abbreviation of Dynasty-Chin, which is a corruption of Tartary in China.

Venice is the Italian "Venezia" which is a translation of the Latin Veneti, a tribe of Italy.

Suez is from the Egyptian sua, which means that Suez is having been first used as carrier canal.

Canada comes from Canada, Guinea from Guea, Nepal from Nepa, Hungary from Hungaria, Japan from Jeni.

Bunker Hill is the name of Thomas Bunker, a famous English worker, who aided the introduction of woolens into England in the fourteenth century. The term "[illegible]" comes from a manufacturer named Mercer who invented the art of imparting a "silken finish" to cotton goods.—*Philadelphia Bulletin.*

WANTED IT "TERRIBLY"

Hospitals have their place, of course, but nothing is so well as nursing should be done. The other day, reports the *Philadelphia Record*, a distinguished surgeon was the recipient of the Hahnemann Hospital society. "I want the finger operated."

"What is the matter with it?" asked the young doctor, scrutinizing a small red spot on the offending finger.

"It's hot. I want it operated," said the boy.

"Operated on?" said the doctor.

"Yes, sir," said the youngster.

"What for?" asked the doctor.

"I want," said the boy.

The doctor hesitated. "If there we don't have to amputate this," he said, "I can assure you that there is no [illegible] get from the use of a knife." The boy looked disappointed. Then after a moment's silence he was struck with a sudden inspiration.

"Say, doc," he exclaimed, "suppose it was a twisted one?" The suggestion was convincing and the doctor good-naturedly applied the knife.

The Rev. Peter Thomson, a faithful missionary in the East End of London, tells of a little boy who was suffering under the fell disease of smallpox. He was asked if he had any fear. "No," he said, quietly. "I don't mind. They told me about Jesus, and I know how He loves the likes of me. And if I was to die I should go to live with Him." And so he passed away in perfect peace.

The most I can do for my friend is simply to be his friend. If he knows I am happy in loving him, he will want no other reward.—H. D. Thoreau.

Insects and the Cold.

The severest cold has no terrors for insect life. It has been shown by experiments that insects may be artificially or naturally frozen, subjected, indeed, to very low temperatures, without killing or even injuring them. Eggs, larvae and pupae, the stages in which most insects pass the winter, are perfectly immune to cold.

It is a common idea that cocoons of insects serve as a protection against cold, but this is entirely erroneous. They, like the summer webs of web worms, are a protection against birds and insect parasites, but not against cold. The cocoons of summer broods are as stout and thick as those of the generations that pass the winter. Moths, butterflies and other insects build stouter and more compact cocoons in tropical and torrid countries than they do in those climates where they are besieged by winter. There are many insects, allied to the builders of cocoons that make no such covering, the pupa or the chrysalis being left entirely exposed. And so little heat is maintained by the pupae of insects that no matter how thick the cocoons, they are always too slight to repel freezing cold.

Certain degrees of frigidity seem to have vastly different effects on different species of insects. Gnats and midges dance in the winter sunshine; butterflies, Vanessa, Grapta, and sometimes Colias, skim over the snow; wasps and bees wind their way through the leafless woods; ground beetles run quickly over the cold earth; crickets peep from beneath stones and rotting logs; while other species, the vast majority, in fact, are locked in the lethargy of hibernation. One of the commonest evidences of this hibernation is to be seen when firewood is carried into the house and placed near the warm stove. It takes only a short time to bring out a swarm of ants that were sleeping in beetle borings, their common retreat.—St. Nicholas.

New Motor Is Powerful.

The new motor of Peter Thornley, a Manchester engineer, is expected to revolutionize the use of steam. In existing engines steam is not admitted until the piston has moved some distance, but the new arrangement supplies steam at the very start, and in quantity just sufficient to finish the stroke, thus avoiding waste. The purpose is accomplished by a new rotary valve fitted to the top of twin cylinders. Two slotted discs, revolving in opposite directions permit the steam to enter the cylinder as the slots pass, and a third disc serves as cut-off for regulating speed or reversing. A model about the size of a typewriter gives 1,500 revolutions per minute, developing about 15 horse power, under a boiler presure of 200 pounds. The saving is estimated at 25 to several hundred per cent.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The ADVOCATE one year and Magic Soap for $2.50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

JNO. W. BOSWELL.

Notice.

To the Members of the Mississippi Conference—

DEAR BRETHREN: At the mid-year meeting of your Board of Missions, I was requested to ask, and urge you, as far as possible, to send your money for the mission cause, both for foreign and domestic, to our treasurer, Rev. W. L. Linfield, Waynesboro, Miss., before Conference. The business of the Board is such we are much hampered by the delays incident to payments at Conference. This is a small matter to you, but it means much to us. May we rely on your compliance with this request?

For the Board, B. F. LEWIS, Secretary.

World's Fair.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding-houses, and splendid private homes. Those interested are invited to correspond with E. P. Shepard, Secretary Y. M. C. A. World's Fair Bureau, Grand and Franklin avenues, St. Louis.

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the home seeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St. Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M. daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the homeseeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response.

Address,
Passenger Traffic Department,
FRISCO SYSTEM,
SAINT LOUIS.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Christian Advocate

REV. JNO. W. BOSWELL, D. D., Editor and Publisher.

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MISSISSIPPI CONFERENCE—Rev. T. W. Adams, Rev. W. H. Hinckley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D. D.; Rev. J. T. Morris, Rev. H. C. Woodward.

Thursday, December 1, 1904.

WALK BY THE SAME RULE.

Every organized body of men is governed by rule. It is essential to uniformity of administration, and to the accomplishment of the object in view. Without regulations, defined and understood, there will be discord and clashing of interests. Rule is no less necessary in the Church than in the voluntary associations of men. Otherwise, when the Church comes together, one man will have a psalm, another a doctrine, another a tongue, another a revelation, another an interpretation, etc. But St. Paul says, "Let everything be done decently and in order." "Walk by the same rule, mind the same things"—the rule of Christ, the things which he has enjoined.

It is the unity of purpose, and the uniform observance of the rules of Christian living, that constitute the glory and strength of the gospel. It is remarkable, considering the many Christian denominations and the diversities of administration, how nearly one all are in keeping the rules of personal living as given by Christ, the great Head of the Church. Men made institutions in their rivalry would have as many different methods of living as there are organizations. But Christ's rules are accepted by all, and bind alike on all. It is principally in forms and ceremonies that Christians differ, and in these the majority agree to disagree. This indicates that it is not the union of all Christians into one great body that our Lord demands and prays for.

Our Lord requires "unity of faith" in all who would be his disciples. In order to this, formal adherence to no set of Church regulations or form of administering Church ordinances is required. Otherwise, at this distance from what is called the primitive Church, it would be impossible to determine which of the denominations of to-day, if any, is the successor and representative of that ancient body. Several claim to be the successor of the Apostolic Church, but they fail to make good their boast. With all due respect to those who deny the validity of any Church organization except the one to which they are attached, we venture to affirm that our Lord graciously allows his Church to be divided into different branches, and sets the seal of approval upon everyone in which the pure Word of God is preached and the sacraments are duly administered. This we say without believing that every organization calling itself a Church is such according to the divine standard, for there be some which not only do not hold to the form of sound words, but fail to produce the fruits of righteousness.

Jesus said to his disciples, "Other sheep I have which are not of this fold; them also I must bring, and there shall be one fold and one shepherd." Our Lord simply meant by this that he had different flocks scattered abroad, and that in the end he would bring them all together in one fold. And we undertake to say that, in view of the oneness in spirit and likeness to Christ manifested on the part of so many thousands of Christians in all evangelical denominations, should our Lord come to select his own, no man on earth could tell which one of the Churches he would select. To say that he will select his sheep as individuals, without respect to Church membership, is to give up the whole contention of High Churchmen. This every High Churchman does when he concedes that "there are good people in all the Churches."

The fact is, all evangelical denominations, as we know them, bear the marks of living branches, and God blesses their efforts to save men. Day by day their numbers increase, and day by day they extend the borders of the kingdom of heaven. They all walk by the same rule—minding the same things. They "keep the unity of the Spirit in the bond of peace." They stand ready to extend fellowship to every brother, and say, "If thine heart is right, as my heart is with thy heart, then give me thine hand."

None but men of Pharisaic spirit will deny to one who walks according to Christ's rules of living a place in Christ's Church, simply because he followeth not them. Happily for the world, the Pharisaic spirit is dying out. Amen!

WHAT DOES THIS MEAN?

About two years ago the two Methodisms operating in the Indian Territory and Oklahoma agreed to establish a school, to be under the joint control of the M. E. Church and the M. E. Church, South. The school, called The Epworth University, is in operation, and so far has proved to be a success. We had been led to believe that nothing more was contemplated than an effort at co operation, but Dr. Winton, in the Christian Advocate, of Nov. 10, sets the matter before the public in a new light—at least, in a new light to us. He says: "Aside from the importance inherent in a religious school amid the whirling tide of that new Territory's life, this one has a special meaning as an experiment in the direction of that Methodist union which has so long been talked about. Its success or failure can not be other than significant."

We know no reason, since the two General Conferences pledged themselves to federation, why the two Churches, operating in the same territory, should not co-operate; but we do not understand that the Annual Conferences, or executive officers of our Church, are authorized to make "experiments" in the direction of organic union. That thing was never contemplated by our General Conference, and if the Indian Mission Conference went into the arrangement with the avowed intention of testing the practicability of union with the M. E. Church, it took an unauthorized step.

Dr. Winton says, "Its success or failure can not be other than significant," and adds, "I believe it will succeed." Does he mean that the university will succeed as "an experiment in the direction of that Methodist union which has so long been talked about?" Is Doctor Winton going to plead for organic union? His statement is significant. What does all this mean?

A MISSISSIPPI METHODIST.

The letter of Rev. W. G Harbin, in this issue, anent "a Mississippi paper," will be read with interest, as we dare say, was the letter of "Doubting Thomas" in last week's number. Brother Harbin's memory in one particular is at fault, but, in the main, he is correct.

Besides the two articles we publish, we have received several private notes—all from the Mississippi Conference except one—against the enterprise. We have received none in favor of it, save from the prospective publisher, Brother Blankenship. Of course, we receive the "Harbinger"—The Seashore Methodist—whose editor makes about the politest bid for the editorial chair of the Mississippi Methodist we ever read. It reminded us of a brother, who, a week or two before meeting of General Conference, told his congregation that he had strange feelings, believing that the Lord was going to call him up higher." A few brethren had spoken to him about being "elected Bishop."

REV. JOHN RANDLE.

We take great pleasure in reproducing from the Memphis Commercial-Appeal the following notice of one of our aged and most highly respected brethren—the Rev. John Randle, of the Memphis Conference—a father in Israel, who took this editor, then a beardless boy, by the hand, and welcomed him to the itinerancy just forty five years ago, November, 1859 Father Randle, aged ninety-four years, was at the session of his Conference at Jackson, Tenn., the sixty-fourth consecutive Conference that he has attended. The Appeal says:

"In speaking of the occasion, Uncle Johnnie said: 'It was a grand time for me, and called up many happy reminiscences back in those early days when I went horse-back to all Conferences even down in Mississippi to Holly Springs and other points. Mississippi was a part of the Memphis Conference then, and I have covered all the territory as circuit rider. Being on the first Trenton circuit, I have preached all around Memphis and at the old First Church in the city, then a small village on the river bank by the bluffs. There were George W. D. Harris and William Cachin,' he added, 'and Presiding Bishops Andrew and Soule in those days, and my co-laborer, Joe Brooks. Together we preached semi-monthly to 246 (evidently a misprint; it should be 24, we think, instead of 246.—ED.) Churches a year, going on horseback, and in one year we had 600 converts.

"'Not much pay,' he answered in reply to my inquiry concerning salary. 'Brooks got $100 and I got $109. It was this way,' he said by way of explanation. 'He was the son of a widow and one of the cleverest boys I ever knew, so I told the Conference to pay him $100 and I would take what was left. 'Twas law then that a young man should receive only $100 a year, if he could get it, and a married minister $200. So I halved up with Brooks. A one time,' he continued, 'I took $15 to Conference, collected of the Trenton circuit, and much admiration was made over the "large collection." Not a minister now living that was in Conference then. Dr. Boswell was the last survivor and he died five years ago.'"

PERSONAL.

Bishop Morrison delighted the brethren of Dryades Street Church with one of his strong gospel sermons on Sunday last. The preachers in the city keep the Bishop busy.

We had a pleasant call, on Monday last, from Rev. G S Roberts, one of our esteemed local preachers, who has just returned from the North, where he spent the Summer.

Rev. W G Harbin, of Gunnison, in a private note, says: "I am closing out fairly well." Gunnison is a fine town, and though it has lost much by the removal of members, it still maintains its good name.

We regret to learn of the painful misfortune of the venerable Dr. J. B A Ahrens. He had a fall which resulted in the breaking of his right arm. He is in a feeble condition, but the attending physician states that no serious results will follow.

Rev J R Jones, of Flora, Miss., is closing one of the best years of his life. He says his "people are true and loyal." They are also generous, as we judge by the fact that they complimented him with a purse of $70, and asked him to visit the World's Fair at St. Louis. The preacher, doubtless, appreciated this kindness.

Mr. John H. Holloman and Miss Myna Lou Haley, of Itta Bena, Miss., were married Nov. 23, 1994 Much happiness to the young couple! Dr. T. B Holloman, father of the groom, who has had three sons to marry this year, says that "at the close of the year I am far more wealthy than at the beginning." We congratulate the Doctor.

Dr. W. T. Bolling will leave Jackson, Miss., this week for Memphis, when he takes charge of Central Church, from which Church he started out in the ministry in his young manhood. May he have great success! Dr. Bolling will send a full report to the Conference at Gulfport. He says: "The brother who comes to Jackson next year will find an elegant home, a clever people, and lots of work."

Rev. Barnette Wright, in addition to being busy about his new Church-building, has succeeded in raising and applying about $250 to improvement of the parsonage. The Church has also been blessed with an addition of sixteen members; finances as good as in former years. Next Sunday, in addition to laying the corner-stone of the new Church, the Official Board and the Sunday school officers and teachers will be installed. There is progress at Lake Providence.

Sunday last was "Old Folks' Day" at Parker Memorial. The congregation was large—made up, to a great extent, by old people who seldom have an opportunity to attend Church. On this occasion carriages are sent for the very old and infirm. The carriages are kindly furnished, free of charge, by a local livery man, whose name we do not know. Rev. D. L. Mitchel, who, with his wife, a few days before celebrated his "golden wedding," preached the sermon—one appropriate to the occasion.

Conference Notices.

North Mississippi Conference.

The Class of the First Year, North Mississippi Conference, will meet the Committee at Kosciusko, Tuesday, Dec. 6, 1904, at 9 A. M

N. G. Augustus,
Chairman.

The Class of the Second Year of the North Mississippi Conference will meet the committee at the Methodist Church in Kosciusko, Miss., at 7 P. M, Dec. 5, 1904.

J. W. Anderson,
For Committee.

The Committee of the Third Year, North Mississippi Conference, will meet the class in the Methodist Church in Kosciusko, Miss, Dec. 5, at 7:30 P. M.

Q. A. Oats,
W. W. Mitchell,
G. W. Gordon,
Committee.

The Class of the Fourth Year will please meet the Examining Committee in the Methodist Church at Kosciusko, Dec 5, 1904, at 7 P. M., prepared for written examination.

J. R Countiss.
For Committee

The Committee and Class for Admission on Trial into the North Mississippi Conference will meet at the Methodist Church in Kosciusko, Monday, Dec. 5, 1904, at 7:15 P. M; prepared for a written examination.

W. W. Woollard.

The North Mississippi Conference Board of Education will meet at the Methodist Church in Kosciusko, Miss, on Tuesday afternoon, Dec 6, at 3 o'clock, and also at 8 o'clock in the evening of the same date.

W. T. J. Sullivan,
Chairman.

The preachers of the North Mississippi Conference, desiring to do so, may send their money for education to me, and not to Bro. Park, as formerly.

E. S. Lewis,
Treas. Bd. of Ed.

The presiding elders of the North Mississippi Conference will meet in the Methodist Church at Kosciusko, Dec. 6, at 7 P. M, for the purpose of forming the committee.

W. S. Lagrone.

Railroads in Mississippi will give reduced rates on account of the North Mississippi Conference at Kosciusko, Dec. 7 12. Members and visitors should secure certificates that full fare is paid each time a ticket is purchased. These certificates, properly endorsed by the secretary, will entitle holders to return at one cent per mile, plus twenty five cents.

J. R. Countiss, Sec.

Mississippi Conference.

The Class of the First Year will please meet the committee in the Twenty-fifth Avenue Church, Gulfport, at nine o'clock Tuesday morning, Dec. 6.

John A. Moore,
For Committee.

The Class of the Second Year will meet the Committee in our Twenty-fifth Avenue Church, Gulfport, at 9 o'clock A. M., Tuesday, Dec. 6.

T. L. Mellen,
Chairman.

The Class of the Third Year in the Mississippi Conference will meet at the Methodist Church in Gulfport at 9 A M, Tuesday, Dec. 6 All members of class will please bring pencil and tablets.

T. B Holloman,
Chair'n of Committee.

The Class of the Fourth Year will meet the committee at 9 o'clock A M, Dec. 6, in the Methodist Church at Gulfport.

Jas. G. Galloway,
For Committee.

The class for admission into the Mississippi Annual Conference will please meet in the Methodist Church of Gulfport, Tuesday morning, Dec. 6, 1904, at ten o'clock.

H. W. Van Hook,
Chairman.

To Preachers of the Forest District—

Dear Brethren: Please meet me in the Methodist Church, Gulfport, Miss, Tuesday, Dec. 6, at 3 P. M. Please be at time and place.

J. M. Morse, P. E.

To the Pastors and Lay Delegates of the Meridian District—

Brethren: Please meet me at Gulfport, Tuesday evening, Dec. 6. It is important. I will notify you of the place when we reach Gulfport. Please be ready to give me the exact number of accessions.

W. M. Sullivan.

Rev. P. D. Hardin is authorized to receipt for all money due the Joint Board of Finance. His postoffice is, Heidelberg, Miss.

John W. Chambers.

There will be a meeting of the Joint Board of Finance at Gulfport, Miss., on Tuesday night, Dec. 6. Business of great importance.

John W. Chambers,
Chairman.

To the Members and Delegates to the Mississippi Annual Conference:

Dear Brethren: All the railroads in Mississippi grant the usual reduction to our annual meeting at Gulfport, Dec. 7.

The M., J. and K. C. R R. will sell round trip tickets to Laurel and Hattiesburg, to all who attend the Conference at Gulfport; at a rate of one and one-third regular fare. This is not on certificate plan, but a straight round-trip ticket.

You will please buy through tickets when possible, and be sure that you have a standard certificate. Only a standard certificate, which can be secured from your local agent, will be accepted for reduced fare returning. See your agent at once, and if he has not the certificates of proper form, ask him to order, so as to have them in time. The rate applies to members of your families desiring to attend Conference.

Fraternally, M. L. Burton.

Louisiana Conference.

The Committee and Class of the First Year, Louisiana Conference, will please meet at the Methodist Church in Lake Charles, Tuesday, Dec. 6, at 9 A. M. J. D. Harper.

The Class of the Second Year will please meet their committee at the Methodist Church in Lake Charles, Tuesday, Dec. 6, at 9 A M.

F. N. Parker.

The Committee and Class of the Third Year will meet in Lake Charles at 9 A. M., Dec. 6. Place of meeting to be named by the Conference host.

J. R Moore, Chairman.

The Class (and Committee) of the Fourth Year are requested to meet at the Broad Street Methodist Episcopal Church, South, at Lake Charles, on December 5, at 7:30 P. M.

J. A. Parker, Chairman.

The Board of Trustees of Mansfield Female College will meet in Lake Charles at 2:30 P M., Dec 6, 1904. A full attendance is requested.

J. R. Moore, President.

To Applicants for Admission to the Louisiana Conference:

The Class and Committee will meet in Lake Charles, on Tuesday, Dec. 6, at 9:30 A. M, at such place as Brother Joyner may designate.

J. M. Brown, Chair'n Com.

An Appeal.

Rev. J. E. Cunningham, treasurer of the Bible Society Board of the North Mississippi Conference, has sent out the following appeal to the pastors of the Conference. Brethren of other Conferences might heed the call.

Dear Brother: The American Bible Society is suffering. It must have money, or cut down the working force. Our Conference has paid some $200 on the assessment for this year. The amount against your charge is small—only a few dollars. In view of this, and of the great need of the society, may we not expect to receive your full assessment at an early date? Your Sunday school will give you a few dimes "excess." Ten cents from each superintendent, five cents from each teacher, and one cent from each pupil in the Conference, would make $418.59! "See?"

Fraternally,

J. E. CUNNINGHAM, Treas.

Aberdeen, Miss., Sept. 20, 1904.

Special Notice.

We have said more than once in these columns that we can not afford to publish addresses delivered before District Conferences, Epworth Leagues, or Sunday-school Conventions. Too many are sent, and we do not feel like discriminating. For this reason, as well as others not necessary to mention, several favors of the kind now on hand have not been printed. We mean no disrespect to anyone, nor do we mean it to be understood that such communications are declined for lack of merit, for some of them are very worthy. They simply fall under a general rule.

Orphanage Appeal.

DEAR BRETHREN: At the last Annual Conference we made big speeches and strong pledges on behalf of the orphanage. I have been duly appointed by Bishop Morrison to raise an Orphanage Fund. I have made only four trips, but I have learned that the people easily respond to this call. I have decided to ask the brethren to make a unanimous and concerted move on Thanksgiving Day, and endeavor to raise the $50,000 in good subscriptions, which are not to be paid until early next year (January or February). Get subscriptions in money or lumber or land. It is the easiest thing to do in the world.

Praying God to bless the work, and earnestly requesting the brethren insofar as possible to hold services and ask for a thank-offering, I am,

Yours fraternally,

C. C. WIER.

To Subscribers.

We have received complaints from some subscribers upon receipt of bills sent them. Several of them say they will pay the preacher, who will attend to the settlement of their bills at Conference. We beg to assure them that the arrangement is satisfactory to us. The bills are sent as memorandums, and any method of payment is acceptable. Owing to changes in the business department of the ADVOCATE, the bills in question were sent, through mistake, direct to the subscribers. We ask pardon for any error under the circumstances.

Important Notice.

To the Members of the Mississippi Conference:

By appointment of the chairman of the Joint Board of Finance, I will continue to act as treasurer of the Board until the meeting of Conference. I am prepared to receive and receipt for Conference claimants, expenses of delegates to General Conference and Bishops' funds. Let me urge you, brethren, as far as possible, to make payments before Conference meets. P. D. HARDIN.

Heidelberg, Miss.

SPECIAL OFFER.

We have room for a few more young ladies or girls in the Meridian Female College and Conservatory of Music, and room for four more boys in the male college. We will make a specially low rate until these places are filled. Some one can get a rare opportunity if you apply immediately.

Meridian Male College, or Meridian Female College, Meridian, Miss.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and splendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

FRISCO SYSTEM

AT VERY LOW RATES.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dauphine street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets; six squares above Canal street; Rev. H. G. Davis, pastor; residence 1420 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N. Evans, Sup., 1234 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1422 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schule, pastor; residence. 1720 Dryades street.

Burgundy Street, 2529 Burgundy street Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O City Mission, 1026 Tchoupitoulas street, Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville. Rev. S. L. Riggs, McDonoughville La

Tourist Rates

The Frisco System will issue, during the Summer months, Tourist round-trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address Passenger Traffic Department SAINT LOUIS.

Methodist Benevolent and Fraternal Association.

DEAR BRETHREN: The great heart of itinerant Methodism beats as one, its needs, conditions and responsibilities being one and interdependent; therefore, all faith abounds in the endeavor to form a "Connectional Brotherhood" for entirely mutual and beneficial purposes. Its aim and effort is the consolidation of all Conference Brotherhoods and the organization of Auxiliary Brotherhoods in every Conference.

The following are given as the salient points that all who rnn may read:

1. All itinerant ministers of the Southern Methodist Church, who are in good standing, are eligible to membership in the "Connectional Brotherhood Class II.," except in extreme cases, but all the bona fide members of all Conference Brotherhoods, which may resolve to merge with it, are admitted, at present, without restrictions.

2. Like all Conference Brotherhoods, it is operated on the assessment plan, with mortuary fees, which are paid in advance, and afterwards as needed to pay immediately all death claims. The holder of a $500 benefit certificate is assessed $1 at a time, and the holder of a $1,000 benefit certificate is assessed $2 at a time, the average number of which is confidently predicted to be not over seven or eight annually.

3. It is operated on a strict business basis, to maintain which each member pays an admission fee of $1, which is paid only once, and an annual due of $1, which is paid in advance every year.

4 Thirty days are allowed in which to pay assessments and dues after notification, except the first.

5. Larger and more certain death benefits to the widows and orphans of $500 and $1,000 are guaranteed, in lien of from $400 to $500 as the limit and average of the local organizations, which, however, are good and worthy institutions, but can thus be made far more eff ctive by consolidation.

6. Smaller and more regnlar assessments of $1 and $2 at a time are required instead of $2, $2.50, $3, $4 and $5 of local bodies.

7. The management is assnred to always give snfficiently mild and elastic treatment as to satisfy all the demands of a pure Brotherhood, under the snpervision of the officers and Board of Directors, assisted by the officers of Anxiliaries.

8. Like all Conference Brotherhoods, it has a place for the nonbeneficiary member of benevolent and generous heart, bnt, unlike them, in that these members in the Association make their contributions, to maintain the beneficiary membership of superannuates, disabled or hard-pressed members, who, for unavoidable causes, fail to be able to pay their dues and assessments regularly or at all. These "honorary" members may either make their contribntions to create and maintain the "Benevolent Fund," which is used for above purposes, or they may select the beneficiary members to receive their help.

9. Greatest of all reasons, it is Connectional, with a possible and probably large and permanent membership, extending its comforting and needed blessings to the entire Brotherhood, including all the missionaries and brethren in small Conferences, without any additional cost or burdens to individual members. True "brotherlove."

10. Permanent success is now assured. The association at this date has nine auxiliaries, viz.: five Conference Brotherhoods having merged with it, and four auxiliaries having been organized, and members in almost every Conference in the Connection, and every class of the association operating.

In the bonds of brotherly love,
J. H. SHUMAKER, Sec.

Nashville, Tenn., Nov. 15, 1904.

Mobile and Ohio Railroad.

Mobile and Ohio Limited leaves New Orleans at 7:30 P. M., arriving in St. Louis 5:44 next afternoon. St. Louis Express leaves New Orleans 9:10 A. M., arriving St. Louis next morning at 7:52. Both are solid, wide-vestibuled trains of the very latest pattern, carrying the finest Pullman Sleepers, Parlor and Library Observation Cars, New Orleans to St. Louis, without change. Dining-cars with large electric fans, serving all meals a la carte. Patrons pay only for what they order, and get the very best that the markets afford.

World's Fair literature, maps and time cards, cheerfully mailed on application.

F. E. GUEDRY, D. P. A.,
229 St. Charles St.,
New Orleans, La.

Phone Main 3639-L.

Change of Date.

Bishop Galloway authorizes the change of date for the meeting of the North Mississippi Conference from Dec. 14 to Dec. 7, 1904. Brethren interested will please take notice.

World's Fair Visitors.

The pavilion erected by the Frisco Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest; in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed, free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to vivit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

World's Fair, St. Louis.

Tickets at low rates now on sale. For particnlars apply to any Mobile and Ohio R. R. agent.

Tranquil Circuit.

DEAR DOCTOR: Possibly you would like to know what we are doing in this part of the Lord's vineyard. As to the Conference collections, we are at present far short of realizing a full collection. It is not because of poverty; so it must be attributed to either ignorance or selfishness, or both. The people, generally, are in good circumstances. If every male member would give one dollar from each bale of cotton he makes (and all of them are not farmers), this charge would pay not less than eight hundred or a thousand dollars to all purposes. Of course, some pay liberally, but so many nothing. I am trying hard to get these collections in full, but whether I will succeed or not, God only knows. But I am praying for his help in this matter. As to the spiritual condition of the charge, the "wheel" is not rolling too fast, but we are sure that some progress has been made.

We began our first protracted meeting on this charge at Pleasant Hill, on the first Sunday in August, assisted by Bro. C. C. Evans. His preaching did much good. While we were hindered a great deal by the rain, we had five accessions to the church. Bro. Evans is a model preacher.

From Pleasant Hill we went to Bethany, where I was assisted by Bros. J R Jones and J. M. Weems. Bro. Jones came over Monday, and remained with us until Friday. He did some fine preaching. The people are speaking very highly of his merits as a preacher and as a man. Dr. Weems came to us just in time to put the finishing touches to the meeting. I never saw conditions more favorable for a glorious revival than when he came to us. He came full of the gospel, and he gave us the very best of it. Dr. Weems is not only a strong, able preacher, but he is a fine revivalist. We had a glorious meeting at Bethany. The services were well attended, and some of the congregation were moved to shout for joy, seeing their sons and daughters happy in the love of God There were twenty-six accessions during the meeting at Bethany.

From Bethany we came to Tranquil, where we had our much-beloved Bro. Peebles with us three days. He did some of the best preaching I ever heard. He preached five sermons while at Tranquil, to the delight of all the hearers. I suggested that he should preach on "baptism" and "apostasy," which he did with pleasure. It was listened to by the congregation with closest attention, and great interest was manifested by all. After Bro. Peebles left us at Tranquil, the writer did the preaching till the close of the meeting, except one sermon from Dr. Weems. The meeting closed at Tranquil with nineteen accessions and a general strengthening of the church.

From Tranquil we went to Eden (not the one mentioned in the Bible), where we had Bro. W. A. Terry to help us a week with his very best efforts. Bro. Terry was pastor here some years since, and the people were glad to meet him again. While there were only four accessions at Eden, I think Bro. Terry's preaching did lasting good.

We have added to the roll fifty-two, and most of them professions of faith. May God bless this charge, and may the people be awakened on all lines! is the prayers of their humble pastor,

R. W. THURMAN.

Brother Griffin Resigns.

DEAR DOCTOR: Having tendered my resignation some time since to the Board of Directors of the Mississippi Orphans' Home, I wish to express my sincere appreciation for the cordial treatment received at all times from my brethren of the ministry of both the North Mississippi and my own Conference. Having been connected with the Home five years, traveling over 10 000 miles annually, I have had many kindnesses shown me, making long trips, reaching stations at all times of day and night. One of the happiest associations was being so much in the parsonages with the families of the preachers. No one knows a preacher's needs better than the queen of the parsonage. Though a delightful work, caring for orphans, we will be happier in our own parsonage in the regular pastoral work.

We will hold the past memories dear, and try to profit by them, and improve in the future. Heaven's blessings will rest upon the orphans cared for by other hands.

W. T GRIFFIN,
Financial Agent.

Summit, Miss., Nov. 26, 1904.

The Other Side.

MR. EDITOR: The article from the pen of Rev. W. B Lewis, "The Needed Revival," is timely and very sensible, and I am in hearty accord with such sentiments for every Conference; but just at this time it seems like the quieting talk would come with more grace from some one who has had rather hard luck for two, or more, years. No doubt the top-shelf preachers are anxious for as few changes in the appointments as possible. X

Resolutions of Appreciation.

Extract from the Minutes of the fourth Quarterly Conference of Jefferson Street M. E. Church, South, Natchez, Miss.:

The following resolutions were unanimously adopted:

Wheress, The convention of this, the fourth Quarterly Conference of Jefferson Street, Natchez, Miss, will end the work of Rev. T W. Adams as presiding elder among us; therefore, be it

Resolved, 1 That we greatly appreciate his splendid work all over the district, and his untiring efforts to place the district in the front rank of the Conference.

2. That his association with us has been pleasant, his preaching helpful, and his administration of the affairs of the district firm, and always in the spirit of love.

3. That we fully endorse his conduct of the work, and commend him to the Conference as a man of marked ability, eminently fitted for the district work.

4 That these resolutions be entered on the Minutes of this Conference, and a copy furnished the NEW ORLEANS CHRISTIAN ADVOCATE

WILL M. DURBIN,
THOS. J. REED.

Church Extension.

Here are five on the second thirty-five. Do not send any more to Carrollton after Friday, Dec 2. No 36—W. W. Williams, Carrollton circuit, $20; No 37—C P. Moss, Shannon, $26; No 38—J M Bradley, Water Valley, $40; No 39—G. S. Saunders, Waterford $16; No. 40—E C. Sullivan, Tomnolen, $5.

J. R. BINGHAM, Treas.

Nov. 26, 1904.

FINALLY!

No. 41—J. T Murrah, Shaw, $35.

All others will hand in their amounts to me at Kosciusko, Wednesday, Dec. 7. If so, I will be ready to report to the Conference on Thursday. Do not delay my report, brethren, please. Thank you!

J R BINGHAM, Treas.

Prohibition in Morehouse.

MR. EDITOR: I have seen no special mention in the ADVOCATE of the splendid fight made and the glorious victory won for prohibition in Morehouse parish. The Prohibition forces were ably led by our Mer Rouge pastor, Rev. James E Denson, who threw himself into the struggle, determined to triumph. At his personal expense he published a strong appeal, and had it distributed broadcast throughout the parish. While our other pastors in Morehouse worked also, Brother Denson took the field, and talked and worked for the good cause in every part of the disputed territory until, on Nov. 8, the election was won by a safe majority. Denson fought against great odds and mighty opposition, and scored a splendid victory, as he set out to do.

JNO. T. SAWYER.

QUARTERLY CONFERENCES.

North Mississippi Conference.

DURANT DIST.—FOURTH ROUND.

Pickens, at Pickens	Oct.	1, 2
Chester, at Salem		8, 9
Ackerman, at Mt. Ary		9, 10
Sturges, at Pt. Hill		15, 16
Ebenezer, at Liberty		22
Lexington		23, 24
Tchula		29, 30
Kosciusko circuit, at Bethel	Nov.	5
Kosciusko station, at ———		6, 7
Poplar Creek, at Friendship		12, 13
West, at Midway		19, 20
McCool, at Liberty Chapel		26, 27
Rural Hill, at Center Ridge	Dec.	2
Louisville, at Rocky Hill		3, 4
Inverness, at Isola		9
Belzona, at Putnam		10, 11

W. S. Lagrone, P. E.

WINONA DIST.—FOURTH ROUND.

Carrollton, at Carrollton	Oct.	2, 3
Eupora and Maben, at Eupora		8, 9
Black Hawk, at Acona		15, 16
Vance, at Lambert		22, 23
Webb, at Sumner		24
Ruleville, at Ruleville		29, 30
Moorhead, at Moorhead		30, 31
McNutt, at Sunnyside	Nov.	2
Carrollton circuit, at McInnery		5, 6
Vaiden, at Columbianna		12, 13
Winona circuit, at Bethlehem		19, 20
Mars Hill, at Chapel Hill		26, 27
Indianola, at Indianola	Dec.	3, 4
Tom Nolen, at Stewart		10, 11

Thos. H. Dorsey, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley and New Hope, at New Hope	Oct.	1, 2
Jonesboro circuit, at Brownsfield		8, 9
Guntown and Baldwyn, at Guntown		15, 16
New Albany and Ingomar, at New A.		22, 23
Wheeler circuit, at Pisgah		28
Booneville circuit, at Oak Grove		29, 30
New Albany circuit, at Union Hill	Nov.	5, 6
Mantachie circuit, at Hebron		12, 13
Belmont circuit, at New Valley		15
Burnt Mills circuit, at Paradise		17
Iuka circuit, at Bethel		19, 20
Kossuth circuit, at Pleasant Hill		26, 27
Marietta circuit, at Shady Grove		30
Blue Springs circuit, at Leighton	Dec.	3, 4

W. C. Harris, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Shannon circuit, at Troy	Oct.	1, 2
Prairie circuit, at Prairie		8, 9
Verona circuit, at Verona		15, 16
Montpelier circuit, at Sparta		22, 23
Buena Vista circuit, at Pleasant Grove		29, 30
Atlanta circuit, at Macedonia	Nov.	5, 6
Fulton circuit, at Hopewell		12, 13
Houston and Wesley, at Wesley Chapel		19, 20
Nettleton circuit, at Carolina		26, 27
Aberdeen circuit, at Pleasant Grove	Dec.	3, 4
Okolona circuit, at Boone's Chapel		10, 11

J. C. Park, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Oct.	1, 2
Cockrum, at Greenleaf		8, 9
Coldwater, at Love		15, 16
Wall Hill, at Chulahoma		22, 23
Arkabutla, at Brooks Chapel		29, 30
Tyro, at Mt. Vernon	Nov.	5, 6
Longtown, at McGehee Chapel		12, 13
Courtland, at Courtland		19, 20
Batesville and Wesley, at Batesville		26, 27
Eureka, at Eureka	Dec.	3, 4

W. T. J. Sullivan, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville	Oct.	1, 2
Starkville circuit		8, 9
Hebron		15, 16
Crawford		22, 23
Columbus, First Church		29, 30
Brooksville circuit	Nov.	5, 6
Macon		12, 13
Shuqualak circuit		19, 20
Mayhew circuit		26, 27
Winstonville circuit	Dec.	3, 4
Cumberland circuit		10, 11
Cedar Bluff circuit		11, 12

J. W. Dorman, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks	Oct.	1, 2
Byhalia		8, 9
Shawnee		15, 16
Waterford		22, 23
Cornersville		29, 30
Potts Camp		31
Abbeville	Nov.	5, 6
Bethel		12, 13
Ashland		15
Pontotoc		19, 20
Randolph		21
Mt. Pleasant		26, 27

Eugene Johnson, P. E.

Mississippi Conference.

JACKSON DIST.—FOURTH ROUND.

Flora	11 a. m. Oct.	1, 2
Benton	8 p. m.	2, 3
Tranquil	11 a. m.	4
Silver City	11 a. m.	6
Brandon		8, 9
Canton		15, 16
Sharon		22, 23
Lake City		29, 30
Rankin Street	Nov.	5, 6
Thomasville		12, 13
Fannin		19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

John W. Lewis, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

McComb, LaBranch St.	Oct.	1, 2
Adams, at Adams		8, 9
Summit, at Summit		9, 10
Bogue Chitto	Mon., 7:30 p. m.	10
Osyka, at Muddy Springs	a. m.	15, 16
Magnolia	p. m.	15, 16
Providence, at Bahala		22, 23
Topisaw, at Holmesville		29, 30
Tylertown, at China Grove	Mon., 11 a. m.	31
Bayou Pierre, at Pleasant Ridge	Nov.	5, 6
Hazlehurst		12, 13
Gallman, at Gallman	Mon., 11 a. m.	14
Crystal Springs	Mon., 7:30 p. m.	14
Beauregard, at North Wesson	Wed., 11 a. m.	16
Wesson	Wed., 7:30 p. m.	16
Terry, at Terry		19, 20
Pleasant Grove, at Pleasant Grove	Tues., 11 a. m.	22
Caseyville, at Bethel		26, 27
Pearlhaven, at ———	Sat., 11 a. m. Dec.	3
Brookhaven		3, 4

Pastors will see that trustees give proper answer to Question 29. Brethren, do not fail in this.

B. F. Jones, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton	Sat. and Sun. Oct.	1, 2
Gulfport: 28th Street, at Long Beach	Sat. and Sun. a. m.	8, 9
Gulfport: 25th Avenue	Sun. p. m. and Mon. a. m.	9, 10
Vancleave, at New Prospect Camp Ground	Thurs.-Sun.	12-16
Coalville, at White Plains	Tues.	18
Wolf River, at Durham	Sat. and Sun.	22, 23
Carriere, at McNeil	Tues. a. m.	25
Poplarville and P., at Purvis	Wed. p. m.	27
Hub, at Baylis Chapel	Sat. and Sun. a. m.	29, 30
Columbia	Sun. p. m. and Mon. a. m.	30, 31
Collins, at Seminary	Wed. Nov.	2
Mt. Olive, at Ora	Thurs.	3
Williamsburg, at Good Hope	Fri.	4
Mt. C. and S. Creek, at Mt. Zion	Sat. and Sun.	5, 6
Eastabutchie, at Eastabutchie	Tues.	8
New Augusta, at N. Augusta	Sat. and Sun.	12, 13
Lucedale, at Lucedale	Mon.	14
McH. and Wiggins, at McHenry	Tues.	15
Brooklyn, at Brooklyn	Wed.	16
Sumrall, at Sumrall	Sat. and Sun.	19, 20
Hattiesburg: Court Street	Sat. and Sun.	26, 27
Hattiesburg: Main Street	Sun. and Mon. a. m. Dec.	4, 5

T. L. Mellen, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville	Oct.	8, 9
Gloster		15, 16
Centreville, at Centreville		15, 16
Percy Creek, at P. C.		22, 23
Woodville		23, 24
Fayette, at Fayette		29, 30
Hamburg, at Knoxville	Nov.	5, 6
Liberty, at Salem		12, 13
Wilkinson, at Hopewell	Wed.	16
Homo Chitto, at H. C.		19, 20
Barlow, at Rehoboth	Thurs.	24
Harriston, at Harriston		26, 27
Jefferson Street, Natchez	Dec.	2, 4
Washington, at W.	Sat.	3
Wesley Chapel, Natchez		3, 4

T. W. Adams, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, West End	Sun. a. m. Oct.	2
Meridian, East End	Sun. p. m.	2
Middleton, at Manassa	Thurs.	6
Matherville, at Salem	Fri.	7
Wayne mission, at Hebron		8, 9
Waynesboro	Sun. p. m. and Mon.	9, 10
Chunkey, at Sageville		15, 16
Enterprise and Stonewall, at Enterprise	Wed.	19
Shubuta and Quitman, at Shubuta	Thurs.	20
Pachuta, at Pachuta		22, 23
Leaksville, at Leaksville		29, 30
Winchester, at Winchester	Thurs. Nov.	3
Daleville, at Linwood		5, 6
North Kemper	Fri.	11
DeKalb, at Pleasant Ridge		12, 13
Binnsville, at Binnsville		19, 20
Poplar Springs	Wed.	23
Vimville, at Coker's Chapel	Thurs.	24
Porterville, at Mt. Hebron		26, 27
Lauderdale	Dec.	3, 4

W. M. Sullivan, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork	Oct.	1, 2
Anguilla, at A.		8, 9
Port Gibson		15, 16
Cary and Grace, at C		22, 23
Bolton	a. m.	29, 30
Edwards, at E.	p. m.	30, 31
Mayersville, at B.	Nov.	5, 6
Hermanville, at Pisgah	a. m.	12, 13
Rocky Springs, at C.	p. m.	13, 14
Utica, at U.		19, 20
Satartia, at M.		26, 27
Vicksburg, Crawford Street	p. m.	30
Vicksburg, Washington Street	p. m. Dec.	1
Warren, at O. R.		3, 4

W. H. Huntley, P. E.

FOREST DIST.—FOURTH ROUND.

Rose Hill, at Hopewell	Oct.	1, 2
Montrose, at Montrose	Tues.	4
Tallohola, at Mutual Union	Wed.	5
Newton and Hickory, at N.	Fri.	7
Harperville, at Harperville		8, 9
Indian Mission, at Tallichulok	Wed.	13
North Neshoba, at Coy	Fri.	14
Philadelphia, at Mars Hill		15, 16
Decatur, at Decatur	Tues.	18
Edinburg, at Rocky Point	Fri.	21
Carthage, at Thomastown		22, 23
Walnut Grove, at W. G.	Tues.	25
Eucutta, at Philadelphia	Nov.	5, 6
Vossburg and Heidelberg, at H.		12, 13
Ellisville circuit	Wed.	16
Ellisville station and Ovelt	Thurs.	17
Laurel, M. Street	Thurs. p. m.	17
Laurel, Kingston and Fifth Avenue	Fri.	18
Lake, at Lawrence		19, 20
Forest, at Forest		26, 27

J. M. Morse, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

LINNIE LEE FOREMAN, the daughter of Rev. J. H. Foreman, was born Feb. 28, 1887, and died in the parsonage at Daleville, Miss., Nov. 2, 1904, aged seventeen years seven months and four days. Linnie was converted at Trenton, Miss. (her and two sisters), under the ministry of Rev. R. A. Sibley, Sr., when she was only nine years and six months old, and lived a consistent member of the M. E. Church, South, until the hour of her death. She was the picture of health, and for two months she faithfully and cheerfully nursed her mother and three of her brothers and sisters through a siege of typhoid fever. Then just four weeks before her death she was taken with the same fever, to which she finally succumbed. The kind doctor and loved ones did all in their power to save her life, but failed. Linnie was a bright Christian. It was her delight to help her loved ones who were suffering, often telling them that she was strong enough to do anything for them When her father talked to her before she died she said she was not afraid to die; that she was ready to go, perfectly reconciled to God's will; that all was well with her soul. May God bless the afflicted family, and may the last words of this dear child continue to be a comfort to the loved ones! She was the "sunshine" of the home, always bright and happy. "She is not dead, but sleepeth." May it be the happy lot of the faithful father and all the family to meet her in the land of eternal rest!

W. M. SULLIVAN.

W F. BAKER was born Feb. 11, 1858, and died Nov. 14, 1904. Bro. Baker was married, when a young man, to Miss Ida Houston, daughter of Rev. A. A. Houston, of Abbeville, Miss.—a local preacher in the Methodist Church. To this union was born eight children—seven girls and one boy—who are taking their places in the church. Having a consecrated mother, who taught them the way they should go, they have not departed from it. To go into the home, one can feel at once they are in a pure Christian atmosphere. Oh, how sweet! how sublime! What inspirations from such homes! It is truly a preacher's home. Bro. Baker has been a member of the M. E. Church, South, for nine years. When I came to this work, two years ago, I met Bro. Baker for the first time in life I met him as a friend, and that friendship grew until it was with us as with David and his friend. He was true to me in everything; he never said "No." In him the church has lost one of its best and truest members; the community one of its stanchest citizens; a wife and children a devoted father and husband. The Lord bless and keep the afflicted home, and save it eternally.

G. W. STRICKLAND.

J. W. SMITH was born March 21, 1859, and died at his home near Winona, Miss, Sunday night, Oct 30, 1904. Having reached the prime of life, he lived with all the buoyancy of his nature—that of husband, father, brother, and friend. He was stricken with disease for seven months, and his loving wife and many friends were hopeful that tender, careful nursing would restore him to health; but the death angel, in his continuous rounds, hovered over our little community, hunting a victim to his icy grasp, and swooped down upon that happy home, and took dear Wilson from among us. He was twice happily married. He joined the M. E. Church, South, when a boy. He loved her works, and served the Lord as best he could. We miss him from his place; we miss him in our songs. There is an aching void in the hearts of his devoted wife and four little children in that once happy home. May the balm God alone can give be their portion! Our loss is heaven's gain; and may we so live that we will meet him by and by!

A TRUE FRIEND.

CORNELIA E. ROWLEY was born March 29, 1855. She was converted in early life and joined the M E. Church, South, in which she lived a consistent member until her death. She was married to William C. Irwin on Dec. 22, 1881, and departed this life from their home near Clinton, La., on Oct. 27, 1904, lacking five months and two days of being fifty years of age. Sister Irwin was called to suffer a great deal in her life here. She was partly paralyzed in her childhood, and had been almost an invalid for fifteen or sixteen years when the summons came to leave this world of sickness and sorrow, and come to one where these are "felt and feared no more." Sister Irwin was noted for her patience and Christian fortitude. There was no peevish complaining nor rebellious murmuring from her pain-drawn lips. She leaves to her husband and two sons, and all her friends and acquaintances, the precious heritage of a good name, and the memory of a Christian life lived amidst the pain and sorrow of this sin-cursed world.

W. E. AKIN.

RESOLUTIONS OF RESPECT.

On Aug. 13, 1904, the angel of death visited our society and claimed for his own Mrs. S. M. RAINEY.

Resolved, 1. That in her death the Ladies' Missionary Society of the M E. Church, South, at Mayhew. Miss., has lost one of its most faithful members; that, as a worker for the cause, she was unsurpassed, and in everything pertaining to the advancement of the work and the society, she was ever ready and willing to do her part.

2. That while we miss Miss Georgie from her accustomed seat in our meetings, we bow in submission to God's will, and pray that her life and example may be a blessing to us and to the society.

3. That a page in our Minutes be set apart to her memory, and a copy of these resolutions be sent to the Columbus paper, NEW ORLEANS CHRISTIAN ADVOCATE, and to the family.

Respectfully submitted.

MRS H. C. PILKINTON,
MRS. W. V. CONNELL,
Committee.

E. H. WOODWARD was born in 1840, and died Nov. 13, 1904. He was a member of the Methodist Church for more than fifty years, filling important offices in the same during that time. No truer man ever lived than Bro. Woodward—true to his church, to his family, and to his country. He was truly a man of sacrifice and offerings; he would give the last penny to his church or preacher. His religion was one of deeds rather than of words. He endeavored to do all things for the glory of God and the good of others. His experience was rich and real. He knew whom he had believed. He leaves a devoted companion and children, with a host of friends, to mourn their loss. May the Father give grace sufficient for this trial!

G. W. STRICKLAND.

GLADNEY KERR GOAR was born Sept. 15, 1899, and died Oct. 30, 1904, after an illness of sixty-three days with typhoid fever. Gladney was a prepossessing and original child. He added his middle name (Kerr) when he was only three years old—that being the name of a gentleman who was a warm friend of the family. He was bright and industrious Amongst his last deeds was transplanting a flower where (as he expressed it) he could water and care for it. He was a beautiful child, as his ruddy little dimpled cheeks glowed with the tints of life, and his bright, laughing eyes expressed a heart of joy. He became resigned to the change, and only a few days before his death expressed to his mother a desire to go and be with his three little sisters who had just preceded him to the other world. Gladney now lives and reigns with them evermore.

H. D. ESTES.

Batesville, Miss.

DEAR DR. BOSWELL: We are rapidly nearing Conference, at which time we must be moved, as this is the closing out of our four years here. This is the fifth appointment since 1899 we have served four years, and all of them have been pleasant charges to us. This year is the most prosperous of any at this place having lately received twenty-five on profession of faith and three by certificate as a result of a union meeting held in our town, led by Rev. Richard W Lewis, of the C. P. Church. All of the interests of the church are in better condition than for many years (so say the brethren). We will leave quite a pleasant charge to our successor; one of the best parsonages in the Conference, in a splendid community. The Lord be praised for his goodness to us. We have not been kept from a single appointment by sickness since we came here. I have never known better harmony between pastors of the various denominations, and the people of various denominations in church work, than here. We expect to make the best report this year of the four. We hope to have a good Conference. Of course, we expect to see you there. God bless you and the paper. Yours in Christ,

D. W. BABB.

Nov. 21, 1904.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Mobile and Ohio Railroad. Only $42.80 New Orleans to Denver, Colorado Springs, or Pueblo, and return, returning in 21 days; every first and third Tuesday, June to December inclusive. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A., 229 St. Charles street, New Orleans, La.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE

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For Our Subscribers.

We have made arrangements with the Crowell Publishing Company, of Springfield, O., publishers of the Farm and Fireside, the greatest paper of its class in the United States, by which the NEW ORLEANS CHRISTIAN ADVOCATE is enabled to furnish the Farm and Fireside free of charge to all new subscribers, or to those who are in arrears and who pay up their subscriptions.

The Farm and Fireside is published twice a month, and is accredited with having the largest circulation of any farm paper in the United States. It runs twenty to thirty-two large pages in each issue, well illustrated articles on farm topics, advisory articles by the nation's greatest agriculturists, pages devoted to the farm home of vital interest to the housewife; in short, every kind and class of matter which the up-to-date farmer should receive.

We will send a sample copy upon application. A postal card will do.

Of course, we can not allow the ordinary commission on this order. Any one sending five subscriptions, with the money, will be entitled to a copy of the Farm and Fireside for a year.

We feel satisfied that this offer will prove very acceptable, and hence make the proposition that all readers may enjoy two papers for the price of one.

We have sample copies on hand, and will take much pleasure in sending them out as long as the supply will last.

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QUARTERLY CONFERENCES.

(Continued from Fourteenth Page.)

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Boyle	Nov.	6
Cleveland		13
Cleveland circuit	Tues.	15
Clarksdale		20
Duncan	Tues.	22
Shelby	Wed.	23
Tunica		27
Lula	Tues.	29
Jonestown	Wed.	30
Hill House	Fri. Dec.	2
Gunnison		4

T. W. DYE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Melville	Oct.	1, 2
Simsport, at Marine		8, 9
Lecompte, at Elam Bayou		15, 16
Boyce		22 23
Bunkie		29, 30
Columbia	Nov.	5, 6
Pollock		12, 13
Jena		19, 20
Dry Creek		26, 27
Montgomery	Dec.	1, 2
Natchitoches		4, 5

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Louisiana Avenue	a. m. Oct.	2
Parker Memorial	p. m.	2
Carrollton Avenue	a. m.	9
New Orleans Mission	p. m.	9
Burgundy	a. m.	16
Algiers	p. m.	16
Carondelet	a. m.	23
Dryades	p. m.	23
McDonoghville		30
Plaquemine	Nov.	6
White Castle		13
Rayne Memorial		20
Covington		27
Mandeville, at Talisheek		30
Slidell	Dec.	4

Pastors, please see that full reports are made by Woman's Home and Foreign Missionary Societies, and by Boards of Trust.

WM. H. LAPRADE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Gibbsland, at Gibbsland	Oct.	1, 2
Downsville, at Downsville		8, 9
Farmersville, at Ebenezer	Tues.	11
Arcadia, at Arcadia		15, 16
Vienna, at Mt. Muriah	Wed.	19
Lanesville, at Lanesville		22, 23
Ringgold, at Andrews Chapel		29, 30
Ruston, at Ruston	Fri. Nov.	4
Calhoun, at Calhoun		5, 6
Brooklyn, at Brooklyn	Wed.	9
Bienville, at Bienville		12, 13
Minden, at Minden	Tues.	15
Valley, at Pleasant Valley	Wed.	16
Jonesboro and Antioch, at Jonesboro		19, 20
Vernon, at Wesley Chapel		26, 27

J. O. BENNETT, P. E.

CROWLEY DIST.—FOURTH ROUND.

Lafayette	Oct.	1, 2
Franklin		2, 3
Morgan City		8, 9
New Iberia		9, 10
Patterson		15, 16
Abbeville		22, 23
Lake Arthur		29, 30
Jennings		30, 31
Iota	Nov.	5, 6
Prudhomme		12, 13
Crowley		13, 14
Grand Chenier		16
Lake Charles		20, 21
Vinton	7:30 p. m.	21
French Mission		24
Jeanerette		27, 28
Indian Bayou	Dec.	3, 4
Rayne		4, 5

S. S. KEENER, P. E.

MONROE DIST.—FOURTH ROUND.

Harrisonburg, at H.	Oct.	1, 2
Floyd, at F.		5-12
L. Providence		16, 17
Waterproof .. Quar. Conf., 4 p. m.; preaching, 8 p. m.	Wed.	19
Rayville, at U		22, 23
Bastrop, at B		29, 30
Mer Rouge, at M. R.	Nov.	6, 7
Bonita, at Jones		12, 13
Gilbert, at G.		19, 20
Tallulah, at T.		26, 27
Monroe	Dec.	3, 4

J. A. PARKER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Jackson	Oct.	1, 2
St. Feliciana, at Gilead		8, 9
Clinton		9, 10
Port Vincent, at Meadow's Chapel		15, 16
St. Francisville		17, 18
Pointe Coupee		22, 23
Wilson, at Gayden		29, 30
Baker, at Brookstown	Nov.	5, 6
Live Oak, at Antioch		12, 13
Baton Rouge, Second Church		13, 14
Pine Grove, at Killian's		19
Amite		20, 21
Franklinton		23
St. Helena, at Greensburg		26, 27
Kentwood, at Kentwood		27, 28
Zachary		30
Baton Rouge, First Church	Dec.	2-4

F. N. PARKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Texas Avenue	Oct.	22, 23
Mooringsport and Greenwood		23, 24
Provencal, at Victoria		29, 30
Pleasant Hill, at Robeline		30, 31
Grand Cane, at Stonewall	11 a. m. Nov.	2
Hornbeck, at Hornbeck		5, 6
DeRidder, at DeRidder		6, 7
Bon Ami	7 p. m.	7
Leesville	7 p. m.	8
Many	7 p. m.	9
Shreveport, First Church		12, 13
Keatchie, at Logansport		13, 14
Pelican, at Bethel	11 a. m.	16
Wesley, at ———		19, 20
Coushatta, at Atkins		20, 21
LaChute and Lake End, at Campobello		21, 22
South Bossier, at Haughton	11 a. m.	23
Benton, at Alden		26, 27
North Bossier, at ———		27, 28
Gilliam, at ———		29
DeSoto, at Mansfield	11 a. m. Dec.	3
Mansfield		3, 4
Zwolle, at ———		4, 5

Reports are expected from trustees.

J. R. MOORE, P. E.

Mansfield, La.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, DECEMBER 8, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2520. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 49

THE CLOSE OF THE YEAR.

The close of the Conference year is a time for serious reflection. Conference sessions are the mile-stones in the preachers' lives. Some of us almost forget the date of our birth, and count our years from Conference to Conference. It is then and there that we look back and look forward. We ask ourselves many questions, and answer them in our hearts.

We are under the vows of Methodist preachers—vows as solemn and as far-reaching, affecting, as they do, our individual lives, and the interests of the Church of God, as were ever assumed by intelligent beings. These vows bind us to one work—the work of the Master. They lift us out of and above the secular affairs of life, and put us where we are entirely dependent upon the voluntary contributions of the people for a living. At the same time they lift us into a position where we are fully able to see the moral condition and needs of the people, and to minister to them in the name of the Master, in whose stead we stand. God's angels never had a higher or holier mission to fulfill than that of preachers of the gospel. They call sinners to repentance, edify believers, "reprove and rebuke with all long suffering and doctrine," minister to the sick and suffering, and in a hundred ways, more or less, act as the servants of the Church. All these things are required at their hands, besides the duty of looking after the temporal concerns of the Church, which are absolutely essential to its efficient working and extension in the world.

Have we been faithful to our vows? Have we been "instant in season and out of season" in preaching the Word? And, in preaching, have we tried to give "the mind of the Spirit" instead of dealing in speculations not at all adapted to the work of saving sinners or edifying believers? Have we been punctual and diligent, spending no more time at any one place than was strictly necessary? Have we gone from house to house with a message for each inmate, and have we delivered that message in the spirit of love, and in the fear of God? In a word, have we done all the work of Methodist preachers?

Not one of us, we dare say, in looking back, would write "perfect" against our names. We are too well aware of our shortcomings. At Conference, and just on the eve of receiving appointments for another year, is a good time for self-examination, and the renewal of our vows before God and the brethren. There is nothing wrong in renewing vows, even though they may never have been broken. Some of us may conclude that we are masters instead of servants of the Church. In that case, we need both to repent and to renew our covenant. We have one Master, even Christ, and no matter how high our position in the Church, we should never forget that we are the servants of the Church for Christ's sake.

A brighter day never dawned upon the world or the church than the day in the midst of which we are living. And the prospect grows brighter and brighter with each successive sun. As the fields broaden and the responsibilities increase, there is a demand for more laborers. Besides, with the increase in worldly prosperity and wealth, there is a constant tendency to worldliness in the Church fatal to personal piety and growth in grace. This demands constant watchfulness and fidelity on the part of the ministry. No power on earth can counteract this tendency except the preachers of the gospel. Let us, as Methodist preachers, at this, the close of the year, recognize our increasing responsibilities, and resolve, by the help of God, to do better in the future than in the past.

Let us look forward joyfully to the coming year, and resolve to make it the best year of our lives. Amen!

GLANCES AT THE WORLD.

A year, or more, since there was a promise on the part of foot-ball enthusiasts and managers to reform the game, so as to lessen the number of deaths, broken limbs, cracked skulls, and other evils which too frequently result from these scrimmages. But, as far as we are able to judge, no reform has been effected, and none is in prospect. The reports of the games, the number of casualties, and the pictures of players in a rush, or tussle, indicate that the ideal game is the same barbarous thing it has ever been. With the present ideals of courage and "college spirit" foot-ball can not be reformed. The greater the number of men one team can make the victims of its viciousness, the more honor it takes to itself. It is even regarded as an honor to leave the field with sprains and bruises and broken bones. Of course, it is a double honor to be killed, or to kill an antagonist. The dead player is a hero! But be it remembered that none save civilized men engage in the manly sport. In this connection we may add the testimony of Trainer Delaney, of the Northwestern University, who says: "Foot-ball players are subject to an element similar to softening of the brain," the result of "the three months of rigid training which they are forced to undergo."

In the national campaign just closed the election expenses amounted to forty-five times as much as the campaign expenses amounted to in 1872. The Chicago Record-Herald is responsible for the following statement in regard to the money raised and spent:

By Republican National Committee	$ 3,000,000
By Democratic National Committee	2,000,000
By State Committees	17,500,000
Total	$22,500,000

On the supposition that the contributions to State Committees were in the same proportion as contributions to the National Committees, the election, as figured out by one who has studied the matter, cost the Republicans $13,500,000, and the Democrats $9,000,000. If this money was used to influence voters, and did actually influence them, is it any wonder that the Democrats were in the minority? We do not believe that any large proportion of the voters of the country would sell their votes, and yet it is hard to believe that the legitimate expenses of the campaign amounted to the enormous sum of $22,000,000. National elections are getting to be expensive things.

Millsaps College Notes.

By James Elliott Walmsley.

Next Friday night, Dec. 9, the mid-session debate between the Lamar and Galloway Literary Societies will be held in the college chapel. The subject for debate will be "Resolved, That the election of Roosevelt was for the best interests of the nation as a whole." Messrs. Simmons and Pegram, of the Galloway Society, will uphold the affirmative, while Messrs. Bradford and Hall, of the Lamar Society, will speak on the negative. A thoroughly delightful and entertaining evening is anticipated.

The speakers for commencement have also begun work on their debate, which will be on the comparative merits of a flexible Constitution, such as that of England, and a rigid Constitution, such as our own. Messrs. Barrier, Williams, Carruth and Purcell will be the speakers on this occasion.

This has been in all lines the most successful year in the history of the Y. M. C. A. The attendance and the membership are larger than ever before, and the financial condition is better. The effect of the work done by this noble organization is very manifest. Comment is universal on the high tone and manly behavior of the college boys, and President Murrah's smile has never been broader than this year.

An especially gratifying feature of this year's work is the interest manifested by the students in the literary work. The number of periodicals taken is nearly double this year, many new books have been added, and the students are showing their appreciation of these advantages. The present Senior Class has devoted to the library manual of astronomy: one of the members has given a year's subscription to the largest and best scientific publication obtainable. The class has also resolved to raise an endowment fund for the library, which will be a permanent reminder of their work for their alma mater.

Dr. Murrah is at Lake Providence, La., where he will preach a dedicatory sermon to-morrow.

Quite a number of the students, as well as two or three of the faculty, will be in attendance at the two Mississippi Conferences next week. Some of our best students are young men who, on Sundays, have regular work, and successfully keep up their ministerial work as well as their college work.

No one in Mississippi is more delighted at the safe return of Bishop Galloway than the college students, and the reception he met on his first visit to the college chapel this Fall was a perfect ovation. You may always trust a college student to know and appreciate his true friends.

The following gentlemen have been elected delegates to the Southwestern Students' Conference of the Y. M. C. A., to be held at Ruston, La., during the Christmas holidays: E. G. Mohler, S. U. Zung, Wilkinson, Fred Flynt, T. D. Ruff, J. C. Rousseaux, C. H. Kirkland, C. R. Nolan, F. D. Lewis, O. Baxtrom, J. A. McKee, J. L. Neill, C. L. Neill.

Jackson, Miss., Dec. 3, 1904.

Rolling Fork, Miss.

Dear Dr. Boswell: The second year of my pastorate at Rolling Fork is rapidly drawing to a close. These years have been spent pleasantly and, I trust, profitably. While in spiritual things necessity has not hindered us, yet, numerically and financially, our loss has been serious. During these two years we have lost by death and transfer altogether twenty per cent. of our members, among whom were some of our most liberal contributors. Owing to this very serious condition of affairs, the view of making a complete financial report at Conference is very improbable indeed. Yet we are doing all we can to pay, as far as possible, all the financial claims that are upon us. Our people are willing, and if we had the ability, the reports would be in full. The spiritual condition of the charge is as good as at any previous time during my pastorate here. The League, the Sunday-school, and the prayer service, as well as the Sunday morning and evening services, are well attended. No pastor serves a more loyal and appreciative people than the people of Rolling Fork station. If the Board of Missions will give an appropriation of $400 next year, Rolling Fork will be a desirable and pleasant charge for any pastor whose lot it may be to serve it. Pray daily for us.

H. L. Norton.

Christian Advocate.

Published for the Methodists of Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Communications will please direct all communications to the Editor, 112 Camp St., New Orleans. Write on one side only of the paper. Do not write in the pad in relief manuscript.

The printed label is a paper showing the date to which a subscriber is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Privileged Characters.

Yes they are annoying, to be sure; that class of men and women who just blaze away with whatever happens to come into their minds, or drop from their pens. They claim a monopoly of the virtue (?) of "saying just what they think," by which it is evident that their thinkers are cheap John, rattle-trap machines, built on the basis of the savage and beast. They boast of their individuality and independence, mistaking for these virtues simply a brutal inconsiderateness for others' rights and opinions. When some one—especially if prominent—has failed to lend himself to their schemes, or to accept at their own stupendous over-estimate their pigmy abilities, they spit soot and venom, and excuse themselves therefor by assuming a virtuous incapacity to deal in flattery. If the person attacked is at all surprised into protestations against the inconsistency, impoliteness, incivility, falseness, injustice, treachery of their speech; forthwith they assume the air of innocent amazement—"What! the idea of anybody being offended at what I, I say!"

And there may be some reason for their surprise after all. There are "privileged characters." But they are not the great and wise. These, by reason of their very greatness and wisdom, are under pressing obligations to be exemplary and considerate.

A savage bull ran at a gentleman who was crossing the pasture. The gentleman simply got out of his way and left him to paw up the ground and bellow. A bob-tailed pup ran, barking and snarling, at the heels of my horse, but the noble animal paid no attention to the miserable cur. A dirty and dissolute woman, being ejected, because of her character, from a tenant house of a gentleman, abused and cursed him without his appearing even to hear her. The taunts and jeers of the street Arab disturb no one who has known the advantages of a Christian home and cultured mother. The muttered abuses of the idiot stirs not the least animosity in a manly breast. These are "privileged characters"—privileged because of the pity or contempt of their superiors, because of a natural or acquired imbecility of some kind. Why not along with these class that semblance of a man whose utter egotism has so disorganized his mind as to make him totally inconsiderate of his fellows' rights and feelings, and whose habit it is to utter what comes into his soulless head like the idiot utters his babblings? Why should the gentleman against whom his abuses are directed chafe and fume because this miserable wretch lacks culture and brains (for the matter is entirely beneath the sphere of religion), to be himself a gentleman?

It is true such a habit was begotten by utter selfishness and supreme egotism. It is also true that such selfishness is capable of any crime that will advance the interests of the possessor; but this kind of criminal usually lacks both brains and courage to make him a dangerous character—except for his slanderous thrusts, which the public soon learns are lies.

They must talk, they will talk, they do talk—or, what is perhaps worse, write—till all men recognize them as Solomon's "prating fools," and the common verdict of utter and universal contempt is spoken in the —"O, well, what does it matter? 'Twas nobody but ————." No one expects what is gentlemanly or considerate of them.

And, if their expressions of surprise at offense taken by others at what they have said is anything more than baldest hypocrisy, it must, in the final analysis, be the admission of contempt for themselves and the recognition of the justice of the public verdict of their manifest inferiority.

Let him be a "privileged character" who will; for myself, I prefer to be considered sane and genteel.

H. M. Ellis.

Jackson, Miss.

The Theatre Question.

In recent General Conferences there has been considerable agitation of the question of removing the ban of the Discipline from certain amusements, such as dancing, theatre-going, etc. The clamor for this radical step evidently originated from a fear that unless the church relaxed her present rigid attitude towards such amusements, she would entirely lose her grasp on the rising generation. It was proposed to repeal the prohibitive clauses in the Discipline bearing on the subject. While the advocates of this measure have thus far failed to bring about the innovation, they have succeeded in precipitating quite a widespread discussion of the merits of the proposition, and will, no doubt, bring up the subject again at the next General Conference.

Considering the widespread effects such a departure would have on the progress and destiny of Methodism, as well as the fact that the young people of the church seem determined that the pros and cons of the question shall be given a vigorous airing, this article is written with a view of examining some phases of the demand.

The most strident note in the controversy seems to be sounded on the theme of theatre-going. The liberalistic element appear to concentrate their argument in behalf of more leniency toward the drama. They declare (and not without considerable show of truth) that a very important percentage of the younger members of the church are frequently found attending that better class of theatrical attractions known as the "legitimate," or drama proper. From this they argue that the church should, in deference to a sense of consistency, either eliminate the theatre ban from church canons, or eliminate the young people from the church.

To this reasoning, the answer of the conservatives is that the Discipline must be maintained at all hazards, as an integral and supreme arbiter of the creed established by John Wesley; that any perversion of its tenets against worldly pleasures would be a retrograde step towards the loose moral conditions that existed in the Anglican Church in the time of John Wesley. That if one of these barriers were broken down, demands would spring up for the repeal of other, if not all, restrictions. And that to preserve inviolate the integrity of the denomination and to maintain its self-respect, no concessions or license could be legalized towards those amusements which undoubtedly degrade.

Here the issue is joined. Do the diversions advocated tend to degrade? In rebuttal of the affirmative side of the proposition, the liberalistic element advance the plea that there is a vital difference to be considered between the "good" and the "bad" play. Let us examine this claim with some minuteness. It is a specious plea, and worthy of attention from the fact that it has undoubtedly made thousands of converts in the ranks of our youth.

In the first place, we must admit that there are many plays before the public in which vulgarity and licentiousness have no place in the variety of their entertaining features. Not pandering to the sensual or the bestial, these plays depend, instead, for their success on a vivid portrayal of the loftier human passions. They develop the themes that lie closest to the heart of mankind—the fireside and its tender associations, connubial affection, and all the kindred emotions and thoughts that cluster around the home. The plea is, that they are not only harmless to the minds of the young, but are wholesome and ennobling because they do not inflame the passions, but stir the emotions.

On the other hand, I do not believe there is a more insidious enemy to the moral welfare of our young people in existence to-day than this very phase of the stage. The danger is all the greater because disguised. In the "bad" plays the evil is open and avowed; hence, is easy to avoid. In the "good" plays the contaminating influence is an invidious under-current that is scarcely realized in the emotional exaltation that at first accompanies the witnessing of this class of plays. But soon the pastime becomes a habit. The emotions fail to respond. The devotee becomes fatally hardened, and his appreciation of the sublimer and grander moods and passions of the soul becomes blunted by long-continued observation of these things subjected to the trickery and arts of the actor. The tendency of the influence of these plays is damning because it is pre-eminently iconoclastic. It drags from the altar of the home every sacred relation—whether it be of husband and wife, or of mother and child—and with irreverent hands clothes them in the tawdry raiment of unreality. A mother's love—the most holy of things earthly—is displayed as a glittering sham, a spectacular mockery, in the brazen glare of the footlights. For the sake of the thrill of a moment, the theatre habitue is willing to barter his reverence for those things which should only be known as unspeakable experiences. There comes a time when such scenes fail to thrill. The familiarity that breeds contempt gradually fastens on its victim the incurable blight of hopeless cynicism,—a loss of faith in all that is true and real and good. And therein lies the menace of the drama.

Let the ban remain. If the future generations are to be reared up free from the corroding touch of pessimism, if they are to retain self-respect and faith in man and God they must be educated to look upon the play—whether sermons or lyrics—as a dread contamination and desecration, and unconditionally to be condemned.

W. J. Evans.

"The Cause That He Loved."

In a quiet cemetery in North Carolina a simple stone marks the sleep of a young Confederate lieutenant. The inscription is in keeping with the simplicity of the stone and the beauty of the spot. "It is only the name, "——, Lieutenant, C. S. A.—aged 19 years!" and these suggestive words, which surely bear a lesson deep within their heart: "He laid down his life for the cause that he loved!"

Many things are calling to our young men—rich visions of learning, laurel wreaths of fame, shining stores of gold. All these are proper ambitions in their place. But as one stands upon the crowded street corner or in the great halls where young men gather, and notes so often the haggard, restless face of discontent or dissipation, one can not help thinking that the young soldier found, after all, the true secret of peace.

What did the Man of Sorrows mean to teach us by his words and life? He was born in a manger, that he might give his followers "many mansions." He had to toil at the carpenter's bench, yet out of that toil he gave the "heavy-laden rest;" and as the direct result of his supreme act of sacrifice, he was able to bequeath the most wonderful legacy ever given—peace. And those who, like him, have given their lives gladly for a "cause that they loved," possess the same peace.—Pittsburg Christian Advocate.

During the recent campaign many hard things were said concerning President Roosevelt, and hundreds of people in the South were disposed to believe that, if elected, he would prove to be a dangerous man. The fears of the people were not groundless. They especially had reason to believe that, as openings would occur, he would force negro officers upon Southern citizens. This seemed to be clearly foreshadowed by the persistency with which he nominated a negro for collector of the port of Charleston against the wishes of the people. His apparent desire to punish the people of Indianola, Miss., by discontinuing the postoffice at that place because a negro postmistress was not wanted, seemed also to show his purpose to make negro officers for the South. The Booker Washington incident is also pointed to as evidence in the same direction. Since the election the President has allowed his friends to make public some things said by him in private during the campaign—things that indicate friendly feelings for the South. In a letter to Col. John S. Mosby, Mr. Roosevelt says: "I am half a Southerner myself, and I can say, with all possible sincerity, that the interests of the South are exactly as dear to me as the interests of the North." Will the President exemplify the truth of that declaration after March 4, 1905? "We shall see what we shall see."

The most I can do for my friend is simply to be his friend. If he knows I am happy in loving him, he will want no other reward. H. D. Thoreau.

From Flora, Miss.

MR. EDITOR: It is refreshing to read the accounts of the year's work now being made by the preachers, here and there, throughout the Conference territory. They seem like "harvest-songs," and have a triumphant buoyancy and spirit of rejoicing which make one feel like the "old time religion" is still in the land.

A noble band of Christian soldiers our preachers are. They possess a higher type of intelligence than any class of men, because their intelligence is sanctified, and their minds and hearts consecrated to God's work. They bury ambition for worldly honors, and follow a life of sacrifice and hardships in order to make other men's lives happy, and save their souls. No other class of men does this. This is the happy sentiment that controls them. "Here am I; send me," is the power that impels them; and yet we have often thought it must be a great pleasure to preach a pure and undefiled religion, to show unto mankind the tender mercies of God, to tell the "old, old story of Jesus and his love."

Numbering so many of our preachers among my friends, I feel like paying them this tribute of respect. I think tributes to the living are preferable to flowers on their graves. May their numbers increase, and their progeny be multiplied.

Up in these ends of the earth we think we are as well fixed as any district and charge in the Conference. The Bishop will do us a great favor by letting the present arrangement or plan just stand as it is, with Dr. J. W. Lewis, P. E., and Rev. J. R. Jones, P. C. It has long been our opinion, and at least once have we said it in "open court," that the best pulpit ability was needed in the presiding eldership. The dignity of the office and reputation of the church demand it; not that the P. E. is any better a man than the pastor, but that he fills an office of higher grace, is the reason the people expect more in the pulpit from him. His field is wide and hard, and he can not mingle with the people as the pastor does, or should do; and all the benefit we get from him outside of the routine business of the Quarterly Conference is from the pulpit. No more egregious blunder can be made by the Bishop than putting a weak man in the presiding elder's office.

We, who hew the wood and draw the water, who furnish the sinews of war, have a right to expect a big man as P. E In this respect—pulpit ability—Dr. Lewis is most excellent. He has an intellectual grasp of his subject that lifts you up as you follow his line of thought. At our fourth quarterly meeting he preached the first sermons in our new church at Flora, and at 11 A. M., Sunday, from the text, "It shall bruise thy head, and thou shalt bruise his heel," he gave us the strongest, the best sermon we have ever heard from a presiding elder, and seldom have we heard it surpassed. We are satisfied.

The Methodists of Flora charge (Bentonia, Livingston, and Flora) made their pastor, Rev. J. R Jones, a present of a purse—a voluntary gift of $68—and sent him to the World's Fair. He stands in high favor with his people; they love him, they want him back. He has built a $3,000 church at Flora this year, and his life of zeal and piety will have an abiding influence here. We are satisfied, if "Ephraim is joined to idols," in this case "let him alone."

THOS. A. HOLLOMAN.

Nov. 23, 1904.

Boyce Charge.

THREE REVIVALS AND A GOOD CAMP MEETING.

DEAR DR. BOSWELL: The Boyce circuit has been blessed with three gracious revivals and one good camp meeting.

Our first was with the Hemphill Church, eight miles southwest of Boyce, embracing the fourth and fifth Sundays in May. We tried to get help from the brethren, but none could come. The pastor had to do all the preaching. The omnipotent power of the Holy Spirit was wonderfully manifested in saving power. Many precious souls were led into eternal life. The altar was kept open, and filled at each service. During the meeting seventy-four united with the church, and on the closing Sunday eighty-four were received into full connection, eight having joined at the regular service one month before. Doctor, I believe in the Methodist altar. Without it we could not have had the success that we had in this meeting.

Our next meeting was held with the Boyce Church, embracing the third and fourth Sundays in June, and the first Sunday in July. The preaching was done by Rev. W. D. Bass, of Corinth, Miss. Bro. Bass is a good gospel preacher, and true in doctrinal integrity. In this meeting the church was wonderfully blessed, and twenty-six united with the church.

From Boyce we went to the West Alexandria Church, where the meeting continued two weeks, embracing the second and third Sunday in July. Rev. Glenn Flinn, pastor of Third Street Methodist Church of the city, and a true man of God, had the meeting under good headway. In this meeting we were also assisted by Bro. Bass, and the meeting resulted in sixty four additions to our church at West End, Alexandria, and some to other Methodist Churches in the parish.

The Rapides Camp Meeting, near Boyce, was a great success. Only three united with the church. This camp meeting has been a great blessing to our church, and a positive uplifting influence to this whole country. It has the respect of all the best people of the parish. Long may it live!

Well, Doctor, this winds out our four years at Boyce, and it has been a very happy year. The Lord has been good, and all the people have been kind. All the assessments will be paid in full, and we have had 241 accessions to the church, and have baptized 58 babies.

Our presiding elder, Rev. J. L. P. Sheppard, has been an inspiration to the whole district. He will be able to report gracious revivals throughout the whole district, due very largely to his wise and consecrated leadership. To God be all the praise.

D. E KELLY, P. C.

Jonesboro, La.

DEAR BROTHER BOSWELL: I am going to do what I can to get up some new subscribers for the NEW ORLEANS CHRISTIAN ADVOCATE between now and the meeting of the Annual Conference. I guess you think that I ought to have attended to this before now.

This is a missionary field for the M. E. Church, South. We have but few Methodists here; only one church-building on the entire work belonging to us, or our church. I have had to spend some time in getting a debt paid that was due on the parsonage when I came and took charge of the work; and, again, I have had to spend some time in securing subscriptions to build a house of worship in the town of Jonesboro. I have not had an opportunity to do much at anything pertaining to my work in some time.

My dear wife was confined to her bed for three months, and had to have two operations performed, and finally had to have her right leg amputated just below the knee-joint. She is up now, and can walk some on crutches. So you can see how I have been situated this year. While we have had great affliction and a hard time, the good Lord has been merciful and good to us in many ways.

Dear brother, remember us in your prayers, asking God to keep us humble and resigned to his will. If it is the good Lord's will, we will meet at Conference.

Yours in the Lord,

H. J. BOLTZ.

Nov. 19, 1904.

Booneville, Miss.

For more than a week Bro. Joe. M. Ramsey, of Viola, Tenn., has been preaching to the delight and edification of our Booneville people. Large congregations have attended upon his ministry. The interest has grown, and the influence of the meeting has become general. Believers have been edified and backsliders have been reclaimed. We do not know how many have been converted. A number have made application for membership. Sunday was a high day in our Israel. After some interruption, by reason of rain, the sun shines again, and we are praying and expecting great things for the days yet to come.

T. C. WIER.

Montgomery, La.

DEAR DOCTOR BOWELL: I am closing out a very successful pastorate of three years on the Montgomery charge. There has been a good increase in membership, two churches have been repainted, a new church built at Montgomery, a new parsonage built at Colfax, and the collection for the year in full.

N. J. ROBERTS, P. C.

The Subway Tavern as a Phase of City Mission Work.

By Rev. E K Mears.

It is almost impossible for a man to resist the influence of his surroundings He may watch his spiritual life on all sides, and truly strive to keep himself unspotted from the world, but if his associations be among those who are of the earth, earthy, and who throw around him every form of worldliness, it is impossible to avoid the encroachment of worldly ideas and worldly motives. A preacher who is in charge of a church in a large city is sure to have among his members at least one or two eminently successful business men. In their business these men devised new plans and methods; they introduced innovations that wrought out a remarkable success. The pastor, in his association with these men, is attracted by the freshness and the originality of their ideas. He is worried and perplexed by the problems of his church, and he wishes to be as successful in his church as they have been in their business; hence he conceives the idea of having in his church, or his religious work, something striking and original. He asks his business friends to suggest the plans of procedure. They freely advise him, and what is the result? In nine cases out of ten his friends have advised some sort of compromise with the world, the flesh, and the devil.

All of us have suffered more or less from the deleterious influence of which I speak. You know well enough that the line drawn in our churches to day that separates the church from the world is like the arctic circle and the equator—purely imaginary. It would not be so had we and our predecessors not at some time asked that the Lord pardon his servauts, while we bowed to the world, and invited them to come in. As a result, instead of the church converting the world, the world has sometimes almost converted the church. The Lord forgive us for the idiotic attempt to boom the kingdom of God. Let us be thankful that some of us are learning better. My owu conversion on this matter—and yours, too—is complete and thorough. Let us thank God that we have the iutolerance of a Wesley for all forms of worldliness in our churches. But you will admit that the temptation is most powerful. We want to see our churches prosper; we hope to make big reports at the Conference session; old plans and methods seem to have lost their effectiveness; the members of the church, and those not members who attend the church, are hardened and indifferent to all appeals and all the time-honored means of grace. Then we feel that we must get on another tack. We are in favor of a change. We do not know what is the best way of doing things, but we do feel that the way we are doing is not the best way, or the church we are serving would have more converts than it does. So we consult with our successful and somewhat worldly business man. He says to us: "Come down out of the mountain of exclusiveness; come down out of the mountain of pride; come down out of the mountain of formalism; come down out of the mountain of indifference. Meet people on a level. Make the church a place where people want to come. Popularize religion." A man who has in his heart a burning, intense desire to see his church grow and prosper, must have the zeal of a prophet, the consecration of an apostle, the spirituality of an evangelist, to resist such an appeal He dreams dreams, and has visions of people coming to his church on foot and on horseback, in wagons and carriages, by street car and automobile, and in such numbers that they will have to be met at the door by the ushers saying: "You were here yesterday; you can not come in to day, you must take your turn." So he goes to work. Under his management and the advice of his friends, the old ship of Zion changes its tack. Fortunate for him and for the souls over which he is appointed overseer, if he see the error of his course before the ship has run upon the rocks of demolition.

Now, I believe that this much can be said in apology for Bishop Potter: He is an American aristocrat, belonging to New York's social four hundred; he is a distinguished preacher in a church which numbers many of New York's most successful men among its membership. His high position in his church throws him into constant association with the most eminent men in every occupation, vocation, and pursuit. He has not had the spiritual strength to resist the influence of those with whom he is in constant contact. Believing, as he does, that there is no harm, per se, in the drinking of intoxicants, he sees no harm also in throwing around its moderate use the rites and ceremonies of his holy religion; hence a saloon dedicated by song and prayer and episcopal benediction; hence, also, the ghastliest joke that has been perpetrated in the centuries since the mocking mob put a purple robe on the shoulders of the Son of God, and a reed in his hand as a scepter, and saluted him as king. There are drinkeries in New York and New Orleans so disgusting that a man will not risk his reputation by going into them; and if a young man should be seen by his employer coming out of one of them, he would lose his position. It is not the rookeries of alcoholism that do the worst work; they are only the last stopping-places on the road to perdition. But suppose that we have in this city a "decent and respectable" place of inebriation opened by prayer, and closed with the long meter doxology and the apostolic benediction; masterpieces of painting on the wall, cut glass on the silver platter, upholstery like a Turkish harem, all the phantasmagoria and bewitchment of art and religion thrown around it to make it "decent and respectable." Don't you know that this makes no appeal to the man who is already accustomed to frequent saloons? It strikes at the heart of the best homes in the city; it proposes the fattest lambs for the sacrifice; it attempts to pave with honor and pillar with splendor and guard with religion a business which has made the ground hollow under Ireland, Scotland, England and America with the catacombs of slaughtered drunkards.

It is strange to me that Bishop Potter did not see the ludicrous absurdity of his undertaking by working it out to its legitimate results. If we can have a decent and respectable saloon, let us tax our ingenuity and invent some other things. There is the practice of lying. It is quite prevalent. David found it so prevalent in his day that he pessimistically declared, "All men are liars." It is almost respectable now. There are social and commercial and political and ecclesiastic lies and liars, and so many of us have found it such a present help in time of trouble that it is quite fashionable. But we can make it more so if some one will only rise and show us how to tell a truthful lie. If we can have a decent saloon, and a man can get on a religious drunk, surely some one can create a truthful lie. And the Bishop can put his episcopal hands upon it, and bless it, and it will grow in wisdom and stature and in favor with man.

Then there is the evil of theft. If we can have a respectable saloon, and a man can get on a religious drunk, let some one rise from his seat and tell us an honest way of stealing. Let the honesty of the act be proportionate to the greatness of the theft. The boys of the street who steal our door mats and milk bottles and groceries are little honest thieves, while the man who runs off with one hundred thousand dollars of a National Bank is a larger and an honester thief. If we can have a decent saloon, then nothing is impossible with us. Let's make one hand wash the other, and have also an honest thief.

Then there is the evil of blasphemy. Let us compromise the matter by having some unprofane way of taking the name of the Lord in vain. Surely, if we can poison the bodies and pollute the souls of men by selling them drink in a decent and respectable and religious saloon, we can devise some means of charming their ears with unprofane profanity. Then it will be quite useful iu other respects. We all need a more forceful way of expressing our opinions sometimes. When we bump our heads and smash our thumb-nails off with a hammer, and stub our toes and fall down, and stumble off the sidewalk in the dark, and step into the filthy contents of the city gutter, we find that the ordinary language of the parlor and the pulpit is hardly adequate to do the subject justice. Let us gather a hundred men in New Orleans—men of the hottest tempers and fiercest tongue, and the most spiteful against God and decency—and let this precious group be a committee to confer with the Bishop, and let them teach us how to swear without taking the name of the Lord in vain, how to curse without violating either the laws of decency or the commandment of God, and then all of us who never had any genius for swearing ourselves, and who never get beyond "By George!" or "My stars!" or "Darn it!" can take lessons and do it right.

Then there is the practice of murder. We have laws against it now because really it is hardly respectable and decent to murder people. Still the laws are not very well executed, and the practice is very prevalent. Murder in the city, murder in the State, murder in every State, murder all over the nation. It is almost impossible to convict one of the desperadoes. He proves an alibi, or he did it under emotional insanity, or it was temporary insanity produced by getting on a religious drunk in a decent and respectable saloon. Court-house full of sympathizers. When he is cleared the crowd follow him down the street, thinking he ought to be sent to the Legislature. Now, let us have an unmurderous way of killing people. The old clumsy ways of killing people with Paris green and base ball bats and kitchen case knives whetted on a brick are hardly respectable. Men should be taught how to do the work skillfully and gracefully, and there should be a more genteel manner of putting their victims out of their worldly misfortunes. If there is a respectable way of running a saloon, and killing not only the bodies, but the souls of men, there ought to be a respectable way of killing their bodies only.

I do not stop to consider Bishop Potter's idea as a phase of city mission work—it is absurd; but I would like to express my deep regret at the unfortunate mistake. The problems of our city religious work are many. You and I have not solved them, and our pastorates are not as successful as they might be if we had. I have watched the career of the learned Bishop of the Episcopal Church for several years. I have regarded him as one of the finest products of our American social life. He has grappled bravely with the problems of the city. Knowing that he brought the best of American brain and scholarship to bear upon the things which concern us so much, and which occupy so large a part in our prayers for the prosperity of Zion, I have hoped that he would some day find the solution. Our city churches today are not very successful. The famine-struck world does not realize that the church is a government station set up by the Governor of the universe to provide the Bread of Eternal Life for all the people. We are lumbered up with technicalities. Our vocabulary is too frosted We are under the dominion of customs regnant for many centuries. And our churches too often are places where a few people go on Sunday morning, averaging one person to a

pew, or one person to a half dozen pews, and leaving the minister at night to sweat through a sermon, with here and there a lone traveler, unless, by a Sunday evening concert, he can get out an audience of respectable size. And for a long time my eyes have eagerly watched this learned minister of the gospel, hoping that, as he felt in the darkness, he would find the knob of the door, and open it "great and effectual" for us, and for all who love the Lord Jesus Christ. And now, right in the height of his greatness and the middle of his useful life, he has made this tremendous mistake, this blunder which has the enormity even of a crime.

Brethren, let us forgive and forget. Let us watch our own religious lives. Let us grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, and pray with unceasing hopefulness and ever-increasing faith, "Thy kingdom come; thy will be done on earth as it is in heaven."

How to Come to Jesus.

I united with the church in the month of March, and during my long pastoral service I received more than twice as many into my church in that month as in any other month of the year. The reason is very obvious: the Winter is the season for special services in most churches, and "then cometh the harvest." Among the vast number who see this paper may be some who are agitating the most vital of questions: "What shall I do to be saved?" To this question there is but one answer—"Come to Jesus." "Very true," you may say, "but how shall I come?" Open your New Testament, and read what the blind Bartimeus did. He rose up, flung aside his ragged garment, and hastened to the Savior who called him—just as that Savior is now calling you. That poor beggar believed in Christ, and, therefore, went to him; but all that his faith could do was to put him into Christ's hands for healing. The uttermost that your faith can do is to put you into connection with that Divine Jesus who died to atone for your sins, who pardons and bestows eternal life. The Holy Spirit is pressing you right up toward Jesus Christ. "The Spirit and the bride say, Come."

"Must not I pray?" Yes; and the more direct your prayer, the better. Bartimeus knew just what he wanted, and that was restoration of his sight; that was what he asked for. In the same way must you come and ask Jesus Christ to forgive your many sins and to cleanse your polluted heart. The old must come out before the new can come in. Open your heart's door, as it were, and invite Christ to enter and do that cleansing work. He declares that to as many as receive him, he gives the right to become the accepted children of God. No prayer that is not honestly sincere will be of any avail. It will be a perfect mockery for you to ask Jesus to make you what you are refusing to become. The drunkard who should pray for divine help to reform, with a bottle of whisky in his hand, would not be more inconsistent than for you to beg Christ to make you what you do not want to be, and what you are not striving to be.

In salvation, two are concerned—you and your Savior. Therefore, when you pray, do your utmost to answer your own prayer. Put your prayers into practice. Christ demands obedience to himself, and that is the very core of Christianity. Whatever he bids you—through your Bible and through your own conscience—to do, begin to do immediately. No profane man can be forgiven until he stops swearing; no tippler can be saved until he stops drinking. As no man can serve two masters, you must stop serving Satan before you can serve Jesus Christ. He demands honest repentance, and that means a great deal more than sorrow for sin; it means that you throw your favorite sins overboard, and make sincere and earnest endeavor to serve Christ as your new Master.

Again, let me emphasize that word "obedience" to Christ's commandments. When on earth his usual style of calling men to discipleship was—"Follow me!" He says that to you now. He also says: "Learn of me;" and how does a child learn to talk but by imitating its parents, or learn to walk but by using its limbs? Begin to obey Christ in the first thing that comes to your hands. During a revival in a certain church, a man who was under deep and distressing conviction of sin, saw a neighbor in the congregation whom he had wickedly injured. He called the neighbor out into the vestibule, and humbly asked forgiveness; he came back with a light heart. He had obeyed the voice of Jesus in his own conscience, and had got a blessing. That was a right step, and it proved to be a decisive step. Practice in the same direction that you pray. Don't try to copy anybody else's experience, or stake your hope of true conversion on anybody's telling you that you have become a Christian. Bartimeus did not need to ask his neighbors whether he could see; he knew that the old darkness had given place to a marvelous light. No physician can convince a rheumatic patient that he is cured until the old and tormenting ache has gone out of his limbs, and he has become entirely free from pain.

My friend, you have got to be in dead earnest if you expect to become a genuine Christian. Probably you have often thought about religion; probably you have, in the past, made some good resolutions and offered some prayers. You made no headway because you were holding fast to your sins, and were unwilling to cut loose from them. I have seen a steamer at the wharf start its engine, and while the propeller was churning the water at the stern, the vessel did not move. A stout hawser held it to the pier. As soon as that rope was cast off, the steamer started. It is of little matter what may be the sin or sins that hold you back, so that they keep you from coming to Jesus and making a sincere surrender of yourself to him. Cost what it may, repent. You cannot cling to your sins and cling to the Savior, too. Up to this time you have failed to become a better man or woman because you never sincerely cut loose from your old sinful ways and laid honest hold on the Son of God.

The Holy Spirit may be striving with you. That is indeed a great mercy. Co-operate with the Spirit. At the point where the Spirit presses upon your conscience to take a step, or to perform a duty, right there you must yield. When Jesus Christ pressed on the young ruler to quit his estate and come and follow him, the young man drew back because he would not cut loose from his selfishness. He made the great refusal and went away "sorrowful"—or, as it may be read literally, "with a cloud on his brow." Compare him with Matthew, the tax-collector, who promptly quitted his business, and won his place of immortal honor in the forefront of the New Testament: "He left all, rose up and followed Jesus." He found an almighty Friend, a new life of glorious usefulness, and an everlasting crown. So may you, if you will, be done with trifling, be done with postponing, be done with half-way work, be done with grieving the loving Spirit, and give your whole heart to Jesus.—Rev. Theodore L. Cuyler, D. D., in *Zion's Herald.*

Ocean Springs, Miss.

MR. EDITOR: I am now closing my fourth year on the Ocean Springs charge, and in many respects my stay has been very pleasant and results gratifying. The Ocean Springs charge has never disappointed me on the collections. Five times (I served one year several years ago) they have sent me up to the Annual Conference with "everything in full." Our church here is not strong, but we have a faithful, loyal, and liberal band of Christian women.

How much we will miss our dear Bishop Keener next Summer! That great and good man, whose frequent visits to the parsonage, and ours to his home by the sea, were always a benediction to us; and the memory of them will go with us through life. Happy the man who may enjoy such pleasant association with him here the coming Summer!

JAS. G. GALLOWAY.

HOME CIRCLE.

Thankful Jane.

"Who is that rather queer-looking little old woman over there in the corner—the one with such bright blue eyes and such a singularly child-like expression? She made such a quaint and polite little courtesy when we came into the room, and her smile is simply beatific."

"Oh, you must mean Thankful Jane," said the superintendent of the great charitable institution I was visiting. Indeed, it was a home for the paupers of a large city, and on the faces of most of the inmates was the look of gloom or of stolid dejection which the faces of most of the inmates of pauper institutions are apt to wear. But one would not find in any home of wealth and freedom from care a cheerier, sunnier face than that of the shabby, but spotlessly clean little old woman about whom I had asked.

"Thankful Jane?" I said. "That is a queer name."

"It is a most appropriate one in her case," said the superintendent. "We call her that because of her unfailingly cheerful and thankful spirit. Her whole life has been one of sorrow and deprivation and disappointment, but she is always talking about how 'turribly thankful' she is that it 'ain't been no worse.' No matter what befalls her, she thinks that it might have been 'a sight worse,' and she is thankful accordingly. Most of the poor old bodies who are brought here come in tears and in bitterness of spirit, but old Thankful Jane came in high spirits, and almost her first words were that she was so thankful she hadn't been sent to a worse place. Supposing we go over and have a little talk with her."

So we walked over to the corner of the room in which the little old woman was standing, picking the dead leaves from a row of geraniums in pots in the window.

"Well, Jane," said the superintendent, kindly, "you are as busy, as usual. You can always find something to do, can't you? How are the flowers doing?"

"Beautiful, sir, beautiful! I'm so thankful to be where I can have flowers in the winder in the wintertime. One o' these geraniums has two stocks o' buds on it. How thankful I'll be when they bu'st out in full bloom! I do love flowers. They make a room so homelike. The matron says my row of plants looks so nice she thinks she'll set 'em on the table when we have our Thanksgivin' dinner. Any one that can have flowers on the table at Thanksgivin' ought to be real thankful. They'd ought to be thankful anyhow."

"What have you to be thankful for, Jane?"

"Me? What have I got to be thankful for?" She thrust her hand down into the large pocket of the faded old blue cotton dress she wore, and drew forth a small and much-worn Bible. Holding it out in the palm of her hand, she said, reverently:

"I have that, an' the truths that are in it, sir. They ain't no one on earth got a greater thing to be thankful for. How turrible thankful I'd orter be that I ain't like them poor things off in heathen lands that ain't got no knowledge o' the Master an' his word to be thankful for. I ain't a mite rebellious because he ain't seem fit to circumstance me different. I've seen lots o' folks that have ev'rything they wanted that wa'n't a bit happier than I am without about ev'rything I've thought I'd like to have in this life. Gittin' ev'rything you want don't allus make folk happy. It never does unless you want to be good with it all. Lots o' folks have missed bein' happy because they ain't had no wish to be good first an' foremost. The first Bible words I ever learned were: 'Thy will be done.' They was the first Bible words my mother taught me the meanin' of when I was a little girl, an' I'm so thankful I've been able to say 'em right out of my heart, no matter what has come to me. I said 'em when I knew that I would have to come here to end my days. If a body kin say them four words, an' mean 'em, life will be one long Thanksgivin' to 'em—yes, it will."

No one could look into the face of Thankful Jane and doubt her genuine sincerity. She was not talking for effect, and I was not surprised when the superintendent said as we walked away:

"She means every word she says—aye, more, she lives every word of it. She has been here three years, and she has taught me and others here many a lesson in humility. Her life has been a rebuke to all selfishness and ingratitude. She has been, and she is now, a perfect benediction to this place. She fairly radiates cheerfulness, and she always has that peculiar self-poise and beautiful serenity which come only to those who walk with God."—Myron Weston, in Zion's Hearld.

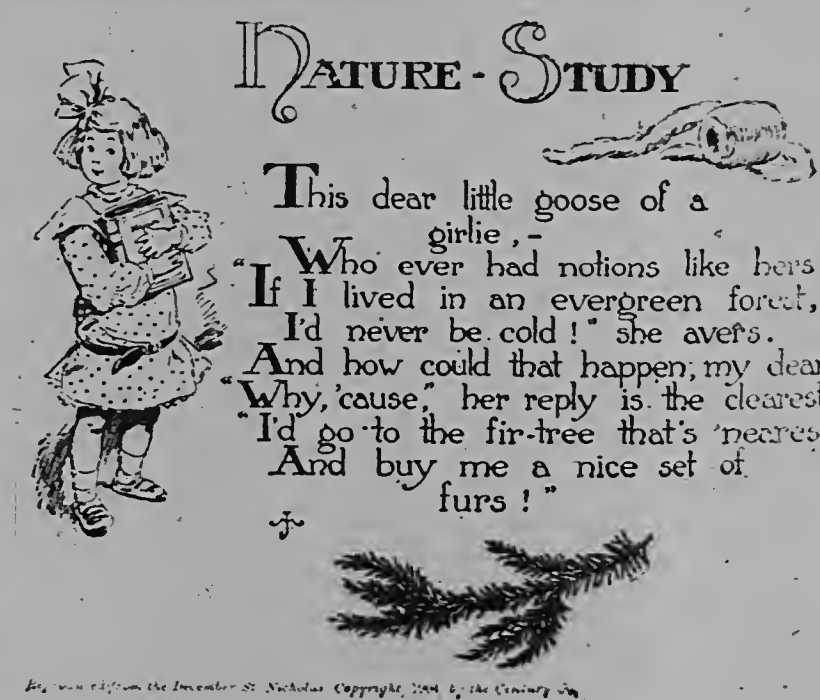
An Incident at a Railroad Station.

A deaconess, waiting for a train, heard a baby crying fretfully, and proceeded to find out the cause. Seated in the path of a chilling draught she found a man, unshaven and rough, clumsily holding a two-months'-old child on a pillow. The child's clothing was soiled and disordered; one foot was cold and bare; its milk was cold; its only wrap was an old fascinator. The father, looking as miserable as the child, tried vainly to quiet its cries.

By a clever question or two she learned that the child's mother had died but two weeks before; that the father had since cared for it unaided; and that he was now on his way to a distant city, where relatives had promised to care for the little one. His train would start in twenty minutes.

"Will you let me take baby upstairs," asked the deaconess, "where I can wash her face and get her ready for her trip? Don't be afraid," she added, noting an air of reluctance; "I'll bring her back."

Relieved, in spite of his misgiving, the man consented, and the deaconess bore the squirming child away, pillow and all. Upstairs she enlisted the help of other waiting women. One undressed the baby, while another prepared a warm bath; a third took the bottle of milk to have it warmed; one mother lent toilet articles from her own baby's outfit; another brought for her a heavier wrap; still another shared her supply of safety pins, for the child had not so much as one. They worked rapidly, as women can when a child's comfort is at stake, and five minutes before train time the deaconess carried baby, warmed and fed and properly dressed, smiling contentedly on her pillow,



back to her troubled father. Then she looked about and found a woman who was going the same way to look after the child on the train.

The father, amazed at the transformation, had no words to express his gratitude to the good angel who had so befriended him. He took a crumpled five-dollar bill from his purse and held it toward her awkwardly, but she only said, "No; keep it for baby," and left him wondering.—Deaconess Advocate.

One has often heard of that spring, as sweet as any that ever gushed from sunny hillside, which a traveler once found by the sea when the tide had ebbed away. Then the sea rolled in and poured its bitter floods over the little spring, hiding it out of sight for hours, wrapping it in a shroud of brackish waters. But when the tide ebbed away again, the spring was still pouring up its sweet stream, with no taste of the sea's bitterness in it. Such a spring should the love in our hearts be Though floods of unkindness and of wrong pour over us, however cruelly we may be treated by the world, whatever injustice we may have to endure from others, the well of love in our bosom should never retain a trace of bitterness, but should be always sweet.—S. S. Times.

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the homeseeker and others in search of a profitable investment and business competency, there is another field along the Frisco System, quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St. Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M. daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 M.

Some years since, perhaps a quarte of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the homeseeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response. Address,

Passenger Traffic Department,
FRISCO SYSTEM,
SAINT LOUIS.

Do You Want to Go West?

There is a fine opening in Alamogordo, New Mexico, for a milliner and a boarding-house keeper. I will gladly correspond with any Methodists who wish to take advantage of these openings.

F. E. SINGLETON,
Pastor M. E Church, South.

AUTO FIENDS.

King Edward has nine automobiles.

John Jacob Astor has ordered a 30-horsepower automobile in Paris.

King Edward's new automobile is capable of making 65 miles an hour.

F. D. Shoenberg, of Cleveland, has purchased for $35,000 what is said to be the largest and most powerful automobile ever built, and with a party of friends will tour the country from Cleveland eastward. The machine can accommodate 28 passengers. It has a 300-horsepower engine, is provided with every known convenience and is to be as easily managed as an average touring car.

The chauffeuse is much in evidence in eastern cities nowadays. In Central park, New York, young women drive their own machines and go out alone. The girls are quite as deft as the men in handling the auto, and if anything are usually found to be runnning faster. In this detail they have the edge of the men, for the gallant park policemen are always anxious to stretch a point in favor of the ladies. Only three girls have been arrested this season for speeding, though hardly a day passes without seeing some male offender fined.

ETIQUETTE BITS.

Bending the head to drink is inelegant

The arms should not be allowed to rest on the table.

A well bred host does not urge a guest to eat more.

It is impolite to assure him that there is an abundant supply.

A gesture of dissent is sufficient to say one does not take wine.

A hostess does not apologize. A guest does not see anything amiss.

Lifting a small plate from the table while eating from it is provincial and common.

No guest passes a plate or offers to serve anything unless obviously asked to do so.

One should not talk while masticating and it is equally inelegant to chew while serving oneself or others.

Table talk should be pleasing. Personalities are avoided. Teasing and fault finding are barred.—Chicago Tribune.

Christian Advocate

REV. JNO. W. BOSWELL, D. D.,
Editor and Publisher.

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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, December 8, 1904.

RENDERING UNTO THE LORD.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." So said St. James. Consistent with which statement are the words of St. Paul: "Of him, and through him, and to him, are all things: to whom be glory forever." Both men built on the foundation laid by our Lord, who taught the superintending and overruling providence of God over the whole of creation, man being the chief object of his care, even to the very hairs of his head, which, he declared, "are all numbered." The whole matter is summed up in the words: "A man can receive nothing except it be given him from heaven." God's benefits include everything, both in the realm of providence and the realm of grace. To deny this is equivalent to denying God any control over the material world or the spiritual interests of men.

Recognition of the Divine Being, and obligation to him, is well-nigh universal. What to do to repay him for all his kindness is likewise a matter of universal concern. The Psalmist's question, "What shall I render unto the Lord for all his benefits toward me?" is simply the language of humanity. Men answer the question according to the light which they possess.

There are a few who make the mistake of supposing that a full equivalent for all benefits received can be made in material things, and proceed with mathematical precision to institute a commercial transaction between themselves and God. They see that, as between man and man, money answers all demands, even to the soothing of the pains inflicted by a slanderous tongue, and they seem to know no reason why God should not be placated in the same way. Hence, literally, "like the man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it;" only they are not quite so liberal. They propose to part with but a portion of their substance. It is true that God calls upon men to give of their earthly goods. The extension of his kingdom, and incidentally the salvation of the race, depend upon this; but nowhere in Holy Writ is it taught that man, by deed of gift of gold or silver, or houses and lands, can purchase the salvation of the soul. As to the matter of good works, their place and value in the economy of grace, Dr. Stephen Olin expressed the whole in a nut-shell when he said: "Good works are not the ground of acceptance with God, but the measure of reward." To hold otherwise is to ignore the fact that sin is an infraction of the law of an infinitely holy and merciful God, which renders the sinner not only guilty, but pollutes his whole moral being, and that it is not within the reach of material things to absolve from guilt and cleanse from pollution. This commercial view seems to be born of the idea that God is altogether such a being as a man with whom one can barter and trade. It is degrading.

The Psalmist gives a better answer to his own question than anyone can give for him. Realizing his own lack of merit, and the utter uselessness of offering to God an equivalent in kind, he simply said: "I will take the cup of salvation, and call upon the name of the Lord, and pay my vows unto the Lord now in the presence of all his people." The only thing man can present unto God by way of appeal is "the cup of salvation." This is an allusion to the "drink-offering" of the temple worship, but symbolizes the cup of salvation provided for us in the atonement. With this in hand, we can humbly approach the Lord, call upon him and pay our vows.

In another place the Psalmist gives us a fuller answer—sufficient to silence the most materialistic soul, and drive him out of his own resources to bended and suppliant knee before God: "I will take no bullock out of thy house, nor he-goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fullness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High, and call upon me in the day of trouble; and I will deliver thee, and thou shalt glorify me."

How good the Lord is, and how merciful! He has literally crowded our pathway with good things, and daily loadeth us with benefits; yet, in return, he does not ask gold or silver, nor earthly treasures, but trust in his strong arm, and faith in his redeeming Son. Did he require merit, we have none. Did he require payment in material things, none of us has enough to purchase exemption from the penalty of a single sin, let alone the transgressions of a lifetime. But in answer to the cry of one with a broken heart and contrite spirit, with the cup of salvation in his hand, he says: "Son, be of good cheer; thy sins be forgiven." And the freed soul is happy!

A GLORIOUS PROSPECT.

The future of God's children is depicted in the most glowing terms, but no fancy pictures are drawn. Nothing is over-wrought. God would not deceive us by inspiring hopes impossible of realization. We have a foretaste of what is provided for us, and live in joyful expectation of receiving what is in reserve. "Now we see through a glass darkly: but then face to face: now I know in part; but then shall I know even as also I am known." "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is." What we are already we owe to grace, and every successive step we take until the consummation in glory will be by the power of God through grace: "For the grace of God that bringeth salvation to all men hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the Great God and Savior, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Believers in their present state, no matter how thoroughly sanctified in soul and body, are not ready for the glory that awaits them. To bear up under "the exceeding great and eternal weight of glory" requires a spiritual body as well as a purified soul, and this spiritual body will not be furnished until the resurrection. In the present body we groan, being burdened, but we look forward with glorious hope to the day when this earthly house of our tabernacle, having been dissolved, we shall enter our "house not made with hands, eternal in the heavens." This house is not one of the mansions spoken of by our Lord, into which he promised to receive his disciples. It is the body we now have, freed from gross humanity, and thus spiritualized; made like unto the glorious body of our Lord Jesus Christ.

The process by which the change is wrought is God's own. Speaking of the resurrection body, St. Paul is plain and unequivocal: "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." These statements the apostle founds on the fact that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," which being true, he could but conclude that "this corruptible must put on incorruption, and this mortal must put on immortality."

St. John's argument on the subject is different from St. Paul's, though none the less conclusive: "We know that when he shall appear we shall be like him, for we shall see him as he is." This is equivalent to saying that unless we are like him, we shall not be able to see him—not as he was on earth, but "as he is" in his glorified humanity. Saul of Tarsus, with his natural eyes, could not look upon the face of the glorified Jesus when he appeared to him as he neared Damascus. He was stricken blind, and fell to the earth. Even the apostles, on the Mount of Transfiguration, could not look upon the form of the transfigured Jesus. They were overcome by the sight. But John afterwards declared the faith and the hope of all when he said: "When he shall appear, we shall be like him, for we shall see him as he is."

No wonder St. Paul exulted in the glorious prospect, and comforted his brethren with the assurance that "when Christ their life should appear, they should also appear with him in glory." Wherefore, holy brethren, let us comfort one another with this blessed assurance!

ASSUMING TOO MUCH.

Each denomination of Christians pleads something peculiar to itself, if what Brother Bailey, of the Baptist, says is true. In a sense, this may be so. But Brother Bailey says the Baptists plead, "We are right." Even so. We would feel sorry for them if they did not. We do not think, however, that they stand alone. We are persuaded that the membership of other bodies have convictions as well as Baptists, and are thoroughly wedded to them, believing that they are right. The difference between them and some of our Baptist brethren is, they are a little more reserved, not to say modest, in setting forth their creed. They do not claim infallibility, though the strength of oxen could not pull them from their moorings.

In this day of general information it is a little rash for any one man, or set of men, to claim to be the only true interpreters of the Word of God. After all, the only reason on earth why there are Baptists is because they differ from others in their interpretation of the Scriptures. This is their privilege, and strong believers in religious liberty, as they are, they have no right to deny to others what they claim for themselves, nor to assume that others are not quite as conscientious.

As far as we know, Methodists do not claim that zeal is a substitute for either knowledge or honesty. But believing something well founded on the Word of God, they are zealous in letting it be known. A good creed zealously preached is the secret of their success. The Baptists are as zealous as the Methodists, but their creed does not commend itself to mankind as does Methodism, else, with about eighteen hundred years the start of Methodism, they should by this time have taken the world.

A REMARKABLE SHOWING.

Three circuits in the Baltimore Conference contiguous to each other have furnished the Baltimore Southern Methodist 351 subscribers, and the paper is just six months old. That showing, we dare say, has never been equaled in the history of religious journalism. It shows what can be done when there is a determination to succeed. The work was accomplished by "house-to-house canvassing." Such work is being done for the paper all through the Baltimore Conference, the brethren being deeply in earnest. They deserve success.

A SPECIAL REQUEST.

The three patronizing Conferences of the ADVOCATE are all in session this week, having met on the seventh instant. This is unusual, and has upset the plans of the editor, compelling him to divide his time between the two Mississippi Conferences, and keeping him from the Louisiana Conference altogether. This we regret very much, not only because it interferes with the business of the ADVOCATE, but because it deprives us of the pleasure and profit of association with the brethren. In our absence others will look after the collections. We ask the brethren to treat our representatives as kindly and as generously as they have always treated the editor.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

PERSONAL.

Rev. S. M. Thames spent the Sunday before Conference opening at Kosciusko, where he preached for the congregation in the morning.

Rev. W. W. Drake, together with the editor's son, T. L. Boswell, will represent the ADVOCATE at the Louisiana Conference. We hope the brethren will deal kindly with the young man.

We regret the removal of two of our preachers, Revs. L. D. Worsham and R. O. Brown, who transfer to the North Alabama Conference. They are good men, and we commend them to the brethren among whom they have cast their lot.

We had the pleasure on Saturday last of a few miles ride with Dr. W. T. Bolling, who was on his way to Memphis, where on the following Sunday he was to begin his ministry in Memphis. The Doctor anticipates a pleasant pastorate.

While in Durant this week we missed seeing our good brother, J. G. Hamilton, one of the pillars of the Church. He was in California with one of his daughters, whose health he hoped to see benefited by travel on the coast. We trust his hopes may be fully realized.

We failed to receive the copy of the Nashville Advocate which noted the illness of Bishop Hargrove. As the last issue of the paper made no further allusion to the matter, we take it for granted that he is no worse. He was afflicted with "a serious disorder of the nervous system."

Rev. L. M. Broylea has been transferred by Bishop Hoss to the North Mississippi Conference. Bro. Broylea has just completed four years of great work in Oklahoma City, O. T. He is now visiting relatives in Monroe county, Miss., and will attend our Conference.

Rev. W. S. Lagrone is closing the third year of his labors on the Durant district. He has done great and successful work, and closes the year with the love and confidence of all the people and preachers. They will hail his return to the district with delight. He is popular in Durant, where he lives.

The editor has enjoyed a rich treat—two nights and a day the hospitality of Rev. R. G. Porter ("Gilderoy") and his excellent wife at Durant. We have been warm personal friends since 1870, but this was our first opportunity to spend a while under their roof. The children are all grown and scattered—the most of them married, and Brother and Sister Porter are now the only occupants of the parsonage. Time is dealing gently with them.

St. Louis Methodism has recently suffered the loss, by death, of one of the most devoted and consecrated members, Mr. R. M. Scruggs. He was, perhaps, the most liberal giver to the cause of Christ in our Western country. His public gifts have been very large for many years past. His private charity will never be known this side of heaven. He bequeathed a large sum to various enterprises; among the gifts was $5,000 to Bishop Galloway for use in our China Mission, and a like amount to Bishop Candler for use in Cuba.

Rev. W. G. Harbin spent last Sunday with Rev. W. E. M. Brogan at Carrollton. There was a good audience, despite the rain. Two boys from the Sunday-school were received into the Church. The sacrament of the Lord's Supper was administered to a large number of communicants. More than $125 was contributed towards rebuilding the Orphans Home. Bro. Brogan will carry a good report to Conference. In the afternoon he married a couple.

We learn with great sorrow of the death of Rev. B. F. Hays, of the Memphis Conference. He passed away at his home in Jackson, Tenn., on Saturday, the third of December, in the eighty seventh year of his age. We had a peculiar attachment for this man of God, he having been our pastor when we were licensed to preach. He was a strong man and a fine preacher in his day. For many years he has been on the roll of superannuates. Peace to his ashes!

Miss Addie Purnell.

(Paper read at district meeting of F. M. and H. M. Societies, held at McComb City, Nov. 19 and 20, and requested for publication.)

If the test of a good life be the days consecrated to God's service, that the years may be fruitful of golden deeds, then our ascended Miss Addie Purnell has lived well. Of her, in her day and generation, it may truly be said, "She hath done what she could." When this noble woman passed onward to the fuller life, Mississippi Methodism lost one of its most consecrated, untiring workers. She was a true daughter of the church, believing its doctrines, espousing its cause, and devoting her many talents to its use. Miss Addie never married, and as Florence Nightingale in the hospital, Clara Barton in the Red Cross Society, and Frances Willard in the temperance hosts, were enabled to throw their undivided energies into their God-given fields, Miss Addie's single life was so in a double sense: single as regards the marital state, single in her devotion to the cause of Christ. Of commanding presence, rare intellect, with all the advantages of a cultured environment, she would have graced any sphere in life. That she consecrated these endowments to further the Master's kingdom is proof of the innate spirituality of her being. She was one of the very first members of the Foreign Missionary Society, her name probably occurring in some of its earliest Minutes. She was teaching at that time in Tennessee, and thus her interest in the foreign work commenced with its inception.

Miss Purnell, however, is best known to the general church as president of the Home Mission Society of the Mississippi Conference. For some years, in its infancy, this offspring of the church was a feeble one, and but for the careful nurture of a few faithful souls, would have perished. In 1894 Mrs. S. S. Cope, for many years the efficient Conference secretary of the Mississippi Home Mission Society, telegraphed Miss Addie Purnell, at Jackson, asking her to accept the presidency. The Home Mission Society was then in session, and the answer must be immediate. Miss Addie afterward related to the writer an account of the incident—a turning point in her life. She and her little home circle had just finished morning prayers, when the memorable dispatch was placed in her hands. To my great regret, I can not recall the passage from the Bible read during that morning's devotions, but when Miss Addie opened the telegram, she immediately recalled the verse of Holy Writ just uttered. As the direct voice of God, she took the message, accepted the presidency, and to day we are beginning to see the result of her labors. It was often hard and weary work; the pastors even were sometimes not awake to the need of a Home Mission organization, and the women in many places were loathe to displace the cherished aid society. Year after year Miss Addie toiled for the cause, wrote incessantly, visited the Annual and District Conferences, and the Home Mission Society "grew and waxed strong." And as the blessed work became larger and more self-sustaining, the inspiring form of its leader failed in strength. Though weak and weary, at the meeting held in Canton in 1903 she accepted the presidency for the last year of her service. During the society's annual session in Meridian, of this year, she declined re-election on the plea of failing health, and soon after folded her tired hands and went home to God. Two monuments are loving memories of her noble life. The new Epworth Hall at Monteagle, in which she was much interested, is to be called "The Addie Purnell Home," in recognition of her work in its erection. Possibly her last public appeal in the church papers was in behalf of this building. The other memorial is the Home Mission Society of our own beloved Conference, which will be indissolubly linked with the name of Addie Purnell. In the words of the last chapter read by her as president of the Home Mission Society, we can join our voices in heartfelt tribute: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

JULIET HOWE HARMON.

Invitation of the Evangelical Alliance for the Week of United and Universal Prayer.

JAN. 1-8, 1905.

BRETHREN IN CHRIST: The Evangelical Alliances of the world again propose that the opening week of the year be marked by special, united prayer. That God hears and answers prayer is amply witnessed by both the Divine Word and the experience of true believers. But asking of God is not prayer, unless it springs from a soul humble, conscientious, trustful. Prayer, like all the inspirations of the Holy Spirit, tries the thoughts and intents of the heart. Accordingly, let the privilege of prayer to Him who is mighty to save, turn us to both penitence and trust, to both faith and faithfulness.

The very signs of the times bespeak the earnest plea that God will rule and overrule. Every realm of creation is giving forth light and truth. Science discloses wonders which have hitherto been hid. The dominion of mind over matter grandly widens. Reason broadens her domain. The unity of all truth, the unity of all life, the central unity of all mankind, are now familiar teachings. Prejudices, bigotries, hatreds, injustices, bitter strifes are more and more clearly seen in their real unworthiness. And all this is by the working of God's own Spirit. Yet the powers of evil, organized and active, are still striving to wrest the truth from its designed beneficence, and to hold back the advancing triumph of the kingdom of God. Therefore, let true prayer be everywhere offered to Him whose kingdom on earth includes every blessing. Let the petition be for the bringing of all souls into personal loyalty to that righteous kingdom and to its loving King, for the transforming of society into harmony with the Christian ideal, and for the gathering of the nations under the banner of the Prince of Peace. Let believers, as with one accord, pray ever, "Thy kingdom come, thy will be done." Let them pray by both word and deed.

LEANDER T. CHAMBERLAIN, D. D.,
President

District Meeting of F. M. and H. M. Societies.

The district meeting of the Foreign and Home Mission Societies convened at McComb, Saturday and Sunday, Nov. 19 and 20, 1904.

Mrs. Fannie Seay, district secretary of the Foreign Missionary, and Mrs. I. L. Peebles, district secretary of the Home Mission Society, were present. Their talks during the meeting were full of "the work." Each has done her part well, and several new auxiliaries have been added this year. Their annual reports show an increase in membership and funds. Mrs. Bessie Lipscomb, Conference president Foreign Missionary Society, was with us. Her address, Sunday night, did us all good. We are ready to do more for our Master, and willing that the burden should rest on us if he wills. These consecrated women are giving most of their time to this work. Can't we give more?

The sessions were interesting and full of enthusiasm for the work. Papers were read on subjects suited to the advancement of the work. The music on this occasion was furnished by McComb and the Whitworth girls. We thank them very much for their assistance, which added interest.

Most of the auxiliaries were represented. This means more interest and greater work.

There were several ministers present. Their talks and prayers encouraged us.

Bro. Nolan Harmon delivered the annual sermon. It was full of "work done and greater work to be accomplished." His zeal for the work never grows less.

The people of McComb showed their interest by their presence at the sessions. They entertained us royally. We hope to meet with them again.

Brookhaven will entertain us next.

MRS. W. T. GRIFFIN,
Sec. F. M. S.

Special Notice.

We have said more than once in these columns that we can not afford to publish addresses delivered before District Conferences, Epworth Leagues, or Sunday-school Conventions. Too many are sent, and we do not feel like discriminating. For this reason, as well as others not necessary to mention, several favors of the kind now on hand have not been printed. We mean no disrespect to anyone, nor do we mean it to be understood that such communications are declined for lack of merit, for some of them are very worthy. They simply fall under a general rule.

SPECIAL OFFER.

We have room for a few more young ladies or girls in the Meridian Female College and Conservatory of Music, and room for four more boys in the male college. We will make a specially low rate until these places are filled Some one can get a rare opportunity if you apply immediately.

Meridian Male College, or Meridian Female College, Meridian Miss.

To Subscribers.

We have received complaints from some subscribers upon receipt of bills sent them. Several of them say they will pay the preacher, who will attend to the settlement of their bills at Conference. We beg to assure them that the arrangement is satisfactory to us. The bills are sent as memorandums, and any method of payment is acceptable. Owing to changes in the business department of the ADVOCATE, the bills in question were sent, through mistake, direct to the subscribers. We ask pardon for any error under the circumstances.

World's Fair.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding-houses, and splendid private homes. Those interested are invited to correspond with E. P. Shepard, Secretary Y. M. C A. World's Fair Bureau, Grand and Franklin avenues, St Louis.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and spendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

AT VERY LOW RATES.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets; six squares above Canal street; Rev. H. G. Davis, pastor; residence 1420 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N Evans, Sup., 1234 Eighth street

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1422 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schule, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes, pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O City Mission, 1026 Tchoupitoulas street Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, Rev S. L. Riggs, McDonoughville La

Tourist Rates

The Frisco System will issue, during the Summer months, Tourist round-trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address Passenger Traffic Department SAINT LOUIS

Peace Sunday.

The third Sabbath of December is to be observed as Peace Day by all of the Peace and Arbitration Societies of the world.

Can you not plan for its observance either by a public service or in connection with one of your regular meetings? Perhaps the service of some local speaker can be secured for the day, or you can, at least, carry out one of our official programmes or prepare one yourselves. Advertise the meeting by press and pulpit notices, and, if possible, secure a supply of peace leaflets for free distribution. These can be obtained at cost from Mrs. H. J. Bailey, World's and National W. C. T. U. Peace Superintendent, Winthrop Center, Maine. Samples free.

Further information can be furnished by Alice May Douglas, Bath, Maine.

Wesson, Miss.

DEAR BRO. BOSWELL: In looking over some papers, I came across an old ADVOCATE of 1887—seventeen years ago. I have been a reader and a reaper, too, of benefits and blessings from its pages more than forty years. It was the first paper that came into our newly made home twenty-eight years ago the twelfth of December—it and God's blessed Word, the dear old Bible; and I feel like they have been "a lamp unto our feet." In so many instances I have looked back over the past and seen wherein His blessed Word has kept us off of the shoals and rocks.

In this ADVOCATE I see an account of a District Conference in Brookhaven district presided over by Bishop Galloway. Why is it now the Bishops do not attend these district meetings? I see, too, the brethren are requested to remain over the Sabbath. I can't tell how long it has been since a Bishop was in our church; think a sight of one would do us all good, and especially to hear one preach. I really think "big men are needed in small places sometimes," for you know in schools the primary needs the best teachers.

Though I feel that our church has had a number of the very best preachers—such as Bro. Mellen, Dr. West, Bros. Morse, Burton, and Peebles—at present it seems to be a little on the down-grade, both spiritually and financially; so many of our best-paying members—I mean those that were able to pay—and spiritual members, too, have moved away, and a good many have died.

I think Bro. W. B. Lewis struck the key-note in regard to having a revival at the Annual Conference. Of course, a genuine revival among the preachers would mean many souls for Christ another year.

I enjoyed Sister Sadler's piece in the 1887 number, and I see she is still writing for the ADVOCATE.

Bro. Editor, we have a fine Sunday-school, numbering from 130 to 140 in attendance; Bro. J. P. Rembert as superintendent, and two as good missionary societies as in the district, though there is always room for improvement.

I trust God's ruling hand and guiding spirit may possess our near approaching Conference, and everything be done and said to the glory and honor of his holy name.

Success to you and the dear old ADVOCATE. O. T. LAITY.

Wesson, Miss., Nov. 28, 1904.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

The Sacrament of Love.

The sacrament of love is a recognition of heavenly gifts, the gratitude this recognition awakens, the peace it brings in the contemplation of the universe, and those broader views that show us the all-containing power of the divine thought and the reconciliation of seeming opposites. It is the sentiment that makes of life worship. Oftentimes life is cold, the sentiments are moribund, prayers spring from the lips, the sense of duty has no illumination. But to partake of the sacrament of love is to send a glow through all parts of the nature, and to change the habitually dull into the consecrated, to hallow all relations, and to lift them to a higher level.

It is the inner meaning and power of religion, and renders it easy—nay, natural—to know God as friend, companion, and communion with him like the breath we draw. It is the ideal for which we should aim, the rest of the soul in the sunshine of his presence; for, having partaken of the sacrament of love, everything is easy. Not always can we find that enchanted garden of the heart where human love blends with the divine and is part of the tender overbrooding of the spirit. If we wander away, let us be careful that we do not forget the path of return.

Having this inestimable treasure of love, it matters not much what we are denied. Soul rest and quietude will come of themselves. We can not hide away from affliction; but the strength to bear will come as a holy visitation, as if God himself should stoop and overshadow our littleness, our incompleteness, with the sense of the all-sufferingness of his presence. For love is like a dove that has made its nest under our roof, and soothes us with its tender cooing. We may not see it, but we know it is there. The great heart of things beats responsive to our own. We are never alone; for God is the constant, the unchanging Friend.

Such love breathed in the soul of Mary, sister of Lazarus, as she sat at the feet of the Master. It was well that she put away the trifles of life for a time, to be with him who could visit her only on a favored day, and was soon to depart, leaving the holy gift of his spirit. Such a visitation changes the current of life. What was once all-absorbing falls into secondary relations. After partaking of the holy bread and wine, of a loving spirit, a great experience revealing infinite things takes us whence we may never return to our frivolities. To partake of this sacrament, we must be made worthy. Galahad could only behold, after many trials and long wanderings, the Holy Grail. There is a Holy Grail for each of us if we are worthy to possess it, a cup filled with divine love that God presses to the lips of his children when they come to commune in the right spirit.—Christian Register.

"In Conclusion!"

No. 42—V. C. Curtiss, McCool, $20; No. 43—J. W. Price, Arcola and Hollandale, $30; No. 44—B. P. Fullilove, New Albany circuit, $10; No. 45—R. H. B. Gladney, Holly Springs, $44; No. 46—I. W. Hickham, Charleston, $15.

I go to Conference with a report from 46 charges—a marvelous advance over any previous year. Look at it by districts: Sardis, 2; Grenada, 4; Winona, 13; Durant, 8; Columbus, 4; Aberdeen, 4; Corinth, 2; Holly Springs, 3; Greenville, 6.

Thank you, brethren, one and all.

J. R. BINGHAM, Treas.

Carrollton, Miss., Dec. 5, 1904.

Gone Home.

Mrs. Mary C. Black (nee Vaughn), the wife of the Rev. M. M. Black, pastor of East End Church, Meridian, died in this city on Wednesday, Nov. 23, at 6 o'clock in the evening. Her remains were taken to Natchez, her former home, and buried from Jefferson Street Church on Friday, Nov. 25. She was twenty-seven years of age, and leaves, besides her husband, three small children. She was a cultured, consecrated, and useful woman. Her beautiful life on earth has culminated in the glory of the upper sanctuary.

W. B. LEWIS.

Meridian, Miss., Dec. 3, 1904.

Notice.

There is room for three girls in the Lamar Training-school at Lumberton, Miss. Girls pay all their expenses in this school by their work in the household department. This offers a fine opportunity for a girl to attend school and have the advantages of a refined Christian home. Write at once to REV. S. A. STEEL,

Lumberton, Miss.

Marriages.

Nov. 13, 1904, at the home of the bride's parents, Indian Bayou, La., by Rev. J. F. Waltman, Mr. Clifton Petrey to Miss Martha Sarver.

Nov. 30, 1904, at the home of the bride's parents, Ridge, La., by Rev. J. F. Waltman, Mr. Rufus Hoffpauir to Miss Vina Wagner.

Nov. 16, 1904, at the residence of the bride's father, Bro. Chester Magee, near Peetsville, Miss., by Rev. Isaac L. Peebles, Bro. A. B. Edwards to Miss Lessie Magee.

Nov. 17, 1904, at the home of the bride's mother, Mrs Richardson, Yazoo City, Miss., by Rev. J. D. Harper, of Lafayette, La., Dr. Henry Nichols Harper, of Hico, La, and Miss Effie Dean Richardson.

Nov. 30, 1904, at the residence of the bride's father, Zeiglerville, Miss., by Rev. C. McDonald, Mr. W. P. Smith to Miss Ida May Zeigler.

Board of Missions, Louisiana Annual Conference.

REPORT OF TREASURER, JULY 18 TO DEC. 2, 1904.

Received for foreign missions from—

Haynesville, Rev. B. H. Sheppard	$ 55 00
Second Church, Baton Rouge, Rev. W. D. Kleinschmidt	20 00
Carrollton, Rev. W. W. Holmes	26 25
White Castle, Rev. C. D. Atkinson	10 00
Lake Arthur, Rev. J. J. Kelly	25 00
Felicity, Rev. W. W. Drake	82 00
Alexandria, Rev. Glenn Flinn	96 00
Jonesboro, Rev. H. J. Boltz	20 00
Wesley, Rev. J. W. Booth	50 00
Franklinton, Rev. H. W. May	75 00
Mansfield, Rev. H. W. Rickey	100 00
Pine Grove, Rev. H. C. Murphy	10 00
Burgundy, Rev. Jno. F. Foster	72 00
S. Bossier, Rev. W. F. Henderson	50 00
Zwolle, Rev. Jno. F. Patterson	10 00
Monroe, Rev. Jno. T. Sawyer	266 45
Algiers, Rev. J. M. Henry	31 00
Total	$1,098 30

DOMESTIC MISSIONS.

Haynesville, Rev. B. H. Sheppard	$ 45 00
Wesley, Rev. J. W. Booth	36 00
Mansfield, Rev. H. W. Rickey	80 00
Burgundy, Rev. Jno. F. Foster	46 00
Zwolle, Rev. Jno F. Patterson	14 50
Alexandria, Rev. Glenn Flinn	65 00
Jonesboro, Rev. H. J. Boltz	30 00
Louisiana Avenue, Rev. E. K. Means	55 20
Felicity, Rev. W. W. Drake	40 00
Monroe, Rev. Jno. T. Sawyer	75 00
Total	$ 465 70
Grand total	$1,564 00

W. B. THOMSON, Treas.,
231 S. Rampart St., New Orleans, La.

Dec. 2, 1904.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	6 3-4
Ordinary	7 1-4
Good ordinary	8 9-16
Low middling	9 5-16
Middling	9 3-4
Good middling	9 15-16
Middling fair	10 7 16
Fair	11 1-8

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	26 1-2c
Off refined oil, in bbls, per gal	25 c
Prime crude oil, loose, per gal	21 1-2c
Prime C. S. cake, per ton, 2240 lbs	[illegible]
Prime C. S. meal, per ton, 2000 lbs	$25 37
Soap stock, per lb	9c

Cotton Seed—
In sack, delivered at N. O., per ton, 2000 lbs. $18.00
In bulk delivered at N. O., per ton, 2000 lbs. $12.50

QUARTERLY CONFERENCES.

North Mississippi Conference.

DURANT DIST.—FOURTH ROUND.

Pickens, at Pickens	Oct.	1, 2
Chester, at Salem		8, 9
Ackerman, at Mt. Ary		9, 10
Sturges, at Pt. Hill		15, 16
Ebenezer, at Liberty		22
Lexington		23, 24
Tchula		29, 30
Kosciusko circuit, at Bethel	Nov.	5
Kosciusko station, at ———		6, 7
Poplar Creek, at Friendship		12, 13
West, at Midway		19, 20
McCool, at Liberty Chapel		26, 27
Rural Hill, at Center Ridge	Dec.	2
Louisville, at Rocky Hill		3, 4
Inverness, at Isola		9
Belzona, at Putnam		10, 11

W. S. Lagrone, P. E.

WINONA DIST.—FOURTH ROUND.

Carrollton, at Carrollton	Oct.	2, 3
Eupora and Maben, at Eupora		8, 9
Black Hawk, at Acona		15, 16
Vance, at Lambert		22, 23
Webb, at Sumner		24
Ruleville, at Rnleville		29, 30
Moorhead, at Moorhead		30, 31
McNutt, at Sunnyside	Nov.	2
Carrollton circuit, at McInnery		5, 6
Vaiden, at Columbianna		12, 13
Winona circuit, at Bethlehem		19, 20
Mars Hill, at Chapel Hill		26, 27
Indianola, at Indianola	Dec.	3, 4
Tom Nolen, at Stewart		10, 11

Thos. H. Dorsey, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley and New Hope, at New Hope	Oct.	1, 2
Jonesboro circuit, at Brownsfield		8, 9
Guntown and Baldwyn, at Guntown		15, 16
New Albany and Ingomar, at New A.		22, 23
Wheeler circuit, at Pisgah		23
Booneville circuit, at Oak Grove		29, 30
New Albany circuit, at Uniou Hill	Nov.	5, 6
Mantachie circuit, at Hebron		12, 13
Belmont circuit, at New Valley		16
Burnt Mills circuit, at Paradise		17
Iuka circuit, at Bethel		19, 20
Kossuth circuit, at Pleasant Hill		26, 27
Marietta circuit, at Shady Grove		30
Blue Springs circuit, at Leighton	Dec.	3, 4

W. C. Harris, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Shannon circuit, at Troy	Oct.	1, 2
Prairie circuit, at Prairie		8, 9
Verona circuit, at Verona		15, 16
Montpelier circnlt, at Sparta		22, 23
Buena Vista circuit, at Pleasant Grove		29, 30
Atlanta circuit, at Macedonia	Nov.	5, 6
Fulton circuit, at Hopewell		12, 13
Houston and Wesley, at Wesley Chapel		19, 20
Nettleton circuit, at Carolina		26, 27
Aberdeen circuit, at Pleasant Grove	Dec.	3, 4
Okolona circuit, at Boone's Chapel		10, 11

J. C. Park, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Oct.	1, 2
Cockrum, at Greenleaf		8, 9
Coldwater, at Love		15, 16
Wall Hill, at Chulahoma		22, 23
Arkabutla, at Brooks Chapel		29, 30
Tyro, at Mt. Vernon	Nov.	5, 6
Longtown, at McGehee Chapel		12, 13
Conrtland, at Courtland		19, 20
Batesville and Wesley, at Batesville		26, 27
Eureka, at Eureka	Dec.	3, 4

W. T J. Sullivan, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville	Oct.	1, 2
Starkville circuit		8, 9
Hebron		15, 16
Crawford		22, 23
Columbus, First Church		29, 30
Brooksville circuit	Nov.	5, 6
Macon		12, 13
Shuqualak circuit		19, 20
Mayhew circuit		26, 27
Winstonville circuit	Dec.	3, 4
Cumberland circuit		10, 11
Cedar Bluff circuit		11, 12

J. W. Dorman, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks	Oct.	1, 2
Byhalia		8, 9
Shawnee		15, 16
Waterford		22, 23
Cornersville		29, 30
Potts Camp		31
Abbeville	Nov.	5, 6
Bethel		12, 13
Ashland		15
Pontotoc		19, 20
Randolph		21
Mt. Pleasant		26, 27

Eugene Johnson, P. E.

Mississippi Conference.

JACKSON DIST.—FOURTH ROUND.

Flora	11 a. m. Oct.	1, 2
Benton	8 p. m.	2, 3
Tranquil	11 a. m.	4
Silver City	11 a. m.	6
Brandon		8, 9
Canton		15, 16
Sharon		22, 23
Lake City		29, 30
Rankin Street	Nov.	5, 6
Thomasville		12, 13
Fanniu		19, 20

Please, brethren, read the questions in your Discipline carefully, that all the reports may be supplied.

John W. Lewis, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

McComb, LaBranch St	Oct.	1, 2
Adams, at Adams		8, 9
Summit, at Summit		9, 10
Bogue Chitto	Mon., 7:30 p. m.	10
Osyka, at Muddy Springs	a. m.	15, 16
Magnolia	p. m.	15, 16
Providence, at Bahala		22, 23
Topisaw, at Holmesville		29, 30
Tylertown, at China Grove	Mon., 11 a. m.	31
Bayou Pierre, at Pleasant Ridge	Nov.	5, 6
Hazlehurst		12, 13
Gallman, at Gallman	Mon., 11 a. m.	14
Crystal Springs	Mon., 7:30 p. m.	14
Beauregard, at North Wesson	Wed., 11 a. m.	16
Wesson	Wed., 7:30 p. m.	16
Terry, at Terry		19, 20
Pleasant Grove, at Pleasant Grove	Tues., 11 a. m.	22
Caseyville, at Bethel		26, 27
Pearlhaven, at ———	Sat., 11 a. m. Dec.	3
Brookhaven		3, 4

Pastors will see that trustees give proper answer to Questiou 29. Brethren, do not fail in this.

B. F. Jones, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton	Sat. and Sun. Oct.	1, 2
Gulfport: 28th Street, at Long Beach	Sat. and Sun. a. m.	8, 9
Gulfport: 25th Avenue	Sun. p. m. and Mon. a. m.	9, 10
Vancleave, at New Prospect Camp Ground	Thurs.-Sun.	13-16
Coalville, at White Plains	Tues.	18
Wolf River, at Durham	Sat. and Sun.	22, 23
Carriere, at McNeil	Tues. a. m.	25
Poplarville and P., at Purvis	Wed. p. m.	27
Hub, at Baylis Chapel	Sat. and Sun. a. m.	29, 30
Columbia	Sun. p. m. and Mon. a. m.	30, 31
Collins, at Seminary	Wed. Nov.	2
Mt. Olive, at Ora	Thurs.	3
Williamsburg, at Good Hope	Fri.	4
Mt. C. and S. Creek, at Mt. Zion	Sat. and Sun	5, 6
Eastabutchie, at Eastabutchie	Tues.	8
New Augusta, at N. Augusta	Sat. and Sun	12, 13
Lucedale, at Lucedale	Mon.	14
McH. and Wiggins, at McHenry	Tues.	15
Brooklyn, at Brooklyn	Wed.	16
Sumrall, at Sumrall	Sat. and Sun.	19, 20
Hattiesburg: Court Street	Sat. and Sun	26, 27
Hattiesburg: Main Street	Sun. and Mon. a. m. Dec.	4, 5

T. L. Mellen, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville	Oct.	8, 9
Gloster		15, 16
Centreville, at Centreville		15, 16
Percy Creek, at P. C		22, 23
Woodville		23, 24
Fayette, at Fayette		29, 30
Hamburg, at Knoxville	Nov.	5, 6
Liberty, at Salem		12, 13
Wilkinson, at Hopewell	Wed.	16
Homo Chitto, at H. C		19, 20
Barlow, at Rehoboth	Thnrs.	24
Harriston, at Harriston		26, 27
Jefferson Street, Natchez	Dec.	2, 4
Washington, at W	Sat.	3
Wesley Chapel, Natchez		3, 4

T. W. Adams, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, West End	Sun. a. m. Oct.	2
Meridian, East End	Sun. p. m.	2
Middleton, at Manassa	Thurs.	6
Matherville, at Salem	Fri.	7
Wayne mission, at Hebron		8, 9
Waynesboro	Sun. p. m. and Mon.	9, 10
Chunkey, at Sageville		15, 16
Enterprise and Stonewall, at Enterprise	Wed.	19
Shubuta and Quitman, at Shubuta	Thurs.	20
Pachuta, at Pachuta		22, 23
Leaksville, at Leaksville		29, 30
Winchester, at Winchester	Thurs. Nov.	3
Daleville, at Linwood		5, 6
North Kemper	Fri.	11
DeKalb, at Pleasant Ridge		12, 13
Binnsville, at Binnsville		19, 20
Poplar Springs	Wed.	23
Vimville, at Coker's Chapel	Thurs.	24
Porterville, at Mt. Hebron		26, 27
Lauderdale	Dec.	3, 4

W. M. Sullivan, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork	Oct.	1, 2
Anguilla, at A		8, 9
Port Gibson		15, 16
Cary and Grace, at C		22, 23
Bolton	a. m.	29, 30
Edwards, at E	p. m.	30, 31
Mayersville, at B	Nov.	5, 6
Hermanville, at Pisgah	a. m.	12, 13
Rocky Springs, at C	p. m.	13, 14
Utica, at U		19, 20
Satartia, at M		26, 27
Vicksburg, Crawford Street	p. m.	30
Vicksburg, Washington Street	p. m. Dec.	1
Warren, at O. R		3, 4

W. H. Huntley, P. E.

FOREST DIST.—FOURTH ROUND.

Rose Hill, at Hopewell	Oct.	1, 2
Montrose, at Montrose	Tues.	4
Tallohola, at Mutual Union	Wed.	5
Newton and Hickory, at N	Fri.	7
Harperville, at Harperville		8, 9
Indian Mission, at Tallichulok	Wed.	12
North Neshoba, at Coy	Fri.	14
Philadelphia, at Mars Hill		15, 16
Decatur, at Decatur	Tues.	18
Edinburg, at Rocky Point	Fri.	21
Carthage, at Thomastown		22, 23
Walnut Grove, at W. G	Tues.	25
Encutta, at Philadelphia	Nov.	5, 6
Vossburg and Heidelberg, at H		12, 13
Ellisville circuit	Wed.	16
Ellisville station and Ovelt	Thurs.	17
Laurel, M. Street	Thurs. p. m.	17
Laurel, Kingstou and Fifth Avenue	Fri.	18
Lake, at Lawrence		19, 20
Forest, at Forest		26, 27

J. M. Morse, P. E.

(Continued on Sixteenth Page.)

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

RESOLUTIONS OF RESPECT.

The following resolutions were passed by the Ladies' Aid Society of North Wesson (Miss.) M. E. Church, South:

Whereas, In the strange, mysterious providence of Him who numbers the days of our earthly pilgrimage, and whose purpose we can not understand, our society was called, on Nov. 15, to mourn the irreparable loss of one of its most worthy and beloved members, Miss MARY MCINTOSH, whose sad death brings deep grief and sorrow to the hearts of all within the radius of our circle; was a member of the North Wesson Methodist Church, a teacher of the infant class in Sunday-school, and a zealous worker in the Ladies' Aid Society; And, whereas, It is one of the cherished principles of the Ladies' Aid Society to hold in sacred remembrance the virtues of a departed member; therefore, be it

Resolved, 1. By this society, that we bow in humble submission to the will of Almighty God, who hath said, "All things work together for good to them that love the Lord," and who hath seen fit to remove from our midst, while yet in the very morning of her usefulness and in the prime of vigorous, noble young womanhood, our friend, our loved associate; that we recognize in this death the loss of a true friend, a dutiful and obedient daughter, an affectionate sister, and a faithful worker in the Ladies' Aid Society.

2. That we extend to her grief-stricken parents, brothers and sisters, and other relatives and friends, our deepest sympathies in this, their sore bereavement

3. That these resolutions be spread upon our Minutes, and a copy sent to the NEW ORLEANS ADVOCATE, one to the Brookhaven Leader, one to the Terry Tribune, and one to the Wesson Enterprise for publication; also a copy be sent to the family of our deceased friend.

4. That each member of the society wear the bow of crape for thirty days While we feel our loss to be so great and irreparable, yet we feel our loss to be His gain, for we know that our friend, our loved one, is resting now on the shore where the river flows in song immortal, and where peace and joy and happiness make their home, and where sorrow and the temptations of sinful earth never go.

Respectfully submitted.

Committee: Flove Beacham, Stella Jones, Fannie Bell Riche.

MRS. BETTIE CALDWELL MCLAURIN was born in Marshall county, Ky., Aug. 21, 1864. She was the daughter of Rev. T. R. Caldwell, of the M. E Church, South. Bro. Caldwell believed in the doctrine of infant church membership. He gave his little girl to God, and she was baptized when three days old She was trained in the knowledge of the gospel, and in the ninth year of her age she was received into the church as a regular communicant upon profession of her faith. Bro. Caldwell spent four years on the Scotland circuit, during which time his home was at Caseyville. In 1881 Bettie Caldwell was united in marriage with Mr. Wm. McLaurin. The ceremony was performed at Bethel Church, and the young couple went forth into life with the congratulations and best wishes of many friends. Their country home was near the old site of Bensalem Church, and here they spent over twenty-two years of sweet wedded life together. Here their six children were born, and to this spot these six children will forever trace the sweet memories of sunny childhood. In 1903 the family left us, and moved to Brookhaven. Here Bettie spent her last days. After an illness of three weeks she died Nov. 9, 1904. It is sweet to believe that in all the relations of life she was a true Christian. "Favor is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised." In all her young girlhood days we are sure that she showed the marks of a child of God. As wife and mother, no one could dispute that her citizenship was in the better world It is very tender to linger upon the memory of the ones we love. Those who visited Bettie in her home will never forget her warm-hearted ways, her kind and generous hospitality. No one that knew her could fail to be impressed with her uprightness and integrity. She was one of the many women who come very near the scriptural ideal of the true woman. She feared the Lord, and walked in loving obedience to his commands. She was full of energy in her home, providing faithfully for the wants of her loved ones, directing her children and cheering her husband. She was a kind neighbor and faithful friend. Her love for God's people was not bounded by narrow lines. She labored faithfully and earnestly all her days, and her reward was her husband's love and the grateful devotion of loving children. Her price was far above rubies. Her children rise up and call her blessed; her husband also, and he praiseth her. Her remains were brought back to the old church from which she went forth twenty-three years ago on her sweet wedding day. The pastor of the Presbyterian Church, her life-long friend, paid a tribute to her memory, showing the marks of her genuine calling and election. A church full of friends showed their sympathy with her heart-broken husband and children. In hope of the resurrection to the life beyond, we laid her away. How precious are our memories of this faithful woman! How joyful the anticipations of future reunion! May God bless her stricken father and husband and her bereaved children! Give her of the fruit of her hands, and let her own works praise her in the gates.

C. W. GRAFTON.

MRS. SUSAN VICTORIA CAMPBELL (nee Rayner) was born Oct. 19, 1846. She married Mr. J. N. Campbell, who died in early manhood, leaving her with two small girls. The education of these daughters, and preparing them for enlarged usefulness in the world, was a great care, and in due time they graduated at Whitworth College in the Class of 1889. One is the wife of Prof. J. R. Gulledge, of Zeiglerville, Miss., and the other, Miss Norris Campbell, is living in Macon, Ga. Sister Campbell bravely and wisely met the cares and responsibilities of life, ever exemplifying the Christian graces and great consecration. She was a member of the Methodist Church from early life, and always faithful. She could be depended on to do her part in the enterprises of the church. The death of her brother, the late Rev. B. S. Rayner, of the North Mississippi Conference, was a great sorrow to her, but they were not long in meeting each other in the better land. Possibly a mother was never more fond of her children, nor any more appreciated than she was by her daughters. Her home was with her married daughter. She was stricken with apoplexy on the morning of Oct. 24, and died the next day. It is said by some who were with her that she was not conscious after she was first stricken. The remains were buried in the cemetery with loved ones gone before, at Spring Hill Church, to await a blissful resurrection.

D. MCDONALD.

Little JOHN DAVID, infant son, and beautiful little curly-haired JIMMIE, eldest child and daughter of Mr. J. H. and Mrs. Dollie Lay, of Epps, Miss., went to the house of "many mansions" on Oct. 8 and Nov. 4, 1904—in less than four weeks of each other. This double sorrow is a crushing blow to our dear brother and sister, and while their hearts are bleeding with indescribable grief, yet they are still trustful, and are able to say as one of old: "I know in whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day." These precious children were the joy and sunshine of the home. Jimmie, being endowed with a brilliant intellect, and having attained to that age (five years) in which children are most interesting, was a great favorite with all, and especially so with the writer. We may never know here why this sad stroke was permitted to fall so heavily upon our heart-broken brother and sister, who are so faithful to every trust, but some sweet day we will know; so, dear sorrowing ones, trust on, and after a while you will meet your precious children on the ever-green shore, where you will know no parting forever. May God's comforting grace sustain you!

Your loving pastor,

G. R. ELLIS.

MRS. LILLIE ADELINE HAIR HARDEE was born June 18, 1876; united with the M. E. Church, South, in Crowley, La., in 1892; married to Mr. Luther E. Hardee, Jan. 6, 1904, near Gueydan, La., and died Nov. 1, 1904, at the same place of her marriage The subject of this sketch was deep in her devotion to God and the church; was modest and retiring in disposition, but found always on the side of God and truth. This writer had the pleasure of officiating at her marriage, and the mournful duty of burying both herself and the little infant that preceded her to the glory land but five days. To her father, Bro. H. W. Hair, and her brothers, as well as to her husband and friends, I tender my heartfelt sympathy and love She sleeps in the cemetery at Crowley, La., from which place she will arise on the resurrection morning to meet her Savior in the skies.

H. S. JOHNS, Pastor.

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RUSSIAN WEDDING SERVICE.

The marriage service of Russia is a most solemn and sacred ceremony. Meeting the bride and groom at the door of the church, the priest first asks the groom whether he will have the bride as his wife and whether he has promised any other in marriage. Receiving the proper answers, he asks similar questions of the bride and receives her replies. Then he leads them into the church, where the choir sings a psalm and an ektene and the priest says prayers of blessings upon the couple.

Rings are produced which the priest lays upon the analogion, sprinkling them with holy water and blessing them. Then, giving one ring to the groom, he says: "The servant of God, N., is betrothed to the servant of God, N., in the name of the Father, Son and Holy Ghost." Giving the other ring to the bride he says the same, merely changing the names. The bride and groom then join their right hands, while the priest binds the ends of his epitrakhil (stole) over the joined hands, and the groom repeats after him: "I, N., take thee, N., for my wife, and I will give thee love, faith and honor in wedlock, and I will not leave thee until death; may God help me, in the holy undivided Trinity and with all the saints." The bride also repeats: "I. N., take thee, N., for my husband, and I will give thee love, faith, honor and obedience in wedlock, and I will not leave thee until death," etc. Then the priest, taking away his stole, looses their hands and says: "What God has joined together, let no man put asunder; and I, an unworthy servant of God, by the power given to me, join you in holy wedlock, and I declare and make known this by the power of the Holy Catholic Church; in the name of the Father and Son and Holy Ghost. Amen."

After these words the crowning takes place. The priest prays that they may live as one and may be crowned with love in one flesh. Then he puts the crown on the head of the groom, making the sign of the cross and saying: "May the servant of God be crowned, in the name of the Father and Son and Holy Ghost. Amen." He then crowns the bride, with the same words. The prokimen is then sung and the Epistle from the Ephesians and the Gospel from St. John are read, while the service closes with an ektene and the dismissal prayer.

"Matrons of honor" seem like an innovation, but, as a matter of fact, a "matron" in Anglo-Saxon times led the bride, who was followed by her bridesmaids and preceded by her musicians. The bride's coming in on her father's arm—a custom of later days—did away with the matron's services; but the old custom establishes a precedent for having a married woman in the party.

ORIGIN OF SHAMROCK.

The flower of our country is popularly supposed to be goldenrod. Some years ago when the choice of a national flower was left to the children of the public schools to decide by vote the choice fell to the wild rose. But nine people out of every ten would tell you that the goldenrod was the one decided upon, and that flower is perhaps the best suited for the purpose, for it abounds in all parts of the United States and is rarely found in any other country.

In England in the fourteenth century the national flower was the broom, or plantagenista. It was not till the reign of Henry VI. that the national emblem came to be the rose. The story of Ireland's shamrock is a very pretty one. St. Patrick was one day preaching at Tara trying to explain the doctrine of the Trinity. Plucking a shamrock which was peeping up through the turf at his feet, he said: "Do you not see these three leaves on the one stalk? Such is the doctrine of the Great Three in One." From that time the shamrock was the national emblem of Ireland.

What They Call It.

Patient endeavor sooner or later finds something that the lazy loiterer calls "good luck." — The Commoner.

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WHOLE NO. 2521. | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 50.

Louisiana Conference.

First Day.

The Louisiana Conference was opened in Lake Charles, on Dec. 7, by Bishop Morrison, who, after singing, "Come, Thou Fount of Every Blessing," read Romans xiv. The Bishop delivered a strong address, touching upon the delights of brotherly love.

The presiding elders have good reason to be delighted with the work of the preachers in the different districts, for each man has done his best, and endeavored his utmost to bring his particular charge to the front.

Dr. C. W. Carter, chairman of the commission appointed to investigate the title of Centenary College, reported the title valid.

Methodism has grown in Louisiana, and the outlook never seemed brighter than at the present time. There are 30,000 members in the State, 2,500 of whom live in New Orleans. In the State are 312 church-buildings and 392 organizations, supplied with 120 pastors. The value of church property is $692,000. There are 123 parsonages, valued at $130,762. Other property belonging to the church is valued at $500,000. It has been estimated that during the year $75 000 has been expended in new property, and 4,000 people received into the church.

Second Day.

The second day's session was called to order by Bishop Morrison, who called upon Rev. R. S. Isbell, of Abbeville, to conduct the religious exercises.

Rev. F. S. Parker, the secretary, having arrived from Nashville, called the roll. Rev. R. H. Wynn read the Minutes of yesterday's session, which were approved. The secretary announced as his assistants, Revs. R. H. Wynn, J. G. Sloane, and C. B. Carter.

The Bishop announced the death of Rev. J. D. Barbee, D. D., formerly one of the Agents of the Publishing House at Nashville, Tenn. Rev. P. M. Brown was appointed by the Bishop to draft suitable resolutions to be forwarded to Nashville.

Rev. P. H. Whisner, secretary of the Church Extension Board, was introduced, and made an entertaining address concerning his important work.

The order of the day having arrived, the Secretary read the report of the Commission to Investigate the Title of Centenary College, which stated that the Commission found the title good, but vested in the Board of Trustees of Centenary.

Rev. C. B. Carter read a resolution, which was taken up item by item, bearing on the removal of the College.

Title to Centenary.

The following resolution was read, and long speeches were made by Rev. J. A. Parker, C. B. Carter and Hon. I. D. Wall:

"Whereas, The Board of Trustees of Centenary College refuses to give to the Louisiana Conference a title to the property, except under such onerous conditions as to render its acceptance by us out of the question; and,

"Whereas, In all law and equity there is no question as to the actual ownership of said property, and in view of the fact that we only ask a legal recognition of an already acknowledged ownership; therefore, be it

"Resolved, That it is the judgment of this Conference:

"First—That to all intents and purposes the property in question belongs to the Conference; that it has been so recognized by the Conference, as evidenced by annual appropriations made for its maintenance, and admitted by the Board of Trustees of the college, in that they have accepted these appropriations in the absence of any specific contract for work performed, and have reported to this Conference and to no other body the conditions, prospects and needs of the college, and prayed the support of this Conference, and in these reports, through their president, acknowledged the ownership and control of the college by the Methodist Episcopal Church, South. (See report of January, 1873.)

"Second—That the Board of Trustees holds the said property in an official capacity as the property of the Church, and not as their individual or collective property.

"Third—That notice be and is hereby served upon said Board of Trustees to the effect that if they fail to convey title of said property to the Louisiana Annual Conference at their next called or regular meeting, that the Conference withdraw all financial aid from it, said withdrawal to date from the next meeting of the Board of Trustees; provided, however, that the Conference pay to the president of Centenary College the full tuition fees of every beneficiary of the Church from the term beginning September, 1904, and ending in June, 1905.

"Fourth—That in the event the Board refuses at its next meeting to transfer the title as they now hold it to the Louisiana Annual Conference, that the legal Conference is authorized and instructed to institute such legal proceedings as will be necessary to the transfer of the title to the Conference.

"Briscoe Carter,
"W. R. Boggs,
"F. S. Parker."

W. B. Thomson read the report of the New Orleans Depository.

Afternoon Session.

The Conference was opened with religious services, conducted by Rev. R. J. Harp. After discussion on the Centenary matter, the resolutions offered at the morning session were adopted.

The Preachers' Institute was well attended, and was a source of much enjoyment to those present. Rev. William Schuhle delivered an address on "The Kingdom of God."

Third Day.

The Conference to-day was opened with religious exercises, conducted by Rev. J. M. Henry, pastor of the Algiers Methodist Church. The Minutes of the previous session were read and approved.

The following well-known laymen were reported as present: J. J. Johnston, Monroe; Gordon Morgan, Simsport; J. W. Mitchell, Robeline; W. S. Holmes, Baton Rouge, and W. M. Holland, Greensburg.

Rev. Seth Ward, one of the missionary secretaries; Dr. G. W. Winton, editor of the Nashville Christian Advocate, and Dr. Day were introduced.

F. S. Parker read the report of the New Orleans Christian Advocate.

Rev. S. S. Keener, president of the Legal Conference, read a report, which showed that a good sum had been appropriated for the use of superannuated preachers, wives of deceased preachers and orphans. This Board is the custodian of all property owned by the Conference and funds raised for the benefit of its members.

Drs. G. B. Winton and Seth Ward made a few remarks bearing on the interests they represented.

W. E. Boggs, who was to have preached to-night, made a motion, which was carried, that there be a night session to hear the addresses of Drs. G. B. Winton and Seth Ward.

Question No. 1 was called: "Who are admitted on trial?" The following having passed the examination and having given evidence of their acceptability, were admitted: H. G. Roberts, A. R. Hoffpauir, W. L. Hunter, A. J. Townsley, M. C. Holt, L. L. McCain, J. W. Hiveley, H. N. Harrison, J. W. Booth, J. A. Alford and J. B. Fulton.

The name of H. A. Coburn was referred to the Committee on Conference Relations for supernumerary relations.

Presiding Elders Moore and Sheppard made brief reports as to the work and number of woman's societies in their districts, and the number of Christian Advocates taken.

The following were advanced to the Class of the Third Year: E. L. Cargill, J. D. Nesom, R. H. Green, S. L. Riggs, J. W. Reed, A. F. Vaughan, H. B. Carre, J. S. Rutledge and G. P. White.

H. B. Carre, of the Theological Faculty of Vanderbilt University, addressed the Conference on the literature of the Correspondence School.

Bishop Morrison appointed the following committee to investigate certain charges made against Rev. W. T. Woodward: Revs. C. W. Carter, John T. Sawyer and R. J. Harp.

A cordial message of sympathy and respect was adopted by the Conference, and ordered sent to Bishop John C. Keener.

Resolutions of sympathy for Rev. R. J. Harp were passed, he having lately suffered the loss of a daughter.

Fourth Day.

The session to day was opened with religious exercises conducted by Rev. W. H. LaPrade, after which the Minutes of the last two sessions were read and approved.

The report of the Auditing Board, Hon. A. M. Mayo, president, shows that the Conference this year paid $64 increase for Bishops. There was general rejoicing when it was learned that the fund for worn-out preachers, widows of preachers and orphans showed an increase of $789. In fact, there was an increase in every collection ordered by the church, the total increase amounting to $3,527.

The fact that the morning papers published in their reports from the Mississippi Conference that Rev. W. H. LaPrade, D. D., presiding elder of the New Orleans district, had been transferred to the Mississippi Conference, caused general regret. For a number of years the Doctor was well and favorably known in the bounds of the Louisiana Conference.

Rev. C. C. Wier was appointed to receive funds for the superannuates, widows and orphans' fund.

Rev. H. W. Rickey read the report of the Orphanage Board. The report asked for the appointment of Rev. C. C. Wier as agent. He also read the report of the Committee on Church Publications. The report gave a hearty indorsement of the management of the New Orleans Christian Advocate. It noted the large increase in the circulation of all church periodicals.

Revs. A. E. Townsend and J. W. Booth were elected to deacon's orders.

Dr. Anderson, editor of the Arkansas Methodist, was introduced.

When the name of Rev. Fitzgerald Sale Parker was called and his character passed, as assistant editor and Secretary of the Epworth League Board, he was invited to address the Conference on the work of the popular young people's society.

Rev. John Sutton, chaplain of the Louisiana Penitentiary, gave a most interesting account of the work he is

(Continued on Fourth Page.)

Christian Advocate.

Published by the Louisiana, Mississippi, and West Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

[illegible]

A Cheerful View of Life's Trials.

Christianity does not exempt from life's misfortunes and changes. Affective dispensations are inevitable. "Through much tribulation" is the ordained pathway to glory. Everyone varied the tribulation—whether the distress be physical, mental or spiritual—it becomes Christians to maintain a manly cheerfulness and a heroic spirit. They must not sit down oppressed and discouraged. That may do for men of the world, but not for the children of grace. That may be permitted to those who have no hope of a blessed futurity, but not to those who have an abiding and glorious possession in heaven, upon which they can draw at all times and under all circumstances.

The Bible presents, to all who will appropriate them, consolations suited to every condition. It regards a gloomy Christian as a misnomer. It pictures all gracious characters, even in the darkest hours of their existence, as taking hold of a covenant-keeping God with a tenacious grasp, and finding in him and in his Word that solace which earth can not afford. It shows how the dark clouds uplift, and how the sunshine brightens and gladdens the soul. It declares that only weak faith yields to depression. It tells of a God who pities those who are overwhelmed when brought face to face with calamity, but who is pleased and glorified when his children, brave of heart and trustful in his might, take a hopeful and inspiring view of all occurrences, and seize the guaranteed compensations. It teaches that difficulties draw out the stronger and nobler elements of human nature, that they are to be overcome with patience and perseverance, and that, in and through their conquest, come joy of heart, nobility of character and strength and vigor of soul.

Howsoever we view life, we should evince superiority to depressing circumstances. If considered as a battle-field, we must enter upon its conflicts boldly, endure its hardships uncomplainingly, fight not before a foe and fight on until the victory is won. Jesus is our Captain and is all sufficient. He is our Friend and Sympathizer; the Holy Spirit is our Guide and Helper; whose promises are given; inspiring promises are many and sure; and a cloud of record of faithful service, worthy endurance and noble conquest is ours.

Or, if life is considered as a pilgrimage, the call is to take up our staff and move forward. Light from our distant home shines upon our pathway. Our Father reaches out his hand, and heavenly encouragements are granted us at every step, of resting are long the land, where we shall rest our weary feet and cease our tiresome journey. As we press onward, due refreshment is furnished, guardian care from above is vouchsafed and each departing day brings us nearer to the enjoyment of our everlasting abode.

Let life be what it may, or bring what it may, there is no occasion for faint-heartedness, or dismay, or despondency. In the dreariest season God is near. There is an answering promise for every emergency. In Christ there is the responsive sympathy. The covenant ever guarantees help. The divine purpose affords the certainty and assurance of deliverance. If friends desert, God never will. If storms arise, and the billows roll, Jesus is within the vessel, or walks the sea, ensuring our safety. If Satan harass and perplex, a sheltering beneath the cross of Christ shields from all harm, and compels the evil one to retire. If family perplexities and separations fall to our lot, we have the comfort that our celestial home has no sad experiences. If our church does not prosper as we could wish, it must not be forgotten that she is dearer to God than to us, and that if we seek earnestly and continuously his presence and favor, his blessing will not tarry, but descend so richly that converts shall be numerous, Christians be revived, and the causes of desolation be removed. If death confront us, dying grace shall be ours, and angel bands shall gather, unseen, around our couch and convey our departing spirits to the sphere of bliss and perfection. At all times and under all conditions, with God as our trust and portion, we can, and should, like Paul, "be of good courage."—The Presbyterian.

Health for All.

The sources of spiritual health and strength are open to all. There is no necessity for any one to lead a thin, impoverished and powerless religious life. The Word of God may be read and studied by all, all may hold communion with God, all may be filled with the Holy Spirit, if they will. God is very patient with those who are only partially consecrated, but he desires the whole heart, the whole life. He is ever ready to respond to the longings of those who really hunger and thirst after righteousness. Completeness of consecration, accompanied by faith in the divine promises, will secure abundant spiritual life and power. None should be willingly weak, when God desires to make them strong. No one would be physically a cripple if at any moment he could be made perfectly whole; but there are many who go limping along the way of God's commandments who might run in it, if they would let him fill their heart. Many are fearful who might be blessed with full assurance of faith; many are restless who might enjoy serene depths of spiritual peace; many are seeking recreation in doubtful amusements who might be satisfied with the very joy of Christ, if they would open all the windows of their being to the sunshine of his love; many have a name to live who are dead, though all the while a glorious fullness of life has been provided for them. God is as ready to bless our souls as the sunshine is to quicken and gladden and beautify the flowers. It is passing strange that so many of the children of God love him so little and serve him so poorly. They have not come to the full realization of their filial privileges; with the relation of sons they are living as slaves.

The greatest need of our time is spiritual life. We are not pessimistic—God has many loving and happy children on the earth today, multitudes who love him with all their hearts; but they are a minority among those who have professed his name. Let the majority of church-members be entirely consecrated, and the tide of worldliness which seems invading the church would be rolled back, the spiritual destitution of the crowded districts of our cities would be provided for, the working people would throng the sanctuaries of Christian worship, the rich and the poor would not be socially estranged, glorious revivals would everywhere prevail, and the altars of every church would be crowded with penitents. There is no victory that is not possible to an army of entirely consecrated Christian believers.

Fullness of spiritual life is fullness of Christ-like love. It is strength for service. It is attended with enjoyment, but it is for use. Spiritual purity is at the antipodes from spiritual pride. Holiness is always humbleness. Perfect love is characterized by humility, patience and self-sacrifice. Those who are entirely the Lord's give themselves without reserve to his cause; their business, talent, their money, their social influence, their prayers, their spiritual power are devoted to the spread of his kingdom and the salvation of souls. The heart that is full of Christ-like love shrinks no toil, stints no sacrifice. Christ saves men and women by the agency of men and women filled with his Spirit, clothed with his beauty, strengthened with his might, following in his footsteps, doing his will by seeking and saving his redeemed.

Let us not consent to be spiritually diseased, when Christ is willing to make us whole. Whatever others may do, let us give ourselves completely up to his saving power. Let us be wholly his. Let there be no reserve in our consecration, no reluctance in our allegiance, no compromise in our loyalty. If our consecration is now but partial, he will enable us to make it complete, and then he will bless us with fullness of personal salvation, and endow us with power to save others. Oh, that our love for him might from this moment be a pure flame of joyous and victorious self-sacrifice. The endowment of power is for all who will have it. Let us be content with nothing less than spiritual health, spiritual strength, spiritual joy. Let us be "filled with the Spirit." "He shall fulfill the desire of them that fear him; he also will hear their cry, and will save them." "Wilt thou be made whole?"—James E. C. Sawyer, D. D. in Pittsburg Christian Advocate.

Gracefully and gently wanes the dying year. The beauty of the woods lingers ere it finally departs, and each much-loved autumnal flower seems frequently to bid us farewell, in gradually sinking to the earth. In all this, every heart not steeled to natural emotion must feel a designed goodness, and gratefully acknowledge the unremitting care of a kind and bountiful Father. It were easy to point out, in this gentle decay of the year, many analogies to what we daily witness in human life: as, for example, that which obtains between the decay and the quiet ebbing of life in the aged and almost ripened Christian, whose gray hairs fall peacefully like the undisturbed leaves, and whose time-worn frame is imperceptibly and by slow degrees fitted for the undreaded winter of the grave.—H. Duncan.

Resolutions.

Whereas, Bro. C. W. Hobart and his wife. Sister S. A. Hobart, have been faithful and efficient workers in our Sunday school at Coalville for many years, and the prosperity of which has been largely due to their untiring zeal and uncompromising faith in God; And, whereas, Their removal from our midst, soon to take place, will deprive us of their association and help in our Sunday-school; therefore, be it

Resolved, 1 By the Coalville Sunday school, that we sincerely regret their removal from our midst, and especially their absence from our Sunday school.

2 That we appreciate their faithful and earnest labors in the Sunday school, evidencing, as they have at all times by their gentle and loving words, and their strong, clear, and forceful teaching, their noble, high toned Christian character.

3 That we assure them of our appreciation of their labors, and of our abiding love for them, and our earnest prayers and best wishes will follow them wheresoever they may go

4 That a copy of these resolutions be given to Brother and Sister Hobart, and a copy be sent to the New Orleans Christian Advocate for publication.

Signed for the Sunday-school by R. A. Sibley, Jr., P. C.; L. Fayard, John W. Read

Prof Charles Newton Lynch.

It is with deep and heartfelt sorrow that we are called upon to record the death of our beloved friend, Prof Charles Newton Lynch. For four years Prof. Lynch had been a faithful professor here at Centenary, and owing to his warm heart and gentle disposition, he won his way to the heart of every student with whom he came in contact. While it is hard for us to understand this sad dispensation of Providence, yet we feel that it is the hand of a loving Father who doeth all things well, and to his will we humbly submit, offering the following resolutions:

Whereas, It has pleased Almighty God, in his all-wise providence, to remove from this world the soul of our beloved friend, Prof Charles Newton Lynch; therefore, be it

Resolved. 1. That we, the students of Centenary College, extend our most heartfelt sympathy to the bereaved family in this, their sad hour of sorrow.

2. That we bow our heads in humble submission to the will of Him who doeth all things well.

3. That a copy of these resolutions be sent to the bereaved family, a copy be published in the college magazine, and that a copy be sent to the New Orleans Christian Advocate.

Committee: H. T Whadley, H E Townsend, A. F. Smith.

Centenary College, Jackson, La.

Centenary College.

Dear Dr Boswell: Please publish the following synopsis of the report of the president of Centenary College to the Conference Board of Education:

During his incumbency as president the college has paid all current expenses, and everything is receipted in full. His financial success is due to the generous assessment of the Board of Education, Conference patronage, and securing scholarships to assist needy students. These scholarships have netted the college something in excess of two thousand dollars, besides affording free tuition to forty boys. Centenary is conducted on a high moral plane, and carries a number of Conference beneficiaries The Y. M. C. A. is doing a work of unpresedented success. Sixty per cent. of the student body are active members of the Y. M. C. A., and fifty per cent. of the membership lead in prayer. The devotional exercises are well attended, and there have been a number of conversions in the Y. M. C. A. There are twenty six Y. M. C. A Bible students, and they are using orthodox literature The faculty is composed of thoroughly competent Christian gentlemen. Every member of the faculty is prayerful, and ready to make any reasonable sacrifice for the institution. President Miller says he has been connected with Centenary a number of years, and he does not believe it has ever had a better faculty and a finer student body.

H. E. Carter,
Student.

Jackson, La., Dec. 1, 1904.

The Veiling of Lives.

When Moses came down from the mount his face shone with a strange brightness. So dazzling was the shining, that, in order to conceal the glory, he had to put on a veil when he talked with the people.

Many people wear veils over their life. Those among whom they live do not see them as they are. There are some who move among men without any apparent heavenliness in their features, yet who really have a divine glow on their souls. They commune much with God; and then they come out and mingle again with us in life's common ways, walking on our streets, sitting at our tables, joining with us in work and fellowship We see no shining on their faces. They are not greatly different in appearance from the other persons we meet. At least there is no radiance, no halo of saintliness visible.

Yet their lives are in truth transfigured. Christ lives in them and his life shines out in their faces But they wear a veil, which conceals the splendor from human eyes. It is no purpose of their own to walk veiled among men. They do not try to hide the grace of God that is in them. But it is in the very nature of heavenly goodness to veil itself. We are counseled by our Master not to do good to be seen of men, but to give our alms secretly, only for God's eye. We are taught that we should be clothed with humility, and the garment of humility is a veil which covers and conceals the brightness of saintliness. We do not see the best of the good people about us. Many lowly commonplace duties and services are really veiled angel ministries

"The highest duties of life are found
Lying upon the lowest ground
In hidden and unnoticed ways,
In household works, on common days."

This is true, ofttimes, of the loved ones in our homes and of the friends who are most to us We do not perceive the noble things in them while they live beside us and serve us in so many familiar ways. Their lives appear plain and commonplace. We see no halo, no shining of angel brightness. One sad day they leave us; and then, when we have them no more, we realize for the first time what angels of God they were to us Their help had been coming to us so long and so quietly, without ostentation, without demonstration, that we did not appreciate its worth until we missed it. Their virtues and graces of character had grown so familiar to us, wearing such common human form, so plain, so modest, that we saw not the angelic, the divine, beauty in them.

Love walks veiled before us, so that we can not see the shining glory of his face. Death is the rending of the veil and then we see the splendor as it vanishes

In other ways, too, are our lives veiled. The body is a veil which conceals within it all the mysteries of life. No one sees what goes on in your brain—your thoughts, your imaginations, your fancies, your visions and dreams No eye can look into your heart to note its daily history—the affections, the feelings, the desires, the motives, the joys and sorrows of your days Every life carries a world of mystery with it, veiled from the eye of even the closest, dearest friend.

The spirit is always hampered and limited by the flesh. The body not only veils the life which dwells within it, but also conceals much of its power and beauty. No good man ever lives out all the goodness that his heart conceives and desires to express. No most skillful artist ever gets upon his canvas the whole of the vision which is born in his soul.—"The Joy of Service."

What Disappointment May Mean

We must not be surprised if, when we wait on the Lord for guidance, his plans appear to cross ours. He knows better than we do the way we should take, and we may be sure that he will lead us where his own glory will best be promoted in the experience of his servants. When we come to look back, we shall see The great preacher, Charles H. Spurgeon, tells this story as an illustration of how God uses the disappointments of his people for the salvation of precious souls: "The old Covenanters used to tell with joy the story of Mr Guthrie, who lost his way one night on a moor. His companions went on, and he missed them. When he at last rejoined them, having found the way, he showed them that it was a blessed piece of providence. Said he: 'I wandered across the moor till I came to a little cottage, where was a sick and dying woman. The priest was just administering to her extreme unction, and when he went out I went in. She was troubled in mind; I told her the gospel, and she believed in Jesus. I found her in a state of nature; I preached the gospel to her until I saw her in a state of grace, and when I came away I left her in a state of glory.' Yes, God will make us miss our way, that souls may find theirs He will put us into positions where we may find out his banished ones He will bring them into contact with his earnest people in ways which will conduce to the saving result. Let us be on the lookout." Selected.

Louisiana Conference.

(Continued from First Page.)

accomplishing, and begged the preachers present to take up the work he is doing in the parish prisons throughout the State.

The committee appointed to investigate the charges against Rev. W. T. Woodward reported through their chairman, Dr. Carter, that they found him guiltless of any purpose to do wrong.

Mrs. F. A. Lyons, of New Orleans, addressed the Conference in regard to the work of the Woman's Home Mission Society of which she is president.

Mrs. W. H. LaPrade, president of the Louisiana Conference Woman's Foreign Missionary Society, addressed the Conference.

Rev. Martin Hebert was elected to elders' orders. W. A. Hart, of the Protestant Methodist Church, was reported upon favorably.

Rev. J. J. Smylie, one of the most prominent and successful evangelists working in the State, was reported upon favorably by the committees, and he was admitted on trial by a unanimous vote.

C. J. Bly, from the Arcadia district, was admitted on trial by the Conference.

The following were received into full connection in the Conference: H. B. Carre, S. L. Riggs, J. D. Nesom, W. H. Coleman and R. H. Green.

The Bishop took advantage of the occasion to give the young men some wholesome advice.

George Jackson, R. S. Trippett, M. Johnston, A. D. McVoy, J. D. Wynn, F. M. Hocutt, T. H. McClendon, M. G. Jenkins, J. M. Franklin, W. J. Porter, J. A. Miller, T. J. Upton, J. B. Cassity and J. H. Brown were recommended for superannuated relation, and E. N. Evans and A. J. Coburn were recommended for a supernumerary relation. The report was adopted.

Rev. H. W. May, of Franklinton charge, reported to the Conference that Robert Babbington, of Franklinton, donated through him $1,000 for domestic mission work in the bounds of the Baton Rouge district. The Conference passed a resolution of thanks, which the secretary was instructed to forward to Mr. Babbington.

S. B. McCutcheon read the report of the Joint Board of Finance, reporting the distribution of Conference funds. The report was adopted.

W. R. Harvell was added to the staff of statistical secretaries.

Fifth Day.

This was a great day. All the white and most of the colored churches have been filled by preachers appointed by the Louisiana Conference. Large crowds were out to hear the visiting preachers. Of course, the Broad Street Methodist Church has been the chief center of attraction, on account of the fact that Bishop Henry C. Morrison filled the pulpit there at 11 o'clock A. M., and afterwards ordained the class of deacons. In the afternoon the class of elders was ordained at the same place. He preached to a congregation that filled every part of the large auditorium, and for over an hour he held them as by a magician's spell while he discoursed on the law of eternal punishment, as stated by John the Divine in the last chapter of his revelation. At the conclusion of the sermon he, assisted by Dr. J. Anderson, of Little Rock, Ark., and Dr. LaPrade, ordained the following as deacons: A. Townsley, M. C. Holt, J. W. Booth, J. D. Nesom, W. H. Coleman, and R. H. Green.

Rev. G. B. Winton, editor of the Christian Advocate, of Nashville, preached at 3 o'clock. The sermon was followed by the ordination of elders, in which the Bishop was assisted by Revs. John T. Sawyer, J. D. Harper, W. W. Drake, J. M. Brown, R. J. Harp, James A. Parker and J. L. P. Sheppard.

Rev. H. G. Davis preached in the morning at the First Baptist Church. Dr. W. H. LaPrade preached at the same church at night.

Rev. Seth Ward preached at the Northern Methodist Church to a large congregation on missions.

APPOINTMENTS.

ALEXANDRIA DISTRICT. — *J. L. P. Sheppard, P. E.* Alexandria, Glenn Flinn; Boyce, W. H. Jordan; Bunkie, R. H. Green; Colfax, T. K. Faunt Le Roy; Columbia, N. J. Roberts; Jena, L. L. Roberts; Lecompte, R. A. Davis; Natchitoches, J. R. Warlick; Opelousas, B. T. Crews; Pineville, J. B. Fulton; Pollock, H. G. Roberts; Simmsport, L. Hoffpauir; Chico, S. J. Davies; White's Chapel, P. M. Brown; Glenmora, W. B. McGinness; West Alexandria, J. W. Booth; Montgomery, J. W. Lay, supernumerary; Jonesville, N. F. Hoffauir; Orphanage Agent, C. C. Weir.

ARCADIA DISTRICT.—*C. B. Carter, P. E.* Antioch, J. L. Layne, supply; Arcadia, C. W. Carter; Bienville, H. O. White; Downsville, R. Randle; Farmersville, J. G. Sloane; Gibbsland, J. B. Williams; Haynesville, J. M. Weems; Homer, H. W. Bowman; Jonesboro, S. D. Howard; Lanesville, B. H. Sheppard; Lisbon, A. S. J. Neill; Minden, T. J. Warlick; Ringgold, T. J. Martin, supply; Ruston, R. H. Wynn; Valley, W. A. Hart; Vernon, F. M. Wafer; Vienna, W. J. Roberts; Winfield, H. J. Boltz.

BATON ROUGE DISTRICT.—*R. W. Tucker, P. E.* Amite, R. O. Weir; Baker, J. W. Lee; Baton Rouge, First Church, E. K. Means; Baton Rouge, Second Church, A. I. Townsley; Clinton, W. H. Coleman; East Feliciana, W. E. Akin; Franklinton, H. W. May; Jackson, S. S. Keener; Kentwood, M. H. Honeycutt; Live Oak, E. L. Cargill; Pine Grove, J. S. Rutledge; Pontchatoula, F. N. Sweeney; Port Vincent, S. L. Kelly; St. Francisville, F. M. Freeman; St. Helena, H. B. Thomason; Wilson, J. P. Haney; Zachary, L. C. Wilson; President Centenary College, C. C. Miller; Chaplain of Penitentiary, J. L. Sutton.

CROWLEY DISTRICT. — *W. W. Drake, P. E.* Abbeville, R. S. Isbell; Crowley, J. T. Sawyer; Franklin, J. I. Hoffpauir; French Mission, M. Hebert; Grand Cheniere, G. W. Hively; Gueydan, H. S. Johns; Indian Bayou, J. F. Waltman; Jeanerette, John F. Foster; Jennings, M. C. Holt; Lafayette, J. D. Harper; Lake Arthur, J. J. Smylie; Lake Charles, N. E. Joyner; Morgan City, R. W. Vaughn; New Iberia, A. W. Turner; Patterson, L. I. McCain; Prudhomme, J. D. Nesom; Rayne, W. D. Kleinschmidt; Sulphur, J. J. Kelly; St. Martin, R. H. Harper; Westlake, to be supplied; Secretary of Mission, N. E. Joyner; Secretary of Education, W. W. Drake.

MONROE DISTRICT. — *J. M. Henry, P. E.* Bastrop, J. R. Roy; Bonita, S. H. Whatley; Delhi, R. C. Grace; Floyd, C. T. Martin; Gilbert, N. S. Connell; Harisonburg, G. D. Anders; Lake Providence, J. A. Parker; Mer Rouge, J. E. Denson; Monroe, F. N. Parker; Rayville, L. C. Barr; Waterproof, W. R. Harvell; Winnsboro, W. H. Hatfield; Oak Ridge, to be supplied; Stamboro, to be supplied; West Monroe, C. T. Munholland; Brooklyn, W. R. Hatley, supply.

NEW ORLEANS DISTRICT.—*H. G. Davis, P. E.* Algiers, A. F. Vaughn; Burgundy, H. N. Brown; Carondelet Street, J. E. Ray; Carrollton Avenue, W. W. Holmes; Covington, Wm. Schuhle; Dryades Street, to be supplied; Felicity Street, J. C. Sligh; Louisiana Avenue, A. S. Lutz; Talisheek, R. H. Hoffpauir; McDonoghville, S. J. A. McCoum; New Orleans Mission, to be supplied; Parker Memorial, K. W. Dodson; Plaquemine, C. D. Atkinson; Rayne Memorial, Richard Wilkinson; Slidell, W. L. Hunter; White Castle, P. O. Lowry; Melville, W. T. Woodward; Professors in Vanderbilt University, Thomas Carter and H. B. Carre; F. S. Parker, Assistant Secretary Epworth League.

SHREVEPORT DISTRICT.—*J. R. Moore, P. E.* Benton, J. M. Brown; Bon Ami, H. Armstrong; Coushatta, J. O. Bennett; De Ridder, S. L. Riggs; De Soto, T. J. Holliday; Gillium, R. J. Harp; Grand Cane, J. M. Alford; Hornbeck, J. M. Franklin, supply; Keatchie, R. A. Holloway; Lachute, S. S. Bogan; Leesville, W. H. Benton; Mansfield, H. W. Rickey; Many, A. C. Holden; Mooringsport, C. F. Staples; North Bossier, J. A. Alford; Pelican, G. E. Purcell; Pleasant Hill, T. S. Randle; Provencal, H. C. Murphy; Shreveport, First Church, W. E. Boggs; Shreveport, Texas Avenue, F. P. Poke; South Bossier, W. F. Henderson; Wesley, H. W. Ledbetter; Zwolle, J. F. Patterson, A. Hebert.

North Mississippi Conference.

(Continued from Ninth Page.)

Brown; Buena Vista, D. M. Geddie; Fulton, K. P. Foust; Smithville, J. T. Durrett; Nettleton circuit, J. R. Wilson; Ellzey, supplied, L. B. Hankins.

CORINTH DISTRICT.—*W. C. Harris, P. E.* Corinth station, J. H. Felts; Booneville station, T. C. Wier; Iuka station, P. E. Duncan; Corinth circuit, J. D. Simpson; Booneville circuit, J. R. D. King; Ripley, W. G. Burks; New Albany, J. W. Anderson; New Albany circuit, B. P .Fullilove; Jonesboro, W. W. Jones; Blue Springs, J. D. Boggs; Guntown and Baldwyn, W. C. Leister; Kossuth, R. W. Evans; Marietta, supplied by W. W. Cummings; Burnt Mill, J. M. Spires; Belmont, T. B. Yancey; Iuka circuit, M. A. Burns; Mantachie, M. L. Ward; Morresville and Saltillo, W. B. Chaffee.

HOLLY SPRINGS DISTRICT.—*E. Johnson, P. E.* Holly Springs station, R. H. B. Gladney; Holly Springs circuit, T. J. Wilson; Abbeville, G. W. Strickland; Waterford, A. A. Martin; Olive Branch, A. W. Langley; Byhalia, H. W. Whitnell; Red Banks, James Porter; Mount Pleasant, W. L. Storment; Shawnee, supplied, J. E. Gaut; Potts Camp, W. G. Mosier; Myrtle, J. R. Robertson; Pontotoc, R. O. Clark; Randolph, J. H. Ingram; editor NEW ORLEANS ADVOCATE, J. W. Boswell.

GREENVILLE DISTRICT.—*T. W. Dye, P. E.* Greenville station, R. A. Meek; Arcola and Leland, J. W. Raper; Hollondale, T. H. Lipscomb; Cleveland station, W. T. Browning; Cleveland circuit, W. B. Pinson; Shelby and Merigold, D. L. Cogdell; Clarksdale, J. M. Bradley; Hill House, S. L. Pope; Lulu and Lyons, R. G. Porter; Gunninson, W. G. Harbin; Rosedale, J. W. Price; Jonestown, J. H. Bass; Benoit and Glen Allen, J. J. Brooks; Tunica, L. A. McKeown; Shaw, W. S. Shipman; Friar's Point, G. M. Hull; Chaplain United States Army, J. M. Moose; Chaplain Penitentiary, J. W. McGhee; Student Millsaps College, E. B. Sharp; Austin and Dundee, W. J. Burt; Boyle, J. H. Rogers.

North Mississippi Notes.

Dr. Lambuth, Missionary Secretary, made a hurried visit to the Conference, and made a short, but telling, address.

Just as we were leaving Kosciusko, Rev. G. D. French, the Bible Society representative, came. He looked well, but said he was not in the best of humor, as he had inadvertently stepped off the train with another man's valise. The train carried his on East.

Rev. C. W. Bailey will take a course at Millsaps College. He begins his studies immediately.

Rev. J. W. Honnoll, we are sorry to learn, is suffering a painful affliction, and is at this time in Chicago for surgical treatment. We trust this faithful servant of our Lord will pass the ordeal safely, and be speedily restored to health.

Rev. W. S. Lagrone is an active and enterprising man. He got out a daily paper for the session of the Conference. It was a creditable paper, both in editorial management and mechanical execution. And it was in much demand.

On the first day of the session Rev. T. W. Lewis, on behalf of the Church and pastor at Kosciusko, presented Bishop Galloway with a gavel cut from a tree that grew on the lot where the Bishop played in his boyhood. The gavel was a nice piece of handiwork. The presentation speech was neat, and the response was appropriate.

We tried to get Bishop Galloway to apologize for himself and the college of Bishops for fixing the time of holding our patronizing Conferences —all three of them—the same day. The brethren said, "The Bishop did not apologize much." He did not, but he will bear the matter in mind, and not do so any more—we hope.

We said last week that Revs. L. D. Worsham and R. O. Brown had transferred to the North Alabama Conference. For some reason they did not go. Both were at Kosciusko, and we suppose they will remain in the old hive.

Rev. L. M. Broyles, "the tall Sycamore of the Tombigbee," after an absence of several years in the Indian Mission Conference, has returned to Mississippi. He will receive a cordial welcome.

The two offices, Agent and Manager of the Mississippi Methodist Orphans' Home, have been combined, as we understand, and Rev. Q. A. Oats elected to the position, succeeding Rev. W. T. Griffin, the former Agent, and Rev. W. S. Shipman, the former Manager. These brethren return to the pastorate.

Rev. J. D. Newsom, who has been a preacher full fifty six years, and the only preacher in the itinerant ranks who was a member of the Mississippi Conference when he joined in 1848, was in Kosciusko, and enjoyed the fellowship of his brethren.

Rev J. M. Barnes, on the "honor roll," is not an old man, but physically unable for full work. There is not a sunnier soul in the Conference. He is one of the men who will never become soured.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	4 5-8
Ordinary	5 1-8
Good ordinary	6 7-16
Low middling	7 3-16
Middling	7 5-8
Good middling	7 13-16
Middling fair	8 5 16
Fair	9n

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	25
Off refined oil, in bbls, per gal	24 c
Prime crude oil, loose, per gal	18 1-2c
Prime C. S. cake, per ton, 2240 lbs	$25
Prime C. S. meal, per ton, 2000 lbs	$25
Soap stock, per lb	90c

Cotton Seed—
In sack. delivered at N. O., per ton, 2000 lbs. $16.18
In bulk delivered at N. O., per ton, 2000 lbs. $12.50

CURIOUS GROWTH OF TREE

An interesting and curious fact about some trees is that their branches and roots are so alike in nature that if a tree be uprooted and turned upside down, with the branches underground, the roots will gradually bud, and in the conrse of time will become veritable branches, while the bnried branches will, on their part, take upon themselves the functions of roots. In a celebrated Scottish birch wood a large fir, being blown down in a gale of wind, fell across a gully, the branches straightway taking root on the opposite side, while the branches on the trunk, and some upturned roots, shot up in vigorous growth, presenting the unusual spectacle of 15 trees in a row, with a common root of giant size spanning the gnlly.

"Mercedes" in Spanish Royalty.

Mercedes seems a name destined to early death in the royal family of Spain, for the young king's elder sister, the queen of Spain until his birth, has just died.

She was named for that beautiful Mercedes who had been her father's first wife and who, it is believed, was poisoned, as well as her sister Cristina, as they both died suddenly and mysteriously. No wonder snperstitions Spaniards regard this second dispensation as an omen of evil to the reigning house.—Boston Herald.

Between Friends.

Patience—I thought that was you I heard upstairs a little while ago.

Patrice—Yes; I was taking a singing lesson.

"Oh, were you? I thought you were in the dentist's having a tooth pulled!"—Yonkers Statesman.

Looking After Convalescents.

In looking ont for the healing of patients authorities have been to apt to spend money and use the most scientific appliances on the bnildings without consulting the needs of the convalescents. Modern medicine takes into account not only the body bnt also the soul and the intimate connection between these. Cheerfulness is a part of the treatment of to-day and recovery from ailments is not assured when patients can leave their cots. Treatment of convalescents is a part of the physician's scheme. It is recognized that views from a window of a hospital looking on blank walls or on dispiriting surroundings affect recovery. Hopefulness is repressed; gloom is encouraged.—Brooklyn Eagle.

HOME CIRCLE

"You Can't Run It Out."

A little incident which I read not long ago brings forcibly to mind a great truth. A wealthy young fellow was standing before a costly plate glass window, idly scratching upon it with a diamond which he wore on his finger. A small street urchin, after watching him for a while with evident signs of displeasure, finally said to the older boy, who was disfiguring the window:

"Don't yer do that no more; what yer doin' it for?"

"Why, shan't I do it?" said the other. "Guess I shall do it if I want to. Why not?"

"Because," said the younger boy, and his voice became earnest, "because yer can't run it out."

Human character is the window, clear, flawless, glittering, smooth, upon which every thought, word and action is leaving its certain trace. That unholy thought which brought a flush to the cheek and caused a start of guilt lest another should suspect it, cut its way through the clear crystal, leaving an unsightly scratch behind. That unkind word to someone else brought not alone the heartache to the one thus unkindly treated, but it also left a mark on your own character, where before there had been none.

And the worst of it is that none of these unsightly scratches will rub out. Try as we will, we can not rub out the marks which our daily lives are leaving upon our personal characters.

But if it be true that sin leaves its indelible mark, it is equally true that purity and kindness and unselfishness leave their trace upon the window of character. That aspiration after the good, the true, the holy, also cuts its way across the clear crystal.—Rev. Luther G. Coburn, in New York Christian Advocate.

Mending and Making.

While not as fascinating as embroidery or hemstitching, this is a work that has to be done if one must economize; and if undertaken in the right spirit, the work of mending and darning will not degenerate into a task. It is the little things which mark the gentlewoman, and every girl should learn how to mend and darn neatly if she is to keep her wardrobe in order and always appear well dressed, for a ripped glove or a torn skirt will spoil an otherwise perfect toilet and mark the wearer as a careless woman. After purchasing a new pair of gloves, select a spool of cotton thread of the same shade for mending the gloves, and they should be mended as soon as a small break appears. Silk thread cuts through the kid, and is always more noticeable than the cotton thread, and a glove mender should be found on every toilet table.

An easy way to mend a hole in a silken or woolen garment is to take a piece of the goods, dip it in starch, and place on the wrong side of the torn place, and carefully smooth out the frayed edges; then iron first on the right, then on the wrong side, and this is the easiest and best way to mend lace curtains. If the work is neatly done, the patch will be scarcely perceptible, and this way of mending saves time, and looks much better than an ordinary patch.

If a rent is to be mended in a silk or woolen garment, moisten a piece of the material in mucilage instead of the starch, and place it under the tear; then place a heavy weight upon it, and let it remain until perfectly dry. A rent in a woolen or cloth garment of any kind can be easily darned with ravelings of the same material.

Many of the pretty woolen fabrics used for waists will often fade with the most careful cleaning, and one economical girl cleaned a faded pink evening waist, and then colored it a rich cardinal red with diamond dye for wool, and she renewed a white woolen waist that had become yellow by coloring it a rich shade of brown, and they were so carefully pressed that they looked as nice as new.

A pretty evening waist can often be made into a serviceable shirt waist by using a good pattern and finishing neatly, and the best portions of partly worn dress skirts has furnished the material for several stylish and becoming waists, and thus several dollars was saved as well as the old material.

M. A. H.

Helping Polly.

As the door closed behind Polly, Tom looked across at his mother.

"How long has this been going on?" he asked. "She used to be the jolliest little youngster in the world."

Polly's mother shook her head at him, although her eyes were troubled.

"Don't be severe on her, Tom; Polly's growing up, and sometimes a girl takes growing up rather hard. Just now her sense of proportion is a little out of focus, and small troubles loom large, but she'll find herself presently, and it will all come right."

"I should hope so," Tom replied, fervently. Upon second thought he decided to say nothing to his mother of the plan he had half-resolved upon, but wait his opportunity with Polly. It came in a few days, when Polly came from school tearful and indignant over her French mark.

"It isn't fair!" she declared. "Margaret Johnson didn't do a bit better work than I; yet Margaret had ninety-six, and I only ninety-three. I do think I have the hardest time!" she wailed.

"Yes," Tom agreed, "I think you do."

Polly looked at him in surprise. Tom's attitude since he came home had not been sympathetic—that was one of her grievances.

Tom pulled a note-book from his pocket and began to read:

"Monday was a horrid dull day, and your hair wouldn't stay in curl, and everything went wrong—as things do on rainy days. Tuesday you went down-town and couldn't find any silk like Lena Andrews', and had to get a horribly old thing that you never wanted. Wednesday you discovered that nobody ever did understand you, anyway. Thursday evening at Miss Jacobs', Miss Jacob asked you to sing, and you wished you hadn't gone. Friday, Bridget let the cream custard curdle when she knew it was your favorite dessert. Saturday—"

But Polly interrupted. "O Tom, don't! I didn't know I—" and then, a deluge impending, she ran-bed tumultuously from the room.

"O Tom!" the mother remonstrated, her own eyes full of tears.

"Don't you worry," Tom answered. "I know Polly. She's grit, and she'll come through all right. I'm just helping her grow up."—Youth's Companion.

Had Learned to Obey.

It is told of General Havelock that one day, when a boy, his father, having some business to do, left him on London Bridge, and bade him wait there till he came back.

The father was detained and forgot his son, not returning to the bridge all the day. In the evening he reached home, and after he had rested a little while, his wife inquired:

"Where is Harry?"

The father thought a moment.

"Dear me!" said he, "I quite forgot Harry. He is on London Bridge, and has been there for eight hours waiting for me."

He hastened away to relieve the boy, and found him just where he had left him in the morning, pacing to and fro like a sentinel on his beat.

The strict fidelity to duty which the boy gloriously displayed on this occasion showed itself in after years and was the means of winning many a famous victory in battle.—Selected.

A Dream.

A young woman in England had a dream. She was in heaven, and an angel was showing her about. They came to a most lovely mansion, and she asked, "Whose is this?" "That is for your grandmother," was the reply. "My grandmother!" she exclaimed. "What can he want with such grandeur! He is quite content with his little cottage down on earth." The angel replied, "He sets up the material, and it had to be used." Presently they stood before a lovely structure. "And whose is this?" she inquired. "That is yours," was the answer. "I live in a home like that here when I had such a beautiful mansion below?" she replied in astonishment and sorrow. The angel answered, "We have to do the best we can with the material sent up." The dreamer awoke; she felt God had spoken to her. Her life was changed. From that day she began to build for eternity.—Selected.

A Life Motive.

What is your motive in life? Every life finds its chief importance somewhere. Perhaps it is to succeed! But what do you mean by success? Is it to gather together dollar after dollar to stand in a conspicuous place in the social circle; to achieve some great result in invention, in commercial life, in art, in letters, in politics, in the professions; to develop the mind so that all the learning of the ancients will be your possession; to indulge in the pleasures of the world life; or, is it so to live that by the unhindered utterance of the highest instincts and impulses of your heart, you shall make some permanent contribution toward the uplifting of men? The interpretation of life depends altogether upon the motive that inspires it. As men and women who purpose in our hearts to serve God we should place ourselves under the mystic spell of the highest motives, and then enter upon the execution of these motives with courage and joy, and in the strength of God.—Epworth Herald.

How Long Is a Dream?

How long does a dream last? To the dreamer it sometimes seems to endure for hours, and the general impression is that dreams continue for minutes at least, while the fact is, the longest dream appears to be confined within a solitary second, even though the events of it may impress the dreamer for days.

"The other afternoon," said a doctor, "I called to see a patient and, much to my satisfaction,

found him sleeping soundly. I sat at his bed, felt his pulse without disturbing him, and waited for him to awaken. After a few minutes a dealer's cart, with discordant ringing bells, turned into the street, and as the first tones reached me my patient opened his eyes.

"'Doctor,' he said, 'I'm glad to see you, and awfully glad you woke me, for I have been tortured by the most distressing dream, which must have lasted for several hours. I dreamed that I was sick, as I am, and that my boy came into the room with a string of most horribly sounding bells, and rang them in my ears, while I hadn't the power to move or speak to him. I suffered tortures for what appeared to be interminable time, and I am so glad you awoke me.'

"The ringing of those bells for one second had caused all of tha dream, and just at the waking moment."—Liverpool Post.

Caring for the Old.

One thing is very hard for us to realize, and that is that old people, though so childlike in many ways—in innocence, in lovableness, often, too, in eager interest in the activities going on about them—are not at all childlike in one important particular; they are not teachable. Nor is this their fault, but the fault of old age itself, of that hardening of the tissues of brain and nerve which constitutes old age. The spirit dwelling within may be gently meek and full of humility and wisdom; but the organism no longer nimbly responds. A sort of slow petrifaction is going on, and although in noble natures this process results in preserving thoughts and feelings of fern like delicacy in imperishable beauty, yet it does not lend itself to the reception of new impressions. The central growth may go on, and new ideas which harmonize with the old may be received into the organism, but surface things, such as daily habits, set beyond alterations.—Harper's Bazar.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the home-seeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the hom-seeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response.

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Christian Advocate

REV. JNO. W. BOSWELL. D. D.,
Editor and Publisher.

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PUBLISHING COMMITTEES.

LOUISIANA CONFERENCE.—Rev. S. S. Keener, D. D.; Rev. F. N. Parker, D. D.; Rev. John T. Sawyer, D. D.

MISSISSIPPI CONFERENCE.—Rev. T. W. Adams Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, December 15, 1904.

DR. J. D. BARBEE.

The death of this distinguished man—as well known in our ranks as anyone among us—occurred in Nashville, Tenn., on the evening of the fifth of December. Dr. Barbee had a long and severe spell of sickness last Winter, but he rallied, and his friends thought he had entirely regained his health. And so thought his physician, until a few weeks ago, when he discovered symptoms that were not at all encouraging. To all appearance he was well, and was about the Master's work. He preached as usual on Sunday. On Monday evening, at eight o'clock, he was suddenly stricken with an affection of the heart, and in about an hour he expired.

Few preachers, outside the circle of old men in the Tennessee Conference, knew Dr. Barbee better than did the editor of this paper. We were with him in the Publishing House, altogether about nine years. Though much older, and occupying a superior position, he was as friendly and as brotherly as though we were in all respects equals. We were, in fact, intimate. We would not miss the truth in saying that we have had between us hundreds of private and confidential talks. He was ever the courteous and dignified Christian gentleman, and though he assumed no air of superiority, he never forgot that he was a preacher of the gospel. He was always polite, even to the humblest employee of the Publishing House.

Dr. Barbee's death is a distinct loss to the Church which honored him, and which he loved and served with all his strength. In his death we realize a personal bereavement. He was our friend, and we loved him. We deeply sympathize with the wife and children, to whom he was devotedly attached. May the good Lord sustain them in their affliction!

A WORD OF APOLOGY.

All of our patronizing Conferences coming on at the same time, has forced us to give partial reports from each Conference, or to delay reports from one or the other. We chose to make short reports of each in the same issue. The report from neither Conference is just what we desired, but we have done the best we could under the circumstances. We have three or four reports from committees. If the secretaries, or chairmen of committees, will furnish reports, we will gladly print them. We trust they will furnish them at once. We will print them at the earliest day.

MISSISSIPPI CONFERENCE.

The Mississippi Conference met Dec. 7, 1904, in Gulfport. Bishop Duncan presided. A. F. Watkins was secretary, assisted by H. M. Ellis and Robt. Selby.

The Conference was largely attended and hospitably entertained, Rev. G. H. Galloway being host, who looked well to the interests of his many guests. The weather for the greater part of the time was pleasant, and being on the coast, was greatly enjoyed, especially by those preachers who seldom have the privilege of breathing salt-water air, and eating fresh fish and fat oysters. Gulfport is a brand-new town, and entertained the Conference for the first time. But it will not be the last. The preachers will come again as soon as they can. Our Church is centrally located, owning property that is very valuable. Our people here have the lead in point of numbers—so we were informed. The town is expanding, and growing fast in population—one of the few towns on this coast that is not dominated by the Roman Catholics. It is filling up with Protestants.

The Conference is made up of a class of fine men. Assembled in a body, they present a fine appearance. The better acquainted we become with them, the better we like them. We dare say there is not a more diligent force anywhere in our Southern connection. A large section of the territory, once feeble in material resources, has within a few years past wonderfully developed, and now has many charges of commanding importance, both in numbers and wealth. The Church has kept pace with the growth of the country. Methodists are everywhere This fact was strikingly brought out by a Cumberland Presbyterian sister, who moved to a town and joined the Methodists because there was no Church of her faith in the place. In course of time the Cumberlands organized a Church, and the members besought this lady to come back home. "No," she replied, "I may have to move to another place where there is no Cumberland Church, but I know I can not go where there is no Methodist Church. I shall stay with the Methodists."

Bishop Duncan looked diligently into all the business, and gave general satisfaction both in the chair and in the pulpit. His sermon on Sunday morning, directed mainly to young preachers, was particularly pleasing and edifying. It was a word in season, and delivered with great energy. Conference adjourned Monday a little after noon, the last thing, of course, being the reading of the appointments. These were received in silence. If any brother was disappointed, he did not, as far as we saw, betray his feelings. The next session will be held at Gloster.

FIRST DAY.

The ninety-first annual session of the Mississippi Annual Conference convened in the First Methodist Church, Gulfport, Miss., Dec. 7; Bishop W. W. Duncan presiding. The church was filled to its seating capacity by ministers and laymen.

The Conference opened at 9 o'clock with devotional exercises, led by the Bishop.

Dr. A. F. Watkins was made secretary of the Conference, and the Revs. H. M. Ellis, J. W. Orisler, Robert Selby, G. S. Harmon, and J. R. Jones, assistant secretaries.

Communications in reference to different departments of church work were read, and on motion were referred to the appropriate committees.

The following ministers were admitted on trial: R. W. Thurman, T. M. Bradley, James S. Purcell, John Hardy Grice, Morris Hardy Perritt, H. C. Herring, James Russell Cruthirds, Charles Thomas Noble.

The following local preachers were recommended for ordination: Deacon's Orders—W. W. Graves, D. E. Vickers, R. W. Thurman, R. P. Fikes, James S. Purcell. Elder's Orders—C. C. Griffin.

J. D. Hammond, D. D., Secretary of Education, made a strong talk on the educational features of the church. He made a strong plea for aid to rebuild Lane College, which was recently burned This institution educates young negro men, that they may carry the gospel to their own race.

Dr. Atkins' report from the Sunday-school work showed that the gain in attendance during the year was 50,116.

The Correspondence School, which has been a recognized feature of the church's education, reported an enrollment of 455 students—200 more than last year. Of this number twenty-eight are from this Conference.

The presiding elders were called upon to tell of the year's work. Each reported a good year's work. In most of the districts new churches have been built; also parsonages. Each reported an unusual number of accessions to the church.

The Rev. T. L. Mellen, D. D., the presiding elder of the Seashore district, made a gratifying report. Nearly 2,000 members have been added to the church, and more than half this number by baptism and vows. Eight churches have been erected, and two or three more are under contract. Four parsonages have been built, and two or three more are in course of construction. The pastors' salaries have been increased $3,500 during the year.

A resolution was adopted for the removal of the Mississippi Methodist Orphans' Home from Water Valley to Jackson. The Home was burned last July. In considering rebuilding, it was recommended that the removal be made, as a bonus of $10,000 was to be paid by Jackson, and the resolution asked the approval of the Conference. The Board of Directors were authorized to make whatever disposition seems best of the property at Water Valley, and tender each known contributor to purchase of the property his original donation.

J. M. Sullivan, of Millsaps College, was introduced, and briefly addressed the Conference. He spoke of the needs of Millsaps.

SECOND DAY.

The devotions were conducted by Rev. H. W. Featherstun, D. D., the Conference joining in singing a consecration hymn, after which prayer was offered. The work of the Conference then commenced in earnest.

James R. Cruthirds, J. H. Grice and T. M. Bradley were admitted on trial.

A communication was read from Dr. Boswell, and referred to the Committee on Publication.

Rev. John Alexander Day, a Methodist missionary from Turkey, was introduced, and addressed the Conference briefly. At the close of his address the Bishop gave the Conference the privilege of contributing to the cause which Mr. Day represents. The offerings were voluntarily given, and laid on the table.

Rev. H. M. DuBose, editor of

(Continued on Twelfth Page.)

North Mississippi Conference.

The thirty-fifth session of the North Mississippi Conference met in Kosciusko, Dec. 7, 1904. The session was opened by Bishop Galloway at 9 A. M with the Lord's Supper. J. R Countiss, the secretary, was assisted by J. M. Bradley, R. M. Evans, and W. E. M. Brogan. The attendance was large, and everybody in a good humor, and apparently in good health. A more cordial reception was never tendered the Conference than that extended by the good people of Kosciusko. And the pastor, Rev. E S. Lewis, looked faithfully after the interests of the brethren. It was particularly pleasing to the people to have Bishop Galloway with them. He was born and reared in the town, and many of the citizens remember him as the bright and manly youth who graduated with the honors of the State University, and went out from them as a young preacher. They hold him in the highest esteem. The Conference was no less delighted than were the people.

Our stay at the Conference was short. We heard reports only from the presiding elders, who simply made general statements of the work. Their reports indicated the best and most successful year in the history of the Conference. The reports from the pastors came in after we left.

Our business called us away on Thursday morning before the close of the session. Up to that time only two items of general interest had been transacted: one in regard to the official organ, and the other had reference to the Orphans' Home. As to the paper, there was considerable interest, but no discussion. Immediately after the reading of the report of the editor and publisher, a resolution was offered to sustain the NEW ORLEANS CHRISTIAN ADVOCATE, and retain it as the official organ of the Conference for the ensuing three years. The resolution was adopted without a dissenting voice.

The question of moving the Mississippi Methodist Orphans' Home from Water Valley to Jackson was discussed at length, and with much earnestness. The proposition was to carry the Home to Jackson, provided a suitable site could be obtained, and the citizens of Jackson contribute the sum of ten thousand dollars. The Board of Directors were assured that the conditions would be met, and recommended the removal. The vote, we learn, was largely in favor of the recommendation.

Further details of the Conference we are unable to give, as we were compelled to leave, and the daily papers give no account of the proceedings.

SECOND DAY.

The second day's session of the North Mississippi Methodist Conference was opened this morning with religious services, led by Rev. J. A. Bowen, of Tupelo. The report of the trustees of the Orphans' Home was read by Rev. J. H. Sherard, president of the Board. The report recommended the removal of the Home from Water Valley to Jackson. This report brought forth an extended and animated discussion, in the midst of which it was announced that the Mississippi Conference had practically unanimously agreed to the removal, when the resolutions as offered were adopted.

The following class of young men were admitted on trial: James N. Hall, W. C. Calceran, K. B. Foust, F. J. Hopper, L. P. Watson, W. M. Bangley, and James W. Rogers

William Johnston, Jesse T. Lockhart, William Goudelock, W. G. Mosier and James A. Brownlee were passed, and admitted to deacon's orders.

The following local preachers were admitted to deacon's orders: D. M. Gean, C. T. Stepp, and James D Palmer. George F. Sanders, local preacher, was admitted to elder's orders.

The following traveling preachers were admitted to elder's orders: H. W. Whitnell, James A. Hall, V. C. Curtis, J. B. Randolph, T. J. Wilson.

James W. Honnell and Thomas Cameron were referred to the Committee for Superannuated Relations. B. C. Trigg asked to be located.

THIRD DAY.

The third day's session of the North Mississippi Conference was opened with religious exercises, conducted by Rev. J E. Thomas.

A telegram of fraternal greeting from Rev T. J. Newell was read, and the secretary was instructed to send suitable reply.

Walter M. Campbell was continued in the Class of the First Year.

Robert A. Clarke, Robert P. Neblett, J. D. McWhorter, R W. Evans, W. G. Harbin, E. E Langford and W. C. Carlisle's characters were passed, and advanced to the Class of the Fourth Year.

Rev. George D. French, agent of the American Bible Society, was introduced to the Conference, and addressed it in behalf of the great interest committed to him.

Bishop Cottrell, of the Colored Methodist Church in America, who is holding the North Mississippi Conference of that church in Durant, came before the Conference this morning to represent before the white preachers a great educational enterprise his church now has on hand—the building of an industrial school at Holly Springs, Miss. Bishop Cottrell made a telling address on this subject, and was followed by Bishop Galloway, who pressed hard upon the Conference the great need of this work, and the duty in helping start and develop this school. Bishop Cottrell did not ask for financial help, but a voluntary contribution was started, and in a few minutes $100 was laid on the table.

The Sunday-school anniversary was held this afternoon, and was addressed by Dr. James Atkins. Before the address of Dr. Atkins the report of the Sunday-school Board was heard, which indicates a high state of prosperity in this department.

Bishop Galloway addressed a crowd of about one thousand at the court house at night on the subject of foreign missions, embracing much of his interesting experience in Japan, from which country he has only recently returned.

FOURTH DAY.

The fourth day's session of the North Mississippi Conference was opened with religious exercises, conducted by Dr. J. D. Cameron.

Charles A. Porter, a local elder of the Corinth district, had his credentials restored.

The Class for Admission into Full Connection was called before the chancel to answer the questions demanded of all who enter the ministry. The address of the Bishop to this class was especially able, being broad, deep and comprehensible, both intellectually and spiritually.

J. B. Streater, of Black Hawk, and Rev J. A. Bowen, of Tupelo were elected trustees of the Orphans' Home to succeed themselves.

A report of the Lane Institute, located at Jackson, Tenn., lately destroyed by fire, was introduced, and the Conference was addressed in behalf of this school.

Columbus, Corinth and Grenada were placed in nomination as the place for the next Annual Conference After much eloquence from the advocates of the different places, Grenada was selected, which selection was made unanimous.

Rev R. M. Standifer, pastor this year at Clarksdale, was granted a location at his request.

Reports were received from the following Boards, and adopted: Epworth League Board, American Bible Society Board, Committee on Books and Periodicals, Board of Church Extension, Committee on Temperance, Board of Missions, and Board of Education.

With the exception of a short business session Monday, most of the business of the Conference has been transacted.

Following this business session, the appointments will be read Monday night, and this feature is always awaited with a gread deal of interest, even by those not vitally interested.

APPOINTMENTS.

SARDIS DISTRICT.—*W. T. J. Sullivan, P. E;* Sardis, W. W. Mitchell; Como, J. A. Hall; ——, J. H. Shumaker, supply; Eureka, J. A. Goad; Senatobia, J. T. Murrah; Arkabutla, R. S Lawson; Coldwater, H. T. Gaines; Tyro, R. I. Allen; Batesville, R. O. Brown; Cockrum, J. M. Huggins; Courtland, G. W. Gordon; Longtown, E. S. Langford; Hernando and Hines, J. B. Randolph; Pleasant Hill, J. W. Ramsey; Wall Hill, R. M. Evans.

GRENADA DISTRICT.—*S. M. Thames, P. E.* Grenada Station, B. P. Jaco; Grenada Circuit, E. H. Rook; Water Valley, Wood Street, W. W. Woolard; Water Valley, Main Street, A. W. Langley; Water Valley circuit, J. H. Holder; Coffeeville, D. C. Foust; Oxford, J. R. Countiss; Paris, supply, D. M. Gean; Toecopola, H. C. Edmondson; Slate Springs, R. T. Nolen; Minter City and Strathmore, J. W. Bell; Harrison, C. H. Varner; Pittsboro, R. P. Goar; Charleston, I. W. Hickham; Mount Liberty, W. A. Bruner, supply; Student in Vanderbilt, R. P. Neblett; Student in Millsaps, C .W. Bailey.

WINONA DISTRICT.—*T. H. Dorsey, P. E.* Winona station, J. A. Bowen; Winona circuit, J. H. Ritchie; Carrollton, W. E. M. Brogan; North Carrollton, W. W. Williams; Vaiden, E. P. Craddock; Black Hawk, T. J. Lewis; Mars Hill, W. M. Johnson; Greenwood station, J. C. Park; Ittabena, H. C. Morehead; McNutt, H. M. Young; Webb, W. M. Campbell; Morehead, L. P. Watson; Indianola, W. M. Young; Ruleville, B. B. Sullivan; Vance, W. R. Goudelock; Eupora and Maben, A. H. Williams; Tom Nolen, E. C. Sullivan; Conference colporter, G. W. Bachman; Ittabena mission, supplied by C. T. Stepp; Crenshaw mission, to be supplied.

DURANT DISTRICT.—*W. S. Lagrone, P. E.* Durant, L. M. Lipscomb; Kosciusko, E. S. Lewis; Sallis, R. A. Ellis; Ackerman, R. E. Duke; Rural Hill, J. T. Lockhart; Lexington, R. A. Tucker; Tchula, James N. Hall; Louisville, W. D. McCullough; Chester, J. H. Smith; Poplar Creek, W. M. Commander; Belzona, J. D. McWhorter; Pickens, J. A. Leach; Ebenezer, W. D. Burroughs; Sturges, W. F. Rogers; Kosciusko circuit, T. H. Porter; McCool, V. C. Curtis; Inverness, J. W. Rodgers; West, J. J. Garner; President Millsaps College, W. B. Murrah; student in Vanderbilt, J. T. McCafferty.

COLUMBUS DISTRICT.—*J. W. Dorman, P. E.* Columbus, First Church, L. M. Broyles; Second Chuch, I. D. Borders; Columbus circuit, W. C. Galeeran; West Point, J. E. Thomas; Starkville, H. S. Spragins; Starkville circuit, W. A. Bowlin; Crawford, D. W. Babb; Brooksville, J. M. Wyatt; Macon, W. L. Duren; Hebron, J. C. Lowe; Shuqualak, J. A. Poe; Winstonville, W. A. Clark; Tibbee, J. D. Cameron; Cedar Bluff, L. D. Worsham; Mathiston, E. P. Hopper; Chaplain United States Army, J. A. Randolph; Agent Orphans' Home, Q. A. Oats.

ABERDEEN DISTRICT.—*J. H. Mitchell, P. E.* Aberdeen station, J. E. Cunningham; Aberdeen circuit, O. P. Armour; Tupelo station, T. W. Lewis; Okolona station, N. G. Augustus; Okolona circuit, T. M. Brownlee; Houston and Asbury, W. L. Graves; Houlka and Nettleton, O. L. Savage; Verona, M. D. Fly; Shannon, C. P. Moss; Prairie, K. A. Jones; Montpelier, S. A.

(Continued on Fifth Page.)

As Quick as a Telephone.

One night a well-known citizen, who had been walking for some time in the downward path, came out of his home and started downtown for a night of carousal with some old companions he had promised to meet. His young wife had besought him with imploring eyes to spend the evening with her, and had reminded him of the past when evenings passed in her company were all too short. His little daughter had clung about his knees and coaxed in her pretty, willful way for papa to tell her some bedtime stories, but habit was stronger than love for wife and child, and he eluded their tender questioning and went his way.

But when he was blocks distant from his home he found that in changing his coat he had forgotten to remove his wallet, and he could not go out on a drinking bout without money, even though he knew that his family needed it, and his wife was economizing every day more and more in order to make up his deficits; and he hurried back and crept softly past the windows of the little home in order that he might steal in and obtain it without running the gauntlet of questions and caresses.

But something stayed his feet; there was a fire burning in the grate within—for the night was chill—and it lit up the little parlor and brought out in startling effects the pictures on the walls. But these were nothing to the pictures on the hearth. There, in the soft gloom of the firelight, knelt his little child at her mother's feet, her small hands clasped in prayers, her fair head bowed, and as her rosy lips whispered each word with childish distinctness, the father listened, spell bound:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

Sweet petition! The man himself, who stood there with bearded lips shut tightly together, had said that prayer once at his mother's knee. Where was that mother now? The sunset gates had long ago unbarred to let her pass through. But the child had not finished; he heard her say:

"God bless mama, papa, and my own self. God—bless papa—and please—send him—home—sober. Amen."

Mother and child sprang to their feet in alarm when the door opened so suddenly, but they were not afraid when they saw who it was returned so soon; but that night, when little Mamie was being tucked up in bed, after such a romp with papa, she said, in the sleepiest and most contented of voices:

"Mama, God answers almost as quickly as the telephone, doesn't he?"—Selected.

Do You Want to Go West?

There is a fine opening in Alamogordo, New Mexico, for a milliner and a boarding-house keeper. I will gladly correspond with any Methodists who wish to take advantage of these openings

F E SINGLETON.
Pastor M E Church, South.

To Subscribers.

We have received complaints from some subscribers upon receipt of bills sent them. Several of them say they will pay the preacher, who will attend to the settlement of their bills at Conference. We beg to assure them that the arrangement is satisfactory to us. The bills are sent as memorandums, and any method of payment is acceptable. Owing to changes in the business department of the ADVOCATE, the bills in question were sent, through mistake, direct to the subscribers. We ask pardon for any error under the circumstances.

Special Notice.

We have said more than once in these columns that we can not afford to publish addresses delivered before District Conferences, Epworth Leagues, or Sunday-school Conventions. Too many are sent, and we do not feel like discriminating. For this reason, as well as others not necessary to mention, several favors of the kind now on hand have not been printed. We mean no disrespect to anyone, nor do we mean it to be understood that such communications are declined for lack of merit, for some of them are very worthy. They simply fall under a general rule.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and speendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

FRISCO SYSTEM

AT VERY LOW RATES.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dublin street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1337 State street.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. H. G. Davis, pastor; residence 1420 Harmony street.

Rayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson, pastor; residence, 5216 Pitt street; E. N. Evans, Sup., 1434 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1421 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schulz, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes pastor; residence, 1004 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O. City Mission, 1036 Tchonpitoulas street. Rev. J. W. Reed, pastor; residence, 1026 Tchonpitoulas street.

McDonoughville, Rev. S. V. Biggs, McDonoughville, La.

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BIB... Alexander Day, a ...ionary from Tur- and O... ...troduced, and ad- Con... ...nference briefly. At ... address the Bishop line, a...rence the privilege want... to the cause which commodat...nts. The offer- ...ly given, and

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In Honor of Dr. J. D. Barbee.

Dr. J. D Barbee, one of the best-known men in Southern Methodism, died at his home in Nashville, Tenn., on Monday evening. Dec. 5, 1904. The call was sudden and unexpected, but, like a faithful soldier, he was ready. In advance of the funeral there was a meeting at the Publishing House in his honor. It was largely attended, and many brethren made tender reference to his character and worth. The following from the Evening Banner, of the seventh instant, is all we can make room for in this issue:

Bishop O. P. Fitzgerald offered the opening prayer, and made a few very feeling remarks, saying, in part: "I have been getting closer to Dr Barbee, and as I got closer, I loved him more I have no doubt that through the grace of God I shall see his face and hear his voice in the life to come I am thankful that I am able to be present and express my love for the departed brother"

Rev. G W. Anderson spoke a few words of sorrow and respect, saying: "Dr Barbee was an all-round man, a Christian gentleman I felt that I was a better man for having been associated with him. I revere his memory."

Dr. A M. Trawick spoke feelingly. "I know the very fibre of Dr. Barbee's make-up," said he, "and I never saw a man who abominated a sham as he did. I feel a personal loss which can never be filled"

Rev Felix R Hill said: "I knew Dr Barbee in the time of his strength and glory. His spirit has been getting sweeter and tenderer all the time. He possesses the great combination of strength and gentleness, courage and meekness, candor and charity."

Mr. Len K. Hart said: "I have known Dr Barbee a long time, and I loved him all the time. He was a frequent guest at my father's and my house. I believe under God that if there is anything good in me, I owe it to his good influence. I never heard him speak an unkind work. I knew him and I loved him. I considered him one of the greatest men in Methodism"

Rev. A. M. Trawick, Jr, said: "I believe that there was not a particle of Dr. Barbee's nature that did not go out to the young men of the church. It was always an inspiration to me, because it always occurred to me that every ounce of his personal [illegible] carry [illegible] oted to his ministry."

a suitable [illegible] Currey spoke of the the citizens of J[illegible] ature of Dr. Bar sum of ten thous[illegible] Ferrin referred Board of Director[illegible] man [illegible] rd told of visions the conditions wou[illegible] ribed to him ommended the remov[illegible] ore him in we learn, was largely in [illegible] a long, recommendation. [illegible] ferrupted

Further details of the [illegible] beyond we are unable to give, [illegible] d continued compelled to leave, and [illegible] p river papers give no account of [illegible] lieved ceedings. [illegible] g and [illegible] ch was [illegible] uation [illegible] brief

SECOND DAY.

The second day's see[illegible] at, deep North Mississippi Meth[illegible] poke of the ence was opened this [illegible] ective preach religious serv[illegible] e, and of his logical Bowen, of T[illegible] tive mind. trustees of [illegible] Erwin's remarks were read by Rev [illegible] much depth of feeling. [illegible] Dr. Barbee for fifty years," he said. "He was my teacher, adviser, and helper. He had in his nature granite as well as the gentleness of a woman. He possessed great strength of conviction. We loved him living, and we mourn him dead."

Capt. A. J. Harris said of Dr. Barbee: "He was one of the strongest men I ever knew—a man of the profound and beautiful expression I shall love his memory, and I pray God that the influence of his life may make all of us better men."

Rev Green P. Jackson spoke of the great modesty of the man, and of the grandeur and majesty of his death

Dr. J. A. Orman said: "I never heard him utter a word that could harm any living man."

Other friends who spoke feelingly of him were: Dr. D C Kelley, Rev T. U. Ragsdale, Prof Rodrigues, Rev. J L Noland, Dr Godbey, and Messrs Wilkerson, Yarbrough, Fitchie and Boyd.

The funeral services were held at McKendree Church on Wednesday, the eighth, conducted by the pastor, Dr E B. Chappell, and Bishop E. E. Hoss, assisted by other ministers of the city.

SPECIAL OFFER.

We have room for a few more young ladies or girls in the Meridian Female College and Conservatory of Music, and room for four more boys in the male college. We will make a specially low rate until these places are filled Some one can get a rare opportunity if you apply immediately

Meridian Male College, or Meridian Female College, Meridian Miss.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The ADVOCATE one year and Magic Soap for $2 50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

JNO. W. BOSWELL.

Notice.

There is room for three girls in the Lamar Training-school at Lumberton, Miss. Girls pay all their expenses in this school by their work in the household department. This offers a fine opportunity for a girl to attend school and have the advantages of a refined Christian home. Write at once to REV. S. A. STEEL,
Lumberton, Miss.

Tourist Rates

The Frisco System will issue, during the Summer months, Tourist round trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address
Passenger Traffic Department
SAINT LOUIS.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

World's Fair, St. Louis.

Tickets at low rates now on sale. For particulars apply to any Mobile and Ohio R. R. agent.

Mississippi Conference.

(Continued from Eighth Page.)

the Epworth Era, was introduced to the Conference, and made a telling speech for the Era that was replete with amusing illustrations.

Dr. Walter R. Lambuth, secretary of the Board of Missions, spoke briefly on missions. He said there were three notable things in the year's work. The first of these was that $19,000 over $500,000 had been given to foreign missions. This, combined with the home missions and church extension, made a combined sum that lacked only $100,000 of the million-dollar mark. He urged that a strong pull be made to make it a million. The second feature was the establishment of a mission for the Jews, and the third a Board of Mission Training-school at Nashville, where ministers and other workers were drilled in home and foreign mission work.

Third Day.

The third day's session opened this morning at 9 o'clock. The devotional exercises were read by the Rev. W. B. Lewis. The hymn sung was, "Come, Thou Fount of Every Blessing," after which prayer was offered by Dr. Lewis.

The following were passed to the supernumerary relation: J. W. M Laurin and J. G. Cammack.

Rev. Dr. Tigert, the Book Editor of the Methodist Publishing House at Nashville, was introduced, and made a strong plea for the books of the House and the Methodist Quarterly Review.

Rev. Dr. Murrah, president of Millsaps College, was introduced, and spoke of the special work of the college, and urged that the Conference do more for its support.

Rev. Dr. P. H. Whisner, Secretary of the Board of Church Extension, was introduced to the Conference; also Dr. W. P. Grace, pastor of the Gulfport Baptist Church; Miss Georgia Swanson, president of the McGehee College for Girls, and Rev. L. A. Darsey, of the Alabama Conference, who has been transferred to this Conference.

The morning session adjourned to meet at 3 o'clock.

Afternoon Session.

The deliberations of the Conference were prefaced by singing a hymn by the audience and a prayer by the Rev. Dr. Tigert.

Appropriate resolutions were adopted on the death of Dr. Barbee, of the Methodist Publishing House.

Dr Mellen asked a location for Rev. S A Steel, D. D. Dr. Steel was asked to address the Conference.

Dr. W. L. C. Hunnicutt was referred to the Committee on Superannuated Relations.

Rev. W. D. Dominick, Rev. Dr. W. H. LaPrade, Rev. P. H. Fontaine and Rev. L. F. Alford were introduced as having been transferred to this Conference. The last three come from the Louisiana Conference.

Fourth Day.

Rev. D. P. Bradford led the devotional exercises at this morning's session of the Mississippi Conference. "Rock of Ages" was sung with much feeling, after which the business of the Conference was taken up.

Dr. Hamil, who is in charge of the training department of Sunday-schools, addressed the Conference. He is for Sunday-schools first, last, and all the time.

The report of the Orphans' Home was read and accepted. Barring the fire that destroyed the building last July, the Home is in a prosperous condition. March 1 there were 109 children in the Home. This number was increased to 158. Homes have been found for sixty-three children, and four have died. Dr. A. F. Watkins and Major R. W. Millsaps were elected to the Board of Directors.

The report of the Board of Church Extension and Home Mission Society was presented. The collections during the year were $314.30, making a deficit of $194.40 on the assessment.

The recording secretary of the Woman's Home Mission Society reported that $500 had been expended in building parsonages during the year.

Rev. Dr. Whisner, General Secretary of the Church Extension Board, addressed the Conference.

Dr. DuBose presented the report of the Publishing House of the M. E. Church, South, at Nashville. His report embraced the report of the books issued, the Advocate, the Review, the NEW ORLEANS CHRISTIAN ADVOCATE, and the Sunday-school literature.

Rev. T. W. Adams, Rev. W. H. Huntley and Rev. W. B. Lewis were added to the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE.

Resolutions of respect were adopted in memory of the late Dr. Barbee. The resolutions were supplemented by a brief review of the last hours of Dr. Barbee, who died as he had wished, "in the harness." Bishop Duncan began the hymn, "How Firm a Foundation," and the Conference joined in the singing.

H. T. Carley, W. B Jones, J W. Thompson, J. E. J. Ferguson J. E. Williams and S A. Young were admitted into full connection. Bishop Duncan made a strong talk to the young men.

Fifth Day.

Every Protestant pulpit from Long Beach to Biloxi was occupied to-day by members of the Mississippi Conference. Of course, everybody wanted to hear Bishop W. W. Duncan, of South Carolina, preach, but as the First Methodist Church will only seat 500 people, that was entirely out of the question, and he only occupied the pulpit at one service. At Long Beach those who have been connected with the church there for many years had the pleasure of listening to a former pastor, Rev. N. B. Harmon, who is greatly beloved by the people there.

The following young men were ordained: W. B. Jones, S. N Young, J. E. J. Ferguson, Dennis E. Vickers, Willis E Graves, Edward J Coker, Rowland W. Thurman and R. W. Fikes. James S. Purcell, of the same class, was absent, and was not ordained.

After the questions and answers prescribed in the Discipline are given, the Bishop lays his hands upon their heads and then their hands, and commissions them to go forth in the work.

The afternoon hour was occupied by Rev. Mr. French, who preached an excellent sermon.

At night Rev. J. W. Lewis, D. D., preached an ordination sermon, and at the close H. B. Walker, C. N. Guice, Henry P. Lewis, Jr., and C. C. Griffin were ordained elders.

Rev. C W. Crisler preached an able sermon at the Presbyterian Church at night.

APPOINTMENTS.

VICKSBURG DISTRICT.—*W. H. Huntley, Presiding Elder,* Vicksburg, Crawford Street, T. B. Holloman; Vicksburg, Washington Street, W. A. Terry; Edwards, J. W. Campbell; Bolton, I. L. Peebles; Satartia, H. T. Carley; Utica, J. T. Leggett; Hermanville, J. H. Foreman; Rocky Springs, H. J. Moore; Port Gibson, W. H. Lewis; Vicksburg Circuit, to be supplied; Oak Ridge, W. J. Ferguson; Rolling Fork, W. T. Griffin; Anguilla, G. H. Guice; Mayersville, F. B. Ormond.

MERIDIAN DISTRICT.—*W. M. Sullivan, Presiding Elder;* Meridian Central, W. B. Lewis; Meridian, East End, J. W. Crisler; Meridian, West End, V. D. Skipper; Meridian, South Side and Poplar Springs, P. H. Fontaine; Meridian, Seventh Avenue, John T. Griffin (supply); Stephens and Quitman, H. M. Norton; Waynesboro, W. L. Lindsey; Enterprise and Stonewall, E. F. Edgar; Buckatunna, G. W. Huff; Marbervile, W. A. Hays; Middleton, C. M. Martin; Wayne Mission, F. M. Williams; Leaksville, D. Scarborough; Vossburg, S. M. Young; Daleville, G. P. McKeown; De Kalb, B. W. Lewis; Porterville, F. J. Coker; Binnsville, H. B. Parrick; North Kemper, F. L. Crowson; Chunkey, W. F. Baggett; Pachuta, H. L. Alford; Lauderdale, J. D. Ellis.

NATCHEZ DISTRICT.—*B. F. Jones, Presiding Elder;* Natchez, Jefferson Street, C. W. Crisler; Natchez, Pearl Street, A. D. Maier; Barlow, F. A. Grimes; Centerville, W. H. Saunders; Fayette, W. G. Forsyth; Hamburg, R. E. Rutledge; Harriston, H. B. Watkins; Homochitto, J. R. Henderson, supply; Liberty, W. D. Dominick; Meadville, W. W. Perry; Percy Creek, to be supplied; Washington, J. W. Ward; Wilkinson, W. L. Blackwell; Woodville, C. A. Powell.

BROOKHAVEN DISTRICT.—*T. W. Adams, Presiding Elder;* Adams, H. P. Lewis, Jr.; Bayou Pierre, J. E. Williams; Beauregard, J. C. Ellis; Bogue Chitto, W. B. Hagg; Brookhaven, W. C. Black; Caseyville, R. Bradey; Crystal Springs, H. W. Featherstun; Fernwood, E. L. Alford; Gallman, R. F. Witt; Hazelhurst, C. F. Emery; Magnolia, M. L. Burton; McComb, Centenary, N. B. Harmon; McComb, Labranche, L. E. Alford; Osyka, J. W. Sandell; Pearlhaven, J. E. Gray; Pleasant Grove, John H. Grice; Providence, J. N. Ware; Summit, L. Carley; Terry, H. P. Lewis, Sr.; Topisaw, P. H. Howse; Tylertown, M. J. Miller; Wesson, W. W. Simmons; Whitworth College, I. W. Cooper; president; H. G. Hawkins, associate president.

FOREST DISTRICT.—*J. M. Morse, P. E.* Forest, W. W. Moss; Carthage, J. W. Thompson; Decatur, W. H. Lane; Edinburg, H. C. Herring (supply); Ellisville, W. J. Dawson; Ellisville, Mission, F. A. Lane (supply); Harperville, J. V. Bennett; India Mission, S. J. Tubby, and one to be supplied; Lake, E. J. O'Neal; Eucutta, J. L. Reed; Laurel, Main Street, D. P. Bradford; Laurel, Fifth Avenue, J. S. Parker; Montrose, W. W. Moore; Morton and Pelahatchie, J. J. Golden; Newton and Hickory, P. D. Hardin; Neshoba, J. C. Long (supply); Philadelphia, T. B. Cottrell; Raleigh, C. C. Griffin (supply); Rose Hill, W. W. Graves; Scott, J. M. Lewis; Shiloh, T. H. King; Taylorville, H. Mellard; Trenton, G. R. Ellis; Vossburg and Heidelberg, R. S. Gale; Walnut Grove, M. L. White; Estabutchie, to be supplied.

JACKSON DISTRICT.—*A. F. Watkins, P. E.* Jackson, First Church, W. H. LaPrade; Jackson, Capitol Street, H.

M. Ellis; Jackson, Rankin Street, R. P. Fikes; Yazoo City, J. M. Weems; Flora, J. R. Jones; Benton, C. McDonald; Lake City, D. C. Langford; Silver City, W. W. Murry; Tranquil, R. W. Thurman; Madison, B. S. Rayner; Deasonville, C. M. Crossley; Canton, B. F. Lewis; Brandon, John A. Moore; Fannin, James E. Lewis; Thomasville, James S. Purcell, supply; Braxton, O. W. Bradley; Pinola, P. M. Braly; Florence, M. H. Moore; Sharon, J. T. Nicholson; Lintonia, R. A. Gatlin; Secretary Epworth League, H. M. Du Bose; Professor in Millsaps, James A. Moore; Student in Millsaps, W. L. Hightower; Student in Vanderbilt, O. S. Lewis.

SEASHORE DISTRICT.—*T. L. Mellen, P. E.* Bay St. Louis and Mission, J. G. Galloway and L. Fayard; Biloxi, Oak Street, H. W. Van Hook; J. L. Jordan, supply; Brooklyn, W. W. Cammack; Carriere, E. C. Grice; Coalville, R. A. Sibley, Jr; Collins and Magee, G. S. Harmon; Columbia, T. B. Clifford; Escatawpa, R. H. Barr; Gulfport, Twenty-fifth Avenue, G. H. Galloway; Gulfport, Twenty-eighth Street, to be supplied; Hattiesburg, Court Street, J. E. Carpenter; Hattiesburg, Main Street, and Mission, R. Selby, one to be supplied; Hub, J. R. Cruthirds; Long Beach and Pass Christian, J. H. Sells; Lucedale and Americus, C. C. Evans and D. E. Vickers; Lumberton, G. H. Thompson; McHenry and Wiggins, H. B. Phillip and C. T. Knoble; Moss Point, E. H. Mounger; Mount Carmel and Silver Creek, J. M. Corley; Mount Olive, W. H. Williams; New Augusta, to be supplied; Ocean Springs and Mission, W. B. Jones, O. Switzer; Oloh, J. E. J. Ferguson; Pascagoula, M. M. Black; Pearlington and Logtown, L. A. Darcy; Poplarville and Purvis, John W. Chambers; Sumrall, C. M. Chapman; Vancleave, J. T. Abney, J. T. Cox; Williamsburg, C. C. Gibson.

TRANSFERRED.—J. W. Lewis to Tennessee Conference, and appointed Presiding Elder of the Nashville District; W. T. Bowling to Memphis Conference; L. S. Jones to the Pacific Cost Conference; M. A. Thurman to Texas.

Mississippi Conference Notes.

The Choctaw Indians call Bro. Mellen, "Mellen Vbanvmpuli Chito" (Big preacher). He is big, and as active and courageous as he is big. No man works harder for the Master.

Brother Downer seems to be the St. John of the Conference. He usually leads the love-feast on Sunday morning.

No man in the Conference is more consecrated than Brother Peebles. Not where he wants to go, but where God wants him to go, is his pleasure.

The "Circuit Rider" of the body is in demand. He writes occasionally about baptism and upsets the humor of the immersionists, but he "preaches many things in his exhortations," and does good.

"Doubting Thomas" believes the gospel with all his heart, but he does not believe that the NEW ORLEANS CHRISTIAN ADVOCATE should be displaced.

"Preachers of the gospel have no ownership in themselves." This said Bishop Duncan in his Sunday morning sermon. He might have gone further and said, Methodist preachers surrender no rights when they join the itinerancy. They have no rights to surrender.

At the close of four years as presiding elder of the Brookhaven district, the preachers and laymen showed their appreciation of the faithful work of Rev. B. F. Jones by presenting him with a fine gold watch. It was an expression of their love and confidence which he fully appreciates.

Dr. S. A. Steel, after about thirty-five years in the itinerancy, was granted a location at his own request. This will surprise his friends and acquaintances throughout the Connection.

Dr. W. H. LaPrade comes to this Conference by transfer from Louisiana. He is brotherly, and will prove a valuable acquisition He goes to First Church, Jackson. The good women of Jackson will find Sister LaPrade a first-class worker, and always ready.

We deeply sympathize with Brother M. M. Black, who has been called to mourn the death of his wife—news of which reached us only two or three days since. We trust some competent hand will furnish us with a suitable memoir.

Rev. J. A. B. Jones, after fifty two years of service as an itinerant, retires in honor to the superannuate ranks. He will make his home at Magnolia, Miss., where his friends will please address him.

The transfer of Dr. J. W. Lewis to the Tennessee Conference was a surprise to everybody. Some of the brethren surmise that he did not know it himself until the public announcement. He takes the place of the lamented Dr. Barbee on the Nashville district.

Rev. F. M. Williams, eighty years of age, has been working in the itinerant ranks without a break for fifty-six years. He is still strong, and does not look as old as many men who are ten years younger. He bids fair to work a full decade longer.

In this Conference, as at the North Mississippi, there was no excitement, and but little interest on the question of starting a paper for Mississippi. The matter was not presented to the Conference at all. The brethren resolved to stay with the NEW ORLEANS CHRISTIAN ADVOCATE.

The Mississippi Conference very properly took action protesting against the M. E. Church starting an organization in Gulfport. Such an organization is not needed, and to begin work there would be to violate both the letter and spirit of federation to which the two Churches are pledged. We hope Dr. Watkins will furnish us a copy of the resolution for publication.

DYNAMITE ROCK FOR PRISON

In Arizona they don't stop to put up a big pile of brick or stone and mortar when they want to build a prison, but just take a lot of dynamite and blow a hole in one of the mountains which may be handy to the town where the lockup is needed, says the New York Tribune. The people are so accustomed to using dynamite in getting out the gold and other minerals in this part of the west that they can calculate to an ounce how much is needed to blow out a cell or a corridor. After the interior is excavated two or three men with crowbars and sledges make the few windows and the passageway through which the prisoners are taken. Just a foot or so is sufficient for a window, and it costs more to set the iron bars in the wall than it does to cut the hole through. So the windows, if they can be called such, are not more than peepholes.

This is the sort of lockup which the sheriff at Clifton, Ariz., provides for the guests whom he may have from time to time. It is just a hole in the mountain, which at this place is several thousand feet high. When the railroad was built through Clifton it was necessary to make a deep cut, and the rocky wall is almost perpendicular. After tunneling into it the prison makers blasted out two cells, one of which is used for the desperate characters—men sentenced to death or for long terms. The other, nearest the entrance, is for the cowboys, miners and others who may get on a little spree and try to "shoot up" the town. As they generally come to their senses when they are sober, they are kept by themselves, and it is not necessary to mix them up with the worst prisoners.

When they made the prison at Clifton the town fathers decided that some sort of portico ought to be provided, so the town mason got a contract to build a lean-to of adobe. This is roofed with corrugated iron, and is entered by a heavy wooden door. It is not considered a part of the prison, however, merely being used for the sheriff's office.

It is not necessary to maintain a guard, and the sheriff can go out and "round up" cattle or perform his other duties without worrying himself over a possible jail break. It is only necessary to feed the prisoners, and this can be done by shoving the food under the door at the entrance, as it is raised about four inches from the ground. Then the prisoners help themselves.

BOX WITH HANDS AND FEET

Boxing matches are very popular with the Burmese. They hold public contests, at which prizes are offered for competition, and to which people flock from all the country round. The form displayed would, however, scarcely meet with the approbation of British patrons of the noble art of self-defense. Every kind of hit is allowed in the ring, and the combatants attack one another with feet as well as with hands. They wear no boots or shoes, so kicks on the shins do not help them much. They, therefore, take immense pains to develop the knack of high-kicking, and deal one another terrific blows in the face with their feet. The skill they show in this peculiar method of attack is really astonishing.

TEA USED BY THIBETANS.

Tea forms one of the principal articles of commerce throughout Thibet and Mongolia. The native is miserable without it, and when it cannot be obtained is willing to cheat himself by various expedients, such as boiling dried onion heads, herbs or even an infusion of chips of wood in water, in order that he may not be without at least a suggestion of his favorite beverage. The tea imported from China is pressed into small oblong-shaped bricks, made up into cases of nine bricks securely sewed in rawhide, and not only is used as a beverage, but in fact forms a staple of currency as negotiable as the Bank of England notes or American currency, says Outing.

The native method of preparing this delicacy is not appetizing. The tea is first ground to a fine powder by vigorously pounding it in a mortar until no splints of wood or other impurities are visible to the naked eye; it is then put into the kettle when the water is hot, to boil 10 or 15 minutes. By way of giving increased flavor, salt or soda is added, and, this part of the operation being completed, the all important business of drinking it begins.

The family being gathered round the fire of yak dung, in order that atmosphere, as the painters would say, should not be lacking, each one draws from some hidden recess in the folds of his voluminous sheepskin coat a little wooden bowl, and with a satisfaction that must be seen to be appreciated, fills his private dish with the liquid. All this, however, is by way of preliminary. From a skinful of butter, placed within convenient range, each person takes a piece of oleaginous compound, and lets it melt into his bowl of steaming tea.

The bowl is again filled; into the steaming liquid he throws a handful of tsamba (parched barley meal), and drawing forth the sodden lump works it into a ball of brown dough with a deft movement of his left hand, and successively bites off pieces of the delicacy and drinks his buttered tea until the visible supply has vanished, when, in order that his table etiquette may not be impugned, he licks his bowl clean, wipes what superfluous fat he has got on his face on his boots, and eagerly looks forward to the moment when gods and fate shall again become propitious.

OBITUARIES.

OBITUARIES not over two hundred words in length will be published free of charge. All over two hundred words will be charged for at the rate of ONE CENT A WORD. Count the words and send the amount necessary with the obituary. That will save trouble all around.

ALLIE CHRISTINE BROGAN, the subject of this sketch, was born Dec. 25, 1879, at Marion, Miss., and died at the same place Wednesday night, Nov. 23, 1904. She was the daughter of Rev. and Mrs. J. C. Brogan, both faithful servants of the Lord, and who were once known throughout the Mississippi Conference, but who, some years since, were called to their reward. Allie was quite young when her father and mother left her, and most of her life has since been spent with her sister, Mrs. J. L. Meador, at Marion. One thing that was so marked in her life was the prominent traits of Christian character that were so beautifully displayed in her daily living. She was possessed with a disposition of loveliness, was wholly surrendered to the will of her Master, and held herself in readiness to obey his call at any moment. She was an efficient worker in every branch of the church, and had been since early childhood. It became evident that music was one of her greatest talents, and it had been cultivated until eminent proficiency had been attained. Several large and important classes had been taught by her, and at the time of the contraction of typhoid fever she was engaged as music teacher of a large and growing class at the college at Daleville, Miss. She also held the position of organist at the Methodist Church there, and it was apparent that she would be a great factor in the leadership of the young womanhood of the college to a higher plane of Christian living. Her life was ended just when it seemed to be grasping the greatest opportunities, and when everything seemed brightest, but God knoweth best, and he doeth all things well. May this thought comfort the sad and broken hearts! Her illness covered a period of several weeks, and when the end came her soul was wafted out as peacefully and gently as a cloud upon a Summer day. She left a brother, Rev. W. E. M. Brogan, of the North Mississippi Conference; several sisters, besides relatives, and a host of friends, to mourn her death.

J. B. H.

Miss CAROLINE COOK was born Dec. 27, 1848, and died at Potts Camp, Marshall county, Miss., Oct. 8, 1904. Brought up in a Christian home, she became a Christian, and joined the Methodist Church when but a child. Her father's house at Bethlehem, Miss., was the preacher's home. There the writer and family spent many happy hours in 1881. Miss Caroline was a dutiful and an affectionate daughter and sister. Her mother was an invalid, unable to walk a step all through her girl- and young womanhood. The management of the domestic affairs of the house devolved largely upon her and a sister who survives her. These responsibilities were so faithfully met that the keeping of the home would have done credit to any ladies of mature age. While others enjoyed the common pleasures of young life, her devotion to an afflicted mother was never interrupted. From the time she gave her heart and life to the Savior her walk was consistent. She loved the services of the Lord's house, and was seldom absent from public worship until deprived the privilege by long-continued affliction, which confined her at home many of the last months of her life. Though she suffered much, she never murmured, but bore it with that patient submission characteristic of a believing, trusting heart which, by faith, sees Him who is invisible on the cloudy as well as on the sunshiny days in life. May the surviving brothers and now lonely sister meet her in the better land!

A. W. LANGLEY.

Mrs. AMANDA ROBERTS (nee Anders) was born March 4, 1835; converted in early life, married to T. G. Roberts, May 17, 1855, and died in great peace in Zachary, La., Oct. 26, 1904. Eighteen years since she was left a widow, and most of the time since that sad event she lived with her children in Louisiana. Sister Roberts was the mother of seven sons and two daughters. Two sons and one daughter preceded her to the eternal world, and the five sons and one daughter are following on. Three of the remaining sons—Wiley, Luther, and Howard—are Methodist preachers, and Wiley and Luther are active, useful, and honored members of the Louisiana Conference, and the other, Howard, expects to join at the next Conference. The other sons are official members of the church. The writer was Sister Roberts' pastor for several years, and takes great pleasure in saying that she was a model Christian and thoroughly consecrated, "walking in all the commandments of the Lord blameless." She loved the house, service and people of God, and was always present at the services, if it were possible for her to be there. God has taken her, but we know where she is, and her children and friends expect to see her again. We sorrow not as those without hope. The attractions heavenward increase day by day, and we will soon be with our Lord. May God's grace be sufficient, and may we be crowned hereafter!

THOS. J. UPTON.

MARION FRANKLIN MACHEN departed this life at his home in Winnfield, La., Friday, Nov. 18, 1904, aged fifty-four years one month and twenty-four days. His remains were interred with Masonic honors by the fraternity, among whom he ranked high, being a Royal Arch Mason. He had been in bad health for several years, having undergone four painful operations, and ultimately died from la grippe. Deceased was born in Magnolia, Ark., and moved to Winn parish when a child, and was educated there. Mr. Machen was admitted to the bar in 1875, and was elected as parish judge the next year, serving in that capacity until the Legislature abolished that office. He then practiced law until 1896, when he was unanimously elected district judge, which position he held till his death. In 1876 Judge Machen was married to Miss Anna R. McLean, of Colfax, La., who survives him, together with eight children. For the past twenty-five years he has been a consistent member of the M. E. Church. He was the sixth member to join that church at Colfax, La. Judge Machen was fully prepared to meet his Maker, and wanted to go from this world of suffering, but regretted leaving his loved ones behind. A consistent Mason, a Knight of Pythias, an Odd Fellow, and a Woodman of the World, he had numerous friends to mourn his demise.

X.

Death has again visited the parsonage at Cornersville, and claimed for its victim the wife of the Rev. O. P. Armour, pastor of the Cornersville charge. She was born July 7, 1873, and died Oct. 20, 1904. At the tender age of fourteen she gave her heart and life to God, and joined the M. E. Church, South. She exercised abiding faith in God, manifested active love for his cause, and maintained constant fidelity to the vows assumed at the altar of the church. She was happily united in marriage to the Rev. O. P. Armour, and became the mother of six children. Two preceded her to the other world. Their married life contained more sunshine than shadow, for she brightened home by her cheerfulness and smiles. She was devoted to her family, and her only regret in dying was leaving them, for her victory over death was glorious. We extend to the bereaved husband and four children our deepest sympathy, and pray that they may meet their loved one again.

EUGENE JOHNSON.

What Christianity Is Worth.

Did you ever seriously ask yourself what Christianity is worth to you—to you, personally, whether you have openly numbered yourself among its followers or not? What is it worth to you to have been born in a land like this, with the education, the freedom, the hopes, the outlook which only that one thing has made possible? What has it been worth to you to be trained in a home where honor, integrity, and a stainless name are counted above purchase? What have the teachings, the restraints, the sanctions of Christianity been worth to you in the formation of character, in the ideals of life it has given you, in the hopes that, dimly or clearly, reach to earth's boundary and beyond? What would you take in exchange for all these things if, by the barter, every vestige of their influence must pass out of your life, your history, and your soul?

It is well for everyone to take account of stock occasionally, and some quiet day, when you are counting up your possessions, ask yourself these questions, and see what answer they will bring. Then, when you have honestly set your value upon them, hold to it in word and deed. If the church stands for the things you approve, support it; if there is a Word of God, consult it; if Christ is indeed the Lord, give him your allegiance, and let no carping voices sway you.—Wellspring.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Mobile and Ohio Railroad. Only $42.80 New Orleans to Denver, Colorado Springs, or Pueblo, and return, returning in 21 days; every first and third Tuesday, June to December inclusive. For tickets, maps, time cards, etc., apply to F. E. Guedry, D. P. A., 229 St. Charles street, New Orleans, La.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

TWO PAPERS for the PRICE OF ONE.

For Our Subscribers.

We have made arrangements with The Crowell Publishing Company, of Springfield, O., publishers of the Farm and Fireside, the greatest paper of its class in the United States, by which the NEW ORLEANS CHRISTIAN ADVOCATE is enabled to furnish the Farm and Fireside free of charge to all new subscribers, or to those who are in arrears and who pay up their subscriptions.

The Farm and Fireside is published twice a month, and is accredited with having the largest circulation of any farm paper in the United States. It runs twenty to thirty-two large pages in each issue, well illustrated articles on farm topics, advisory articles by the nation's greatest agriculturists, pages devoted to the farm home of vital interest to the housewife; in short, every kind and class of matter which the up-to-date farmer should receive.

We will send a sample copy upon application. A postal card will do.

Of course, we can not allow the ordinary commission on this order. Any one sending five subscriptions, with the money, will be entitled to a copy of the Farm and Fireside for a year.

We feel satisfied that this offer will prove very acceptable, and hence make the proposition that all readers may enjoy two papers for the price of one.

We have sample copies on hand, and will take much pleasure in sending them out as long as the supply will last.

Address

Business Dept., N. O. Christian Advocate.
619 CAMP ST., NEW ORLEANS.

New Insurance Story.

They tell this story down on Wall street. The executive officer of a great insurance company, happening one day to meet a friend in the street, found himself violently upbraided because his company refused to invest in the bonds of an enterprise with which his friend was connected.

The insurance man stood it a few minutes. Then—"Oh, well!" said he, carelessly, as if he were ordering a box of a new brand of cigars, "send me up a million and a half of them."—World's Work.

Rather Strenuous.

"Did the prisoner try to choke you?" asked the police magistrate.

"He did, your honor," replied the prosecuting witness. "He sqeeuzed my throat until there wasn't a drop of cider left in my Adam's apple."—Chicago Daily News.

Sometimes Confused.

Some men are born diplomats and some others are just ordinary hypocrites.—Chicago Daily News.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, DECEMBER 22, 1904. | Terms: One Year, $2; Preachers, $1.

WHOLE NO. 2522 | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 51.

GLANCES AT THE WORLD.

The investigation in the Reed Smoot case, with a view to determining his fitness for a seat in the United States Senate, has been resumed in Washington. The testimony of witnesses reveals a state of things in the Mormon Church that is not only surprising, but almost beyond belief. It shows that the chief officers of Mormonism are the chief offenders against the law in the matter of polygamy, and leaves the inference that they never had any intention from the start to keep their promises. All they wanted was Statehood for Utah, evidently believing that Statehood would free them from Federal interference. The investigation also brought out the fact that those passing through the "endowment house"—whatever that is—subjected themselves to the penalty of having their throats cut, and their tongues torn out by the roots, and other forms of mutilation, should they prove false to their oaths. This solemn oath some took, while they regarded it only "as a joke." In this endowment house men are "sealed to women for eternity," as well as time, in some instances marrying dead women. For obvious reasons living women are never married to dead men. This looks unfair, as it is a poor rule that does not work both ways. In this matter, however, for a living woman to marry a dead man might deprive some living man of a coveted wife. Reed Smoot is a representative, and one of the twelve apostles of this corrupt and disloyal Church, and like others of the faith, he is under the control of the Church rather than the State. And he seeks to make laws for a free and civilized Christian people!

Congressman Crumpacker, of Indiana, who has been so insistent on reducing Southern representation in Congress, has recently written a letter to an ex Congressman from Georgia that contains some surprising statements on the negro problem. He yields none of his opinions as to the rights of the colored citizen, but concedes—for the present, at least—the necessity for white supremacy. He says: "I believe in the supremacy of virtue and intelligence, and, of course, that means white supremacy under existing conditions." This is a tacit acknowledgment of the unfitness of the negro to rule. The present generation of negroes, he believes, will never be fit to govern—not only that, but he expresses the conviction that fifty years from now there will be fewer negroes in the country than at present. They will decrease as "the victims of vice, crime, pestilence, and poverty." The negro problem is to be solved by the "snuffing off process." But "at the same time, fundamental conditions must be established and maintained, giving the members of that race every opportunity that they are justly entitled to, to work out a successful solution of the problem." Whether Mr. Crumpacker is entirely right or not, he is certainly conservative in his views.

The biggest thing ever undertaken in this country—and there have been many big things done—is the extermination of the mosquitoes. They are not quite ubiquitous, but they have a life tenure on every piece of lowland in the United States, and a considerable share of real estate in the hill country. They are more numerous, and occupy far more territory, than the flies of Egypt in the day of troubling Pharaoh, and yet sensible people talk of trying to end their earthly career. New Orleans is the center of a vast mosquito territory, extending we do not know how far in each direction, and there is not a quarter of a section to be found that is not infested with the pests, and the scientists will please pardon us for doubting their ability to kill them off. To us it seems utter folly to talk about it. We would be glad to join in a crusade against them had we any faith in the ultimate triumph of any scheme. But they are hidden enemies, except when in search of blood, and breed in too many slimy mud-holes to be caught and killed. We have great faith in the ultimate triumph of Edison in his most ambitious undertakings, but we have no faith in plans to kill all the mosquitoes in New Orleans parish, let alone in the whole of the United States.

The construction of the great Panama Canal is giving some concern. The work, it appears, has been commenced, but it is not yet settled whether the canal is to be "on the sea level, or to be on the lock and dam system." The sea-level is preferable, but will be far more costly, and require more time to construct than the lock plan. In either case the cost is going beyond original calculation. At the lowest $200,000,000 will be necessary for the work. The time necessary to do the work will go twice beyond what was at first thought. If on the lock and dam system, instead of five years, it will take from ten to twelve. If on the sea-level, it will require from fifteen to twenty. These are the calculations of the chief engineer on a basis of ten hours work a day. The time, however, can be shortened over half by having shifts of men, and employing the whole twenty-four hours. The engineer's calculation is a distinct disappointment to business men who were expecting a speedy completion of the work.

Port Arthur has not yet fallen, but the Japanese are closing in, taking one fortification after another. Within the past two weeks they have captured two strong hills, and destroyed, or rendered useless, nearly the whole of the Russian fleet in the waters at the Port. A strong fleet has set sail to intercept the Russian Baltic fleet on its way to the far East, and we may expect in due time to hear of a big sea fight. The Japanese sailed to meet the enemy much sooner than was expected England and Germany are talking of intervention, believing, the dispatches say, that it is time for the war to close. We trust their efforts may be successful.

The committee having in charge preparations for the inauguration ball declined, for some reason, to hold the festivities in the Congressional Library, and voted to use the Capitol rotunda instead. When a motion was made in the House to grant the use of the rotunda, there was a storm of protests from both Democrats and Republicans. The committee will have to seek another place if Congress would veto the whole thing, and do away with useless practice of holding a ball, and forcing the President and his wife to go through the farce of leading a dance, it would do a thing that would be applauded by the whole country. Congress seems likely to do another good thing—to decline to restore to the Naval Academy three cadets who were expelled from the institution for hazing. Now, if the law-makers will "stand pat" and decline to restore the army canteen, it will earn the good-will and thanks of the great majority of the sober and God-fearing men and women of the land.

Centenary College.

The Fall debate has been postponed till after Christmas. The forensic struggle is expected to be spirited. A good crowd will aid the speakers.

The management of the college reading-room proves quite satisfactory, and renewed interest testifies to its helpfulness.

Members of the faculty gave every boy in the dormitories a "caning" on last afternoon—with sugar cane.

Let prospective students not forget that they may enter college here at any time, and need not wait till the Spring term begins. The reviews after Christmas will prove helpful to new students, especially.

In all parts of the State the recognition of a high moral tone here is manifest. Every member of the faculty is in accord with President C. C. Miller's determination to keep the student body free from the base element, and rid of it in case such should be found in the school.

In this connection it is proper to say that the friends of Christian education in Louisiana can not too fully appreciate the untiring and successful efforts of President Miller in behalf of Centenary and Centenary's boyhood. X X X.

To take the place of one who has lost his life at the post of duty, thus showing the same spirit of self-sacrifice, is neither foolhardiness nor indifference to personal interests, but heroism that may be compared to that of the Bible characters of whom the apostle said "the world was not worthy."

To live day by day in the indulgence of known sin, and expect to escape punishment at last through the mercy of God, is carnal security of the rankest kind—a presumptuous sin of which any well-informed man should be ashamed

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

CORRESPONDENTS will please direct all communications to the Editor, 512 Camp St., New Orleans. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

THE PRINTED LABEL on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Mississippi Conference.

REPORT OF THE SUNDAY SCHOOL BOARD

To the Bishop and Members of the Mississippi Annual Conference—

DEAR FATHERS AND BRETHREN: The close of another year finds us greatly encouraged by the manifest tokens of progress in the different departments of our work. God is with great emphasis calling Methodism to leadership in this great Sunday school work. Evidently there is a constantly deepening as well as a more intelligent interest in the Sunday-school. More time, more thought and study are given to it by our presiding elders, pastors, superintendents, and teachers. The slipshod methods of former years have in most places passed away. Peace to their ashes!

We hail with joy the beginning of a new era in which the Sunday-school is to be recognized as one of the chief factors in the school of Christ. The church and the Sunday-school are one and inseparable. To speak of them as different institutions is a very serious mistake. "The church in the Sunday-school, the Sunday-school in the church."

So far as we have been able to ascertain, Children's Day and Early Day have been more generally observed than ever before. These two, and also Decision Day, must be observed in order to achieve the best results, and we urge all pastors and superintendents to observe these days. Hitherto the lack of any standard of uniformity in Sunday-school work has, in our opinion, greatly retarded our advancement and hindered the largest efficiency, but this has now been happily provided for by our General Sunday-school Board through its committee Mr. J. R. Pepper, and Dr. James Atkins and Dr. Hamil, who have formulated certain characteristics which are to constitute a standard for our Sunday-schools to work up to, and to which any Sunday school can attain by persistent effort, and these requirements having been met, the Sunday school so doing is graded as a standard school. We urge the adoption of this standard by the Sunday-schools of our Conference. A full report of the committee is found in the Senior Quarterly for the present quarter. Please read carefully the different sections of the report, specially from 1 to 11 inclusive, as of prime importance in working up to the ideal set by the committee.

The Sunday-school Institute held at Brookhaven, May 2–5, was very largely attended by Sunday-school workers from all over our Conference. Dr. Hamil and his talented wife made telling addresses, and the effects will be far-reaching in the great good accomplished.

We would again call the attention of our pastors to the fact that the Study Circle course is now an organic part of our Sunday school educational system and is under their immediate care. The changed conditions to-day in our Methodism demand trained teachers. The general spread of education is making the problem of the Sunday-school teacher a difficult one.

Our editor, Dr. James Atkins, gives assurance of continued prosperity and widening influence touching the excellent literature being furnished from his office, and we again invoke absolute loyalty to our own publication. We commend to our pastors and all Sunday-school workers the little book entitled, "Methodist Drills," just issued by our Publishing House, as very helpful in the proper training of our boys and girls.

The Board has appropriated an amount not exceeding $50 to any presiding elder's district, to be used to purchase literature for needy Sunday schools.

We recommend that an annual Institute be held during the last week in April, 1905, at some place to be selected by the secretary. We also request the presiding elders to set apart the first day of the District Conferences for Sunday-school Institutes, and, as far as possible, permit the Sunday-school Board to furnish programmes for the entire day.

We heartily commend the proposition submitted to our Conference by Dr. Hamil to hold a one week Summer Training-school for Sunday-school workers, and pastors of our own and adjacent Conferences, at the Seashore Camp Ground, at such time during the season of 1905 as may be most convenient to all concerned, provided the grounds can be secured for such training-school. We appoint the following members of the Board as a special committee—J. S. Parker, John W. Crisler, and W. H. Lewis—to confer with the management and Dr. Hamil further in the matter, giving the committee power to act, and pledging our hearty co-operation as a Board and Conference with the enterprise, if it be found fully practical and advisable.

Respectfully submitted.

J. S. PARKER, Chair'n.
N. A. MOTT, Sec.

REPORT OF THE EPWORTH LEAGUE BOARD.

Your Epworth League Board beg leave to submit the following:

There are within the bounds of the Conference 58 Senior and 17 Junior Leagues, making a total of 75. More and more our preachers and people are coming to realize not only that the Epworth League is a regular institution of the church, but also that it means the young life of the church actually and systematically engaged in church work, and that it is potential of vast good to the cause of Christ.

The General Minutes for 1903 show that the Epworth League is growing faster than any other institution of the church. Having long since passed the stage of novelty and experiment, the Epworth League by this fact demonstrates its value and its right to command consideration. We heartily commend the Mississippi Conference League, and in this connection we note that the General Epworth League Board has passed the following resolution:

Resolved, That it is the sense of this Board that all Epworth League Conference organizations shall be subject to their respective Annual Conference League Boards, and shall make annual reports to them.

In harmony with this resolution we insist that the Mississippi Conference League make annual report to this Board.

We are glad to note the increased interest upon the part of the Leaguers in missions. A Fourth Department has been organized as an integral part of the League, and in connection with it are being organized Mission Study Classes in many chapters.

In this connection we desire to call attention to the Young Peoples' Missionary Conference now held annually on Lookout Mountain, Tenn., and urge all who possibly can to take advantage of the opportunities and privileges which it affords.

More than a year ago the Leagues of the Mississippi Conference proposed the support of Dr. J. B. Fearn, and while some have remembered their pledges, yet, in a large measure, the Leaguers have failed to keep their promise.

We trust that at the Annual League Conference, to be held during the coming Summer, this matter will be so arranged as to guarantee the fulfilment of our promises. We are very glad to note the increasing prosperity of the Epworth Era, and to know that it is now published upon a paying financial basis. Filled as it is from week to week with valuable information and practical helps for the work, and presenting a high standard of literary excellence, we urge our pastors to subscribe for and read the paper themselves, and then endeavor to put it into the hands of their young people.

Drs. Lamburth and Hamil, in their addresses to us during this Conference, have spoken of the necessity of training-schools for mission workers and Sunday school teachers. The same need is realized by those interested in the League movement—a training-school for leaders. This has already been projected at the seashore only a few miles from the seat of this Conference—a building erected and work already begun under the name of "The Seashore Epworth League Assembly."

Your Board, at the close of its report, desire to adopt and make a part of their report the following resolutions, which were adopted during the past Summer by the Seashore Epworth League Assembly:

Resolved, 1. That it is desirable to have the General Epworth League Board assume responsibility for and give authority to this organization, and in order to accomplish this end, be it resolved,

2. That as many Annual Conferences as will, appoint a commissioner from each, and that these commissioners report annually to the General Epworth League Board.

3. That this commission shall provide for the election of a League Council, consisting of the usual officers, who shall constitute an Executive Committee, which shall have direction of all the details of the management. We ask for the appointment of Rev. H. W. Fraherson, D. D., as commissioner from this Conference.

(Signed)
THOMAS B. CLIFFORD,
For the Board.

JOINT BOARD OF FINANCE—REPORT No. 3.

To the Bishop and Members of the Mississippi Annual Conference—

DEAR FATHERS AND BRETHREN: In regard to the paper submitted to your Joint Board by the trustees of the M. E. Church, South, in reference to the Connectional Superannuate Endowment Fund, we recommend that our pastors observe Easter Sunday by taking a special collection for the enlargement of this fund, forwarding the amount thus collected to Rev. J. R. Stewart, treasurer, Nashville, Tenn.

JNO. W. CHAMBERS, Chair'n.
J. O. CAVETT, Sec.

REPORT OF THE BIBLE SOCIETY BOARD

To the Bishop and Conference—

DEAR FATHERS AND BRETHREN: We, your Board on the American Bible Society, beg leave to report as follows:

We have collected for this Conference year $1 200 78 on an assessment of $1 200, which is indeed very gratifying. They have been in dire need of $50 000 during the year to successfully carry out the projected plans of the society. However, we are glad to announce that two thirds of that amount has been secured. But, brethren, we must not lose sight of the fact that the success of our missionary work depends largely on the success of the American Bible Society. The Word of God is the sword of the Spirit, and by its use we strike conviction to the heart of the uncivilized as well as the civilized. Realizing the great need of the spread of the eternal truth, we recommend a forward movement. We recommend an increase on the assessment of last year of $300, making the assessment for the year 1905 $1 500, and that it be apportioned as follows:

Meridian district	$ 225
Forest district	185
Seashore district	315
Jackson district	225
Brookhaven district	2 0
Natchez district	175
Vicksburg district	175
	$1,500

If there should be a new district formed, we recommend that it shall assume its pro-rata from these assessments; if not, then the assessments shall stand as made.

(Signed) R. Bradley, Pres.; P. H. Howse, Sec.; H. L. Norton, Treas.

REPORT OF THE BOARD OF MISSIONS

To the Bishop and Members of the Mississippi Annual Conference, M. E. Church, South—

DEAR BRETHREN: Your Board of Missions beg to submit this, their annual report:

The year, with us, has been most gratifying. The reports of those serving charges aided by us show development in material and spiritual things. Our financial exhibit is in excess of anything previously reported to this Conference. The number of charges reported as paying in full and over paying these claims is not as large as last year, but the amount received is largely in excess. For the first time in many years we pay one hundred cents on the dollar to our brethren serving charges aided by us, and pay in full our foreign mission assessment. We have raised for domestic missions on assessment, $7 442 16; at anniversary, $25 05—a total of $7,467 21. For foreign missions on assessment, $9.. 900 65; at the anniversary, $102 35—a total for foreign missions of $10 003; and a grand total for missions this year of $17 470 21 as against $15.. 678 84—an increase of $1,791 37 for missions this year.

Our sisters of the W. F. M. Society report a most successful year, and, as a special work, they are raising $1 000 to be divided between the support of Miss Hughes, Miss Watkins, who has just gone from our Conference to China, and the Maria D. Wightman Lectureship Fund.

We would again most heartily endorse, Go Forward, and urge its introduction into every Methodist home in our Conference.

We most cordially commend the Mission Training school, to be opened by our General Board in Nashville, Tenn., the first of January, and would request our presiding elders to take such action as they shall see proper to secure representation there.

Feeling the great urgency of a district missionary for the Seashore district, at the same time our inability as a Board to supply this need, the Board passed a resolution commending such a move, and authorizes the presiding elder of the Seashore district to raise $600 for this purpose.

The Board recommends the appointment of Rev. M. M. Black as Conference Secretary of Missions for the ensuing year.

Our assessment for foreign missions has been raised by the General Board, and our apportionment to the several districts for 1905, for both domestic and foreign missions, is as follows:

	Foreign.	Domestic.
Brookhaven	$ 1.500	$1 12
Forest	1.425	1 075
Jackson	1.500	1 150
Meridian	1.475	1.150
Natchez	1.150	850
Seashore	2.200	1.800
Vicksburg	1,150	850
	$10,400	$8 000

The Board has made the following appropriations to needy charges for the coming year:

Beauregard	$125
Osyka	150
Pearlhaven	200
LaBranch Street, McComb	400
Edenburg	150
Ellisville circuit	100
Indian Mission	150
Laurel, Fifth Avenue	500
Scotland	150
Taylorsville	200
Braxton	100
Fannin	100
Lentonia	200
Pisola	200
Rankin Street, Jackson	200
Leakesville	500
Middleton	100
Meridian, Seventh Avenue	200
South Side and Poplar Springs	100
North Kemper	100
Wayne	200
Pearl Street, Natchez	500
Homochitto	100
Wilkinson	100
Liberty	100
Bay St. Louis	200
Biloxi	100
Carriere	100
Gulfport, 28th Street	200
Hub	100
Long Beech and Pass Christian	200
McHenry and Wiggins	250
New Augusta	200
Ocean Springs and mission	250
Pascagoula	200
Wolf River	200
Sumrall	100
Oak Ridge	100
Rocky Springs	100
Washington Street, Vicksburg	350
Vicksburg circuit	200

The Board most earnestly request early and prompt remittances to Rev. W. L. Linfield, our treasurer.

For the Board.

B. F. LEWIS, Sec.

North Mississippi Conference.

REPORT OF BOARD OF CHURCH EXTENSION, 1904.

RECEIPTS.

From Sardis district	$ 506 50
From Grenada district	258 00
From Winona district	41 00
From Durant district	32 30
From Columbus district	406 80
From Aberbeen district	355 50
From Corinth district	250 50
From Holly Springs district	196 00
From Greenville district	447 05
Total receipts from assessment	$3,019 65
Balance from 1903	46 03
From J. M. Davenport, 1903	10 20
Returned appropriation, 1902	40 00
Grand total	$3,115 88

DISBURSEMENTS.

To—	
General Board	$1,509 83
Mashulaville, Noxubee county	25 00
Shawnee circuit, Benton county	50 00
Oak Grove, Ittawamba county	50 00
Bethel, Oktibbeha county	50 00
Hurricane, Attala county	60 00
Pleasant Hill Winston county	75 00
Concord, Chicasaw county	75 00
Arkabutla, Tate county	75 00
Owens Chapel, Holmes county	100 00
Skene, Bolivar county	100 00
Asbury, Marshall county	100 00
Forest Hill, Lafayette county	100 00
Minter City, Leflore county	100 00
Pittsboro, Calhoun county	100 00
Belden, Lee county	125 00
Shuqualak, Noxubee county	150 00
Black Hawk, Carrollton county	200 00
— ———	71 05
	$3,115 88

J. R. BINGHAM, Treas.

Carrollton, Miss.

REPORT OF COMMITTEE ON BOOKS AND PERIODICALS.

REPORT NO. 1—THE NEW ORLEANS CHRISTIAN ADVOCATE.

To the Bishop and Members of the North Mississippi Conference:

Your Committee on Books and Periodicals reports that it finds our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, is not only out of debt and self-sustaining, but it is a business success. It is increasing its circulation, and is growing in strength and usefulness. We commend Dr. Boswell for his successful business management of this paper. We commend his fearless and intelligent advocacy of the truth therein, both as to secular and religious questions; and we recognize in his editorials clear, sound and faithful expositions of the doctrines and polity of our church, and of the teachings of the Holy Scriptures; and we recommend Dr. J. W. Boswell's reappointment as editor, and we also recommend the reappointment of W. T. J. Sullivan, J. T. Murrah and H. C. Morehead as Publishing Committee. But we also find that the great secular dailies are encroaching upon the legitimate domain of our church papers, and will, ultimately, crowd them out of the cities and towns, to a large extent, unless we give them more constant and substantial support; therefore, since this Conference, at this session, has, by resolution, continued the NEW ORLEANS CHRISTIAN ADVOCATE as its official organ for three years from this date, we urge every preacher and member in our Connection to read this paper, and to come to its assistance in earnest, not only that it may withstand the competition of the secular press, but that its circulation may be increased in proportion to its merits, and in proportion to the present and constantly increasing needs of the people.

Respectfully submitted.

FRANK A. CRITZ, Chair'n.

Seashore District.

The districts stewards are notified to meet in the Main Street Church, Hattiesburg, Miss , Tuesday, Jan. 3, at 10:30 A. M. The preachers in charge wishing to attend are cordially invited to be with us.

T. L. MELLEN, P. E.

TWO PAPERS for the PRICE OF ONE.

For Our Subscribers.

We have made arrangements with The Crowell Publishing Company, of Springfield, O., publishers of the Farm and Fireside, the greatest paper of its class in the United States, by which the NEW ORLEANS CHRISTIAN ADVOCATE is enabled to furnish the Farm and Fireside free of charge to all new subscribers, or to those who are in arrears and who pay up their subscriptions.

The Farm and Fireside is published twice a month, and is accredited with having the largest circulation of any farm paper in the United States. It runs twenty to thirty-two large pages in each issue, well illustrated articles on farm topics, advisory articles by the nation's greatest agriculturists, pages devoted to the farm home of vital interest to the housewife; in short, every kind and class of matter which the up-to-date farmer should receive.

We will send a sample copy upon application. A postal card will do.

Of course, we can not allow the ordinary commission on this order. Any one sending five subscriptions, with the money, will be entitled to a copy of the Farm and Fireside for a year.

We feel satisfied that this offer will prove very acceptable, and hence make the proposition that all readers may enjoy two papers for the price of one.

We have sample copies on hand, and will take much pleasure in sending them out as long as the supply will last.

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512 CAMP ST., NEW ORLEANS.

North Mississippi Conference Notes.

Admitted on trial: J. N. Hall, W. C. Galceran, K. P. Foust, T. J. Hopper, L. P. Wasson, W. M. Langley, and J. W. Rogers.

Remaining on trial: C. H. Varner, I. D. Borders, T. H. Lipscomb, T. J. Durrett, J. M. Spires, O. P. Armour, C. W. Baley.

Admitted into full connection: W. L. Duren, W. M. Johnson, W. R. Goudelock, J. T. Lockhart, W. G. Mosier, T. M. Brownlee, J. D. Simpson, and J. A. Goad.

Received by transfer: L. M. Broyles, from Indian Mission Conference.

Deacons of one year: R. A. Clark, R. P. Neblett, R. W. Evans, W. G. Harbin, E. E. Langford, W. C. Carlisle.

Ordained deacons: W. M. Johnson, J. T. Lockhart, W. R. Goudelock, W. G. Mosier, and T. M. Brownlee.

Local deacons: D. M. Gean, Chas. T. Stepp, J. D. Parmer.

Ordained elders: J. A. Hall, V. C. Curtis, J. B. Randolph, T. J. Wilson, with H. W. Whitnell to be ordained.

Local elder: G. S. Sanders.

Located: J. M. Deavenport; at their own request: L. W. Cain, B. C. Trigg, R. M. Standefer.

Supernumerary: B. P. Patterson, Amos Kendall, W. J. O'Bryant.

Superannuated: C. N. Terry, W. R. Rainey, J. W. Poston, A. P. Sage, J. T. Cunningham, G. H. Jacobs, W. S. Harrison, K. M. Harrison, J. M. Barnes, A. P. Leech, J. B. Stone, T. L. Foster, R. M. Davis, J. D. Newsom, T. Cameron, T. G. Freeman, J. W. Honnoll.

Deceased: S. A. Ellis, B. S. Rayner.

Number of local preachers, 93; members, 45,243; infants baptized, 447; adults baptized, 1,490; Epworth Leagues, 38; Epworth League members, 1,344; Sunday schools, 467; Sunday school teachers, 2,670; Sunday-school scholars, 22,974.

Collected for Conference claimants, $4,471 20; foreign missions, $9,868 55; domestic missions, $4,308; church extension, $3 019; American Bible Society, $1,046.57; presiding elders, $12,530; pastors, $87.395; Bishops, $1,571; education, $3.197.50.

Number of societies, 544; houses of worship, 521; value, $636,743; indebtedness, $5,762; pastoral charges, 144; parsonages, 130; value, $160,655; indebtedness, $6 779; districts, 9; district parsonages, 9; value, $19,750; churches damaged, 9; amount of damage, $3 096; insurance carried, $231,112; premiums paid, $1,781; losses, $1,800; collections on losses, $900.

The next Conference will be held at Grenada.

J. R. COUNTISS, Sec.

Exposure to Wet.

dampness and cold, invariably results in a sudden chill, which, if not attended to immediately, will cause a cold. By mixing a teaspoonful of Perry Davis' Painkiller in half a glass of warm water or milk, the whole system will be heated and the danger of cold avoided. Avoid substitutes; there is but one Painkiller, Perry Davis'. Price 25c. and 50c.

Sure of Its Victims.

Dr. D. M. Bye, of Indianapolis, Ind., the great cancer specialist, who has cured over six thousand cases of cancer within the last ten years with soothing balmy oils, says that one time he selected a list of five hundred names of persons who had written to him relative to taking treatment, but who, from some cause, had neglected to do so, and wrote to them several months later inquiring after their condition. To his surprise and grief he learned that nearly 20 per cent. had died within five months from the time they had written their letters of inquiry. If left to its self cancer is always sure of its victim. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas.

Waynesboro, Miss.

Rev. John B. Culpepper and his son, Burke, conducted a nine-days' meeting in Waynesboro, beginning Oct. 31 and closing Nov. 9, 1904. A most gracious revival resulted from the labors of these men of God. More than fifty members were added to the two churches in the town, Methodist and Baptist, together with a number of conversions and reclamations—we do not know exactly how many. The church, generally, is on a higher spiritual plane than in many years past, if not higher than at any period in her past history. Numbers of our young men and young women have come out on the Lord's side, and are witnessing and working for Jesus.

The meeting closed on Nov. 9, at 11 o'clock A. M., and that night, at the regular prayer meeting service, an unusually large congregation greeted the pastor. The prayer meeting was turned into an experience meeting, and we know that the angels rejoiced to hear the young people tell what Jesus had done for them during the revival meeting.

The "Culpepper meeting" will long be remembered in Waynesboro as "a season of refreshing from the presence of the Lord, and an ingathering of souls to the fold of Jesus." A deep work of grace has been accomplished in many a work that must result in a fruitful life. May the blessings of God attend these consecrated servants of his wherever they go, and when Jesus rewards his laborers according to their work, we feel sure a rich reward will be bestowed upon them for their labors dispensed in Waynesboro!

At our last Quarterly Conference for the present year a large congregation was present, and seemed quite interested in the proceedings of the Conference. All claims were met in full. (Fruitage of the "Culpepper meeting.") E. J. DAVIS.

From the Sticks.

MR. EDITOR: I am now "a local preacher." I feel a little like a fish out of water or, perhaps, like a polywog evoluting into a frog. But I will remember Victor Hugo's saying, "I am the archangel of a tadpole," and have no idea of slipping back into slime. My motto has always been, "Higher."

I will devote myself now to my work at Lumberton. I have decided to suspend the school work after February until Fall, and in the meantime make better preparations for our work. A kind-hearted friend has promised to put us up in the near future a $10,000 school building and a $15 000 dormitory. I wish to raise $15,000 besides to equip the manual labor department, so that we may be able to extend first class facilities for primary education to the large number of poor, but worthy white boys and girls who are looking to us.

I have already received a number of invitations to help brethren in meetings, and hope to devote a good deal of my time to that kind of work. I intend to live nearer to God, to serve him more earnestly, and to preach more fully the glorious gospel of the Lord Jesus Christ. My location seemed the wise thing to do under the circumstances, but it shall make no ripple on the surface of my ministerial life. I shall go right on and,

"My burden with my life lay down,
And cease at once to work and live."

S. A. STEEL.

Lumberton, Miss.

A Word to Our Friends.

A number of subscriptions to the Woman's Missionary Advocate expires with December, and if not renewed before January, 1905, our list will be shortened several thousand. What is fifty cents compared to the information you obtain every month in foreign fields and concerning our work at home? No one can work with joy and enthusiasm for any object unless he understands and keeps in close touch with it; therefore, the strongest obligation of the members of the Woman's Foreign Missionary Society is to keep ourselves informed by reading the voice and will of the society given in the Advocate.

Please look at your label, and when it is dated December, 1904, 50 cents will renew it to December, 1905. Now is the time for a special campaign in every church and congregation to extend the circulation of the Woman's Missionary Advocate, and we look forward with extreme interest to what we hope will be an unprecedented flow of renewals and new subscriptions in this year, which, with the June number, closes our twenty-fifth volume.

MRS. BUTLER,
Editor Woman's Missionary Advocate.

Mul-en-ol is refrigerant. It not only destroys the germ, but it cools the fever in the part. You can make a bottle go twice as far, when it comes to frequent applications, by diluting it with water, though in malignant cases it is best to use its full strength on adult subjects.

HOME CIRCLE

Some Christmas Hints.

Never allow a gift to depart on its way, no matter what trouble, self-denial or sacrifice it has cost you, without sending with it some thought of special good-will.

When perplexed in a choice of gifts for those whose particular tastes are not known to you, choose something which you wish that some one else had given you. It will be sure to be just the thing which that other person wants.

Never make a poor present to a poor person because he is poor, nor a rich present to a rich person because he is rich. The injury done your own character will never be counterbalanced by the pain or any labor it has cost you to pay so poor a compliment.

If you feel under obligations to certain people, never take Christmas for paying off them, unless you can infuse into the gift you send some other spirit than the one expressing a quid pro quo.—Selected.

Origin of the Christmas Tree.

Perhaps the oldest sacred idea in existence is of a world tree, a tree of life, whose roots reached into immortality. In the far North the ash tree was typical; in Germany and Central Europe the pine was held sacred. Their branches played a prominent part in the rejoicings attendant on the holy season, which was known as Yule, Gule, Iul, and a number of similar names. These people brought the Yule tree into their Christianity, the missionaries [illegible] the [illegible] as a rule. In England the [illegible] Anglo-Saxons were made to [illegible] their yule trees to pieces, as [illegible] and every good Catholic was [illegible] the [illegible] the Holy Child had destroyed heathendom.

The converts asked nothing better. At that time of year a yule log was twice as comfortable as a pine branch, and much more contributive to good cheer. It was burned on the Christmas hearth for more than a thousand yule tides since, and went out only when the hearth itself gave way to less poetic, but more effective methods of heating. Many of the superstitions and traditions of the pagan yule tree were continued as long as the Christmas log was alight. In some parts of England the log was represented by a bundle of ash fagots bound together. In all cases a brand was kept every year to light the next year's log with. The careful preservation of the brand was a certain preventive of the destruction of the house by fire.—Evening Post.

Gladstone When a Boy.

It is not always safe to follow the example of good and great men, even when advised to do so. The following personal incident once related by the famous English statesman, Gladstone, to a small visitor, is a case in point. He said:

"When I was a little chap, just leaving off my kilts, my father sent me to dine with Beaconsfield, who, having taken a fancy to me while visiting in Yorkshire, wanted to have me as his guest.

"My good father, as he parted with me on my way to the lord's house, said: 'Now, William, when at the nobleman's board, be sure you do exactly as he does.' Well, I went to the good man's house, and sat down at the table and anxiously watched my host while he served the guests, and, of course, in following my father's orders to do exactly as the nobleman. When the guests had been served, the nobleman looked up from his plate and soon winked several times. I watched him, and soon I winked the same number of times I had noticed him wink. Nothing was said; the meal continued without interruption for a few more minutes, then the nobleman exclaimed: 'A beastly draught!' and wheeling around in the chair called to the waiter to close a door which had been left open near the nobleman's seat.

"Again I watched him, then, repeating the exclamation he had uttered, I wheeled around in my chair, and gave a similar command to the waiter.

"There was a silence, the lord's [illegible] brow wrinkled, he frowned, and he gave me such a hard and inquiring look that I trembled from head to foot.

"At last he spoke, his voice broken and disturbed:

"'See here, William, are you mimicking me?' he asked.

"'Oh, no, your lordship,' I answered out.

"'Well, what does this mean?'

"'Only, your lordship, that I am doing what father told me. He said I was to watch you at the table, and do exactly as you did.'

"His lordship laughed merrily, then turning to the guests, said:

"'I am taught a lesson. I must not do that which I would not have others do.'"

Then closing the story with his little visitor, Mr. Gladstone said:

"Little man, always be careful never to do anything because other people do it, unless you are certain it is good and pleasing unto God."—Selected.

Winning Souls.

Both young people and older should never neglect an opportunity to speak the words that will lead a soul to Christ. And not only this, but we should make opportunities for speaking to others about salvation. We should also pray for those whom we love and who are unsaved, that they may soon be converted. Margaret E. Sangster beautifully says:

"A strange reluctance comes over many when they try to talk about the soul and the things of God. They forget the gay girl whose heart is running over with fun and mirth, and whose [illegible] sparkles with wit and [illegible] has deep in her nature [illegible] longing that she is unsatisfied, that she wants something better [illegible] higher. She wishes that the Christian woman who is talking with her would [illegible] would give her a [illegible] the conversation [illegible] personal religion. The [illegible] has no thought of [illegible]. She has [illegible] that any effort on her part would be repulsed [illegible] of the subject.

"So the opportunity passes. The souls have been within speaking distance, but have failed to communicate with each other. Each goes on its way. The friend of Christ who might have won a soul to him has been silent [illegible]. What wonder if [illegible] the [illegible] to [illegible] of communion with God is the [illegible] important a thing?"—Ram's Horn.

[illegible] and Losing.

I am quite sure that one of our worst failures is at the end where, having [illegible], we drop back into the old [illegible] of [illegible] life, and do just what we did before, because we have always done it, and because everybody does it, and because our fathers and mothers did it, which may be the very reason why we should not do it. . . . There is no station of life, and no place of one's home, where, if he wants to enlarge his life in caring for people on the [illegible] he may not start on a career of enlargement which shall [illegible]. And we shall find [illegible] answer to our question [illegible] in the man who enters [illegible] purposes into the infinite life. He enlarges his life by every experience of life.—Phillips Brooks.

Family Prayer.

Many fathers excuse themselves from holding family worship by saying that they are so hurried that they do not have time. There is certainly some time during the whole twenty-four hours of each day when the entire family could be gathered together for five or ten minutes. Preferably it is just before breakfast, or just after the evening meal. Let us assemble gravely for a little time. Let

a passage of Scripture be read aloud by the father, or by the family alternately, or in unison. and then, kneeling down, let a short prayer be addressed to God, thanking him for his mercies, and beseeching him for continued protection, forgiveness, guidance and grace, closing, if desirable, with the Lord's Prayer in unison. Such scenes as this, depicted, as we find it, in Burns' "Cotter's Saturday Night," made Scotland great as a God-fearing people, or occurred because her people were and have been God fearing. We must make a new effort to establish, or to re-establish, family worship in all our families. We cannot afford to do without it in one single Christian home.—Herald and Presbyter.

One Soul's Influence.

A remarkable example of how one's influence not only endures, but increases and multiplies after one has passed beyond this life, is the following: Richard Gibbs wrote a tract entitled, "The Bruised Reed." A tin peddler gave it to a boy named Richard Baxter. Through reading it he was brought to Christ. He wrote "A Call to the Unconverted." Among the thousands saved through it was Philip Doddridge, who wrote "The Rise and Progress of Religion in the Soul." I fell into the hands of William Wilberforce, the great emancipator of the slaves in the British colonies, and led him to Christ. Wilberforce wrote "A Practical View of Christianity," which fired the heart of Legh Richmond. He wrote "The Dairyman's Daughter." Before 1849 as many as four million copies were circulated, and it has testified in fifty languages. Look at this! Not a flaw in the chain! Richard Gibbs, Richard Baxter, Philip Doddridge, William Wilberforce, Legh Richmond.—Selected.

This is a healthy, a practical working faith: First, that a man's business is to do the will of God. Second, that God takes upon himself the care of that man. Third, and therefore, that a man ought never to be afraid of anything.—George MacDonald.

Fertile Valley of the Mississippi.

While it is true, Oklahoma, Indian Territory and Texas invite the home seeker and others in search of a profitable investment and business competency, there is another field along the Frisco System quite recently opened to those interested in a personal betterment of financial resources.

On June 1 the line of railroad heretofore known as the St Louis, Memphis and Southeastern (now Frisco System), was extended to St. Louis, thus making a territory in Missouri and Arkansas, along the west bank of the Mississippi river, accessible by way of St. Louis.

The present service consists of passenger train leaving Union Station 7:10 A. M daily, for Cape Girardeau, Luxora, Carruthersville and intermediate points to Memphis; also the Cape Girardeau accommodation (daily), leaving Union Station 4:20 P. M.

Some years since, perhaps a quarter of a century, this section was avoided by reason of want of development or progressiveness; now, however, it is considered equal, as the home-seeker and investor may measure, to Oklahoma, Indian Territory, Texas. The change in condition throughout was accomplished by large governmental expenditure, a progressive people, and extended railroad facilities promoted and maintained by the Frisco System, operating, as it does, nearly 700 miles of railway in the immediate Mississippi Valley, less than 300 miles distant from St. Louis.

The soil is exceedingly fertile, crops invariably abundant, timber interests extensive and resourceful.

Those desiring additional particulars will receive immediate response

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Christian Advocate

REV. JNO. W. BOSWELL. D. D.,
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NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, December 22, 1904.

CHRISTMAS.

We observe Christmas as the anniversary of the birth of our Lord. It is not absolutely certain that he was born on the twenty-fifth day of December, but in the absence of certainty the celebration of one day is as good as another. The material point is the annual calling to remembrance the gift of the Son of God, "who was made flesh and dwelt among us." There is no superstition in this celebration, and if there is any aping of Romanism, it is because Romanism is older than Protestantism, and in this matter is right. To us it always appeared nothing less than stubbornness not to do a good thing simply because it has the sanction of Rome.

Christ belongs to no sect or nation. He is God's best gift to the world, and men of every name and order under the whole heaven claim him, and adore him as their Savior. The things which the Christmas anniversary calls to mind are worthy:

First of all, he is the Savior of the world. This was announced by the angel of God before his birth: "Thou shalt call his name Jesus: for he shall save his people from their sins." He was also called Christ—the anointed—anointed of God to minister before him in behalf of lost men. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Millions in glory now testify to this blessed truth, and millions more who trust in him are happy on the way.

He is our Advocate with God. "Father, forgive them; for they know not what they do." This said Jesus in behalf of his slayers when hanging on the cross. Ascended on high, and seated on the right hand of God, he is our intercessor. He pleads for us "with groans which can not be uttered." These intercessory prayers are not uttered in extenuation of our sins, nor are they intended to mitigate any punishment due to guilty men, but they extend the day of mercy, and give men repeated opportunities to repent. God hears and answers our pleading Savior.

Christ is our helper. Without him we are weak. He said him self to his disciples: "Without me ye can do nothing." But Paul said: "I can do all things through Christ who strengtheneth me." It is only in this strength that men dare to go out and battle against the world, the flesh, and the devil, or undertake any work for the Master. In their own name or strength they would fail. But God who calls them into his service "strengthens them with might by his Spirit in the inner man." For what Jesus is to the world, and to us, we should be thankful, and celebrate the anniversary of his coming.

The day is more generally remembered, and celebrated, than any day in the calendar. But, alas! its true significance is largely lost sight of, and men give themselves up to all forms of revelry as though our Lord were a very Bacchus who delights in the unrestrained indulgence of the wine cup and dancing hall. The day is indeed a day of gladness—for with our Lord's birth began a new era—an age of peace and good-will to the world. It is meet that we remember the day with merry hearts, with feastings and songs of joy, and for Jesus' sake remember the poor, and if we have aught against any man, or any man has cause to cherish ill against us, seek reconciliation and resolve to live in peace.

The fact that wise men brought gifts to the in infant Jesus probably suggested the propriety of men giving gifts to each other. The custom is a beautiful one, and helps to bring out the best that is in man, provided the giving is not confined to a man's own family, or to those who are able to make gifts in return. The most profitable giving is to the poor and friendless. They are not able to recompense the givers. "They shall be recompensed in the resurrection of the just." "It is more blessed to give than to receive."

It is proper also on this day to make public recognition of our Lord by assembling for worship—an old custom that has largely gone out of use—a fact which, in a great measure, accounts for the drinking, and other evil ways of celebrating the greatest event that ever occurred in the world's history. Christmas comes this year on Sunday. Let us not attend since merely as a matter of habit, but let us go and celebrate with thanksgiving the birth of our blessed Lord.

DR. WINTON ON RACE CULTURE.

In a paragraph in the Advocate, of Nov. 17, Dr. Winton says: "It is a wonder that a kind Providence allows some people to have children." In this he seems to allow that the Lord has something to do in bringing children into the world. In another column on the same page, under the title, "Race Culture Not Race Suicide," he holds that it is a matter entirely under the control of men and women.

The editorial set forth some reasons for "the present prevalence of small families," which is not only attracting the attention of those interested in vital statistics, but which is creating some concern as to the future of the race. Not content with stating the reasons given "by a large number of people" why small families prevail, the Doctor justifies what he calls "that large class of thoughtful fathers and mothers" who undertake to regulate the number of children in their families, and roundly asserts, as though it was a self-evident proposition, that "no family should consist of a larger number of children than can be brought to a vigorous maturity, properly trained." If the matter is to be determined from a cool, calculating, worldly standpoint, as evidently suggested by Dr. Winton, only rich men and women can afford to have a large number of children. But it is a notorious fact that among the rich families are smaller than among the poor. These rich persons, with few children or none at all, the Doctor characterizes as selfish. Men and women who desire to educate their children, and to furnish them with "books, pictures, music, and somewhat of leisure and diversion," but who, on account of poverty, are unable to do all this for many children, limit the number, he says, "in the main," are "rational, and even noble." These noble parents "would like a large family, but with their ideals of training children they can not afford it." "And," he asserts, "we make bold to believe that quite as many families are limited in size through the generosity of the parents as through their selfishness." Rational, noble, generous husbands and wives!—cutting down the human family by violating, not merely the order of Providence, but the command of God, for the sake of giving one or two children a fair start in life, for be it understood, Dr. Winton does not say one word about training these children for God and heaven.

Were children purchased in the open market, and their value regulated by quality, or by supply and demand, there might be some good reason for limiting the number to be cared for; but since the marriage of one man to one woman is the divine method of peopling the earth, and children are gifts of God, husbands and wives have no right to thwart God's purpose by limiting the number of their offspring. And more than that: Good, God fearing men and women will not undertake it, no matter how poor they are.

Further: Dr. Winton thinks that, as those who raise domestic animals, such as hogs, cattle, horses, etc., constantly exercise discretion for the purpose of securing the best results, are guilty of no immorality, so husbands and wives, in "the far more serious matter of adding units to the human race," may do the same thing without sin. To think otherwise "strikes" him "as most absurd." He might go further and say, that as breeders of domestic animals invariably reject pairs that produce inferior progeny, and pair the sires or dams, as the case may be, with other mates, so husbands and wives who find themselves rearing inferior and sickly children that can not be brought to "vigorous maturity" may discard each other, and make another selection. He would be quite as consistent, and as near right, as he is in saying, "That large class of thoughtful fathers and mothers who choose to exercise some discretion in this important matter" are "not to be censured."

"But," says Dr. Winton, "the theme is such as to make any full discussion of it here (in the Advocate) impossible." Then, dear Doctor, why did you broach the subject, and offend hundreds of your brethren who are not yet up to your ideas of modern life and morals? This is something new to simple-minded Christians, Southern-bred and born. But since you have declared yourself so emphatically on the moral principle involved, you might relieve a few poor people who would be glad to know how to regulate the number of children with a good conscience, and without offense to the purpose of God in establishing the family. There are, perhaps, many men and women who have no better sense than to go on from year to year adding little "units," pale and puny, to the human race, wholly unable to furnish them with "toys, books, pictures, music, and somewhat of leisure and diversion," and at the same time feed and clothe them. Their old-time religion stands in the way of retrenchment or economy "on this line." If they could shake off the old traditions and superstition, they would produce fewer children and

of a better quality. Dr. Winton could help those poor, deluded souls if he would; but, having laid down the general principle, he leaves his readers to work out the details, which, by the help of some godless physician, they can do. The matter is too delicate for full discussion in a Christian Advocate!

PERSONAL.

Bishop Morrison went out to Leesville, La, where he was called to dedicate a new Church on Sunday last. Such services, and calls to other kinds of special work, keep the Bishop busy.

Dr. C. W. Carter, appointed to Arcadia, was promptly on the "scene of action," and preached to his people the first Sunday after Conference. His son, Rev. C B. Carter, is his presiding elder (something unusual).

Rev. W. H. Huntley enters with great hope upon his second year on the Vicksburg district. He promises to work for a bigger list of subscribers to the ADVOCATE for the coming year. He will succeed. We thank him for his kind words and wishes.

Not many months ago our brother, Rev. W. M. Sullivan, presiding elder of the Meridian district, was bereaved of his wife. Now he mourns the death of a son, who passed away in the early part of this week. Brother Sullivan has our prayers and our sympathy in his sorrow.

The transfer of Dr. W. H. LaPrade from the Louisiana Conference is a great loss. He will be greatly missed in New Orleans, where he was not only in great favor, but where his influence was as extensive as his acquaintance. But what Louisiana loses Mississippi gains.

The good people of Brookhaven did not forget their old pastor, Rev. C. W. Crisler, when his four years came to an end. They expressed their love for him by giving him a fine gold watch. This fact we did not know when we wrote last week about the kindness shown Brother B. F. Jones.

Rev. J. E. Wray, who takes charge of Carondelet Street Church, comes to the city with the very highest recommendation of his brethren in the South Georgia Conference, from which he comes. He will receive a hearty welcome, and find a large field for the employment of his time and talents.

A note from Rev. J. W. Honnoll informs us that the operation to which he submitted was entirely successful, and that he is to day "in the best condition he has been in for years." He says, "I feel that I have a new lease on life." He is at the service of the brethren, and will be glad to help them in meetings. His address is: 1084 Court Avenue, Memphis, Tenn. We rejoice with our dear brother in the restoration of his health.

It is not always evidence of dissatisfaction with a preacher when he leaves a work at the end of one year. He may be needed and called for at some other point, as was the case with our brother, Barnette Wright, who spent a plessant and successful year at Lake Providence—popular with his people, who desired his return, but was called for by Bishop Key, who desired him for work in the Little Rock Conference, and was transferred accordingly. As a loyal son in the gospel, he answered the call.

THANKS.

It was not our pleasure to attend the Louisiana Conference this year, but we attended the Mississippi and the North Mississippi. Never since our connection with the ADVOCATE have we been more kindly treated than by the brethren of these two bodies of Methodist preachers and laymen. Never did we receive heartier words of encouragement. The NEW ORLEANS CHRISTIAN ADVOCATE is more strongly entrenched in the affections of the preachers and people than we supposed. The coming year, we have reason to hope, will prove the most prosperous year in our history.

At the Louisiana Conference the ADVOCATE was represented by Rev. W. W. Drake, to whom we feel under obligation. The business of the paper was looked after by T. L. Boswell, who reports the best of treatment at the hands of the pastor at Crowley, Rev. N. E. Joyner, and the members of the Conference. For these courtesies, together with courtesies extended to the editor by Rev. E. S. Lewis at Kosciusko, and Rev. G. H. Galloway at Gulfport, we are truly thankful. And we thank the brethren, one and all, for the support which they so generously extended to the ADVOCATE in the past, and the promise which they make for the future.

Resolution of Appreciation.

Whereas, Our brother, W. H. LaPrade, D. D., leaves by transfer to the Mississippi Conference; therefore, be it

Resolved, 1. That we estimate his services during the fourteen years of his membership in the Louisiana Conference to be such as to make some special recognition appropriate.

2. That we have been profited greatly by his ministry as an able expounder of the Word of God, have been helped by his kindness and brotherly love, and have been strongly attached to him and his wife by reason of their many amiable qualities.

3. That we bid him God speed, and follow him with our earnest prayers and continued interest and affection in his new field of labor.

(Signed) R. J. Harp, F. S. Parker, R. W. Tucker, C. W. Carter, J. D. Harper, R. H. Wynn, Robt. Randle, H W. May, C. C. Miller, J. A. Parker, H. W. Rickey, J. M. Henry, Jno. F. Foster.

Resolution, on suggestion, passed by rising vote of Conference, Monday, Dec. 12, 1904, Lake Charles, La.

The Mexican Gulf Land Co.

Read the advertisement of the Mexican Gulf Land Co. If you want a Summer home on the coast investigate the offers made by this company. There is perhaps no better locality than Henderson's Point. The company is represented in this city by Rev. O G Halliburton, formerly a member of the Tennessee Conference, but now of the St. Louis. His health was such in Missouri that he was advised to seek a Southern Clime. He came to New Orleans, where he secured the position as manager of the above company. We trust that in our delightful Louisiana atmosphere he will be restored to health, and make a living and a surplus selling lots on the coast. He is located in this city in the Hibernia Bank and Trust Company Building. Write to him for information.

Half Sheet Next Week.

Our office force has not had a holiday—except for a few hours—during the last eighteen months. We think they deserve one. As next week is Christmas week, we shall give the force some rest by getting out only a half sheet. We trust our patrons will not object to the short relief which the boys have earned by their fidelity to the ADVOCATE. We wish them and all our patrons a happy Christmas!

Death Notice.

DEAR DOCTOR BOSWELL: Mr N. E. Sullivan, eldest son of our presiding elder, Rev. W. M. Sullivan, died yesterday, Dec. 18, 1904, at 2 o'clock in the afternoon, after a lingering illness of several months. He was in his twenty-third year. He joined the church when but ten years of age, and lived an exemplary Christian life. A young man of great promise, he laid his young life on the altar as a living sacrifice, and developed into a splendid Christian manhood. He was thoroughly ready to meet his God, and died in great peace.

W. B. LEWIS.

Presiding Elders, Louisiana Conference.

Will the presiding elders of the Louisiana Conference please send me the correct postoffice addresses of all preachers whose address is different from the name of the charge to which assigned, and the addresses of superannuates in the district; also, please send me a list of the approximate membership in each of the new charges, that I may know how many copies of the Annual to send to each. I would also like to know where the Alexandria, Shreveport and Monroe District Conferences will be held.

W. G. EVANS.

Dec. 17, 1904.

Preachers Needed.

Two preachers are needed for rapidly developing work in the bounds of the Seashore district, Mississippi Annual Conference, M. E. Church, South. Married men and ordained are preferred. Please give references.

An unmarried preacher, of some experience, is also wanted as assistant in an important charge. Give references. T. L. MELLEN, P. E.

845 Main street, Hattiesburg, Miss.

Rev. J. M. Beard, D. D.

The postoffice address of Dr. Beard is greatly desired by me, and if he, or anyone else, will drop me a postal card giving the address, the favor will not be lightly esteemed. Please be prompt. I wish to write to Dr. Beard on a matter of importance. T. L. MELLEN, P. E.

845 Main street, Hattiesburg, Miss.

The Meaning of Life.

Napoleon changed the face of empires. He made and unmade kingdoms. Human life was nothing to him, nor were human hearts. Of himself he said: "A man like me can not commit crimes." And so, secure in his greatness and his vaunted "destiny," he plundered and laid waste country after country, and countless thousands, friends and foes, knew death because he lived. Did he with all his greatness know the meaning of life?

In a little island of the Pacific given over to victims of a fearful disease moved a ministering spirit. The inhabitants were without hope. They felt they were forsaken of God and man, and in desolation and horror dragged out their halting days. But Father Damien brought light. He pointed to God. He established a church and school. He taught the ignorant to read and provided books for those who were able to use them. He introduced industries which occupied heart and hand. He changed the whole aspect of the island as well as the innermost life of the people. They revered him in life, and in death called down blessings on his head as he stood beside them uttering words of strength and comfort.

Did he know the meaning of life? Yes, and to the utmost fulfilled it. But the power to do was not born of a moment with him any more than Napoleon. In both cases there were years of preparation. The difference lay simply in the guiding star of action. With the one it was self, self; with the other, humanity. Which shall it be with you and me?—Exchange.

The Bible.

To read the Bible devotionally is of vital moment for the Christian's spiritual welfare. To make its prayers and praises, its confessions and thanksgivings our own is not always easy; but the habit of doing so is the secret of reading the good Book in a devotional manner. So much Bible study is conducted with a view to helping others that our own personal benefit is apt to be overlooked. The minister and Sabbath-school teacher are exposed to this temptation. It may be truly said that he who feels as well as he knows the truths of the Bible will be best able to teach them to others. The didactic and the devotional will thus unite in Bible study.

Do You Want to Go West?

There is a fine opening in Alamogordo, New Mexico, for a milliner and a boarding house keeper. I will gladly correspond with any Methodists who wish to take advantage of these openings.

F. E. SINGLETON,
Pastor M. E. Church, South.

Friends are requested to make remittances to this office payable to the NEW ORLEANS CHRISTIAN ADVOCATE.

To Subscribers.

We have received complaints from some subscribers upon receipt of bills sent them. Several of them say they will pay the preacher, who will attend to the settlement of their bills at Conference. We beg to assure them that the arrangement is satisfactory to us. The bills are sent as memorandums, and any method of payment is acceptable. Owing to changes in the business department of the ADVOCATE, the bills in question were sent, through mistake, direct to the subscribers. We ask pardon for any error under the circumstances.

Special Notice.

We have said more than once in these columns that we can not afford to publish addresses delivered before District Conferences, Epworth Leagues, or Sunday school Conventions. Too many are sent, and we do not feel like discriminating. For this reason, as well as others not necessary to mention, several favors of the kind now on hand have not been printed. We mean no disrespect to anyone, nor do we mean it to be understood that such communications are declined for lack of merit, for some of them are very worthy. They simply fall under a general rule.

New Healing Powers in the Waters at Eureka Springs, Ark.

It would seem that new properties have been discovered in the waters at Eureka Springs, Ark., peculiarly adapted to assisting in the curing of drug and liquor habits. These new properties have led to the establishment of a large and spendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably, and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists, and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the

FRISCO SYSTEM

AT VERY LOW RATES.

Church Directory.

Bishop John C. Keener, D. D., 1007 Dauphine street.

Bishop H. C. Morrison, D. D., 1445 Henry Clay avenue.

New Orleans District, Rev. W. H. La Prade, D. D., P. E.; residence, 1237 State street.

Carondelet Street, between Lafayette and Girod streets, six squares above Canal street; Rev. H. G. Davis, pastor; residence 1420 Harmony street.

Hayne Memorial, St. Charles avenue and General Taylor street; Rev. Richard Wilkinson pastor; residence, 5246 Pitt street; E. N. Evans, Sup., 1334 Eighth street.

Louisiana Avenue, Louisiana avenue and Magazine street; Rev. E. K. Means, pastor; residence, 1424 Harmony street.

Felicity Street, corner of Felicity and Chestnut streets; Rev. W. W. Drake, pastor; residence, 2028 Camp street.

Dryades Street, Dryades, between Euterpe and Felicity; Rev. Wm. Schulz, pastor; residence, 1720 Dryades street.

Burgundy Street, 2529 Burgundy street; Rev. J. F. Foster, pastor; residence, 2529 Burgundy street.

Parker Memorial, Magazine street and Peters avenue; Rev. K. W. Dodson, pastor; residence, 734 Nashville avenue.

Carrollton, corner Carrollton avenue and Elm street; Rev. W. W. Holmes pastor; residence, 1006 Carrollton avenue.

Algiers, Lavergne street, corner Delaronde; Rev. J. M. Henry, pastor; residence, 214 Seguin street.

N. O. City Mission, 1026 Tchoupitoulas street; Rev. J. W. Reed, pastor; residence, 1026 Tchoupitoulas street.

McDonoughville, — S. C. Rees, McDonoughville, La.

JAPAN'S EXCELLENT DOCTORS.

The profession of medicine and surgery in Japan is in a very high state of excellence. Perhaps no other nation on earth was ever so well prepared in surgeons, doctors and nurses for war than Japan at the beginning of the present war with Russia.

When the war began Japan had 14 high army surgeons, 277 subordinate surgeons, 45 pharmacists, nearly 2,000 trained nurses, 457 probationary nurses besides a large number of male attendants and stretcher-bearers.

They also had four hospital steamers, 398 cases of surgical instruments, 496 stretchers, 52,488 suits of clothing for the sick and wounded, 27,199 suits of clothing for nurses, besides a great supply of bedding, cots, tents and medicine. The Japanese give the wounded prisoners the same care and attention as their own wounded.

At home the Japanese are the most healthy people in the world. They live out in the fresh air and sunshine. Their homes are well ventilated. Our method of shutting ourselves up in air-tight rooms heated artificially is practically unknown in Japan.

Their diet is very frugal, consisting largely of rice and fish.

Japan is an object lesson for other nations to follow. They are one of the lights of the twentieth century. In many ways they lead the world, but especially in courtesy, good morals and hygienic living.

HIGH NOON IN DARK AGES.

The word "noon" is originally derived from the Latin nona hora, the ninth hour of the Romans, the three o'clock of to-day, but no clew is given as to when or why the change took place which made "noon" mean midday, or 12 o'clock. This will be discovered if we go back to early times, for then great deference was paid to Saturday afternoon as a preparation for the Sabbath, when work was eased all over the land. In 958 King Edgar in his ecclesiastical laws laid it down that "Sabbath shall be observed from Saturday 'noon' till light appears on the Monday morning." Johnson, commenting upon this, says "noon" is three o'clock, and remained so till the reformation. How, then, came it to mean 12 o'clock? In this way: Monks, by the rules, were not to dine till they had sung their "none," or noontide services. When midday, 12 o'clock, began to be the time of eating and drinking the monks, who were also the masters of language in the dark ages, anticipated both their devotions and their meals by singing "nones" immediately after the 12 o'clock service. Thus the "noon" of old was merged into the "noon" of to-day, and for a time a distinction was made between the two by calling 12 o'clock noon and three o'clock "high noon," as it appears in "The Shepherd's Almanack."

Deaths on the R. R.

The comparative rate of deaths and accidents on British and American railways is startling. On British railways only one passenger in something less than 200,000,000 is killed, while on American railways the fatal casualty is one in less than 2,000,000. One in less than 100,000 passengers is injured on American railways to one in more than 1,600,000 on British. An eminent railroad president explains this by saying that "under certain conditions the human brain refuses to work." And we seem to have the conditions.—Boston Globe.

Object and Objection.

"I've noticed, sir," said the girl's father, "that you've been calling for some time on my daughter. I'd like to know what your object is?"

"I'd—er—like to know first," replied that cautious young man "what your objection is if any."—Philadelphia Press.

SPECIAL OFFER.

We have room for a few more young ladies or girls in the Meridian Female College and Conservatory of Music, and room for four more boys in the male college. We will make a specially low rate until these places are filled. Some one can get a rare opportunity if you apply immediately.

Meridian Male College, or Meridian Female College, Meridian Miss.

Magic Soap.

We should like to have a run on Magic Soap. Our offer of last year holds good.

The ADVOCATE one year and Magic Soap for $2 50. One box—twenty bars to the box.

Many ladies who have tried the Magic do not want any other kind. Those who have not tried it, if they will order a box, will find it equal to any soap for general household purposes.

The offer is to new subscribers, and old ones who will pay up and renew. Address,

JNO. W. BOSWELL.

Notice.

There is room for three girls in the Lamar Training-school at Lumberton, Miss. Girls pay all their expenses in this school by their work in the household department. This offers a fine opportunity for a girl to attend school and have the advantages of a refined Christian home. Write at once to REV. S. A. STEEL, Lumberton, Miss.

Tourist Rates

The Frisco System will issue, during the Summer months, Tourist round-trip tickets to various resorts and locations—the Mountains, Lakes and Seashore, at greatly reduced rates, with ample return limit.

Call on nearest agent, or address Passenger Traffic Department SAINT LOUIS.

All remittances for this office should be made payable to the NEW ORLEANS CHRISTIAN ADVOCATE. This applies to checks, money orders and express orders. Please, friends, bear this in mind.

World's Fair, St. Louis.

Tickets at low rates now on sale. For particulars apply to any Mobile and Ohio R. R. agent.

JAPANESE TRAINS FILTHY.

The railway traveler in Japan buys a first, second or third-class ticket; or, if he wishes to go cheaper still, he can get a ticket entitling him simply to stand on the platform! Many of the cars can be entered either from the side or end. The principal difference between the first and second class coaches is the color of the upholstery. None of the cars are very clean. Many of the third-class coaches could serve, without much alteration, as ordinary pigsys. This is all the more remarkable when the incomparable cleanliness of the Japanese home life, even of the humblest, is taken into consideration, says the Book-lovers Magazine.

An explanation of this may be that the Japanese have little regard for the cleanliness of any place where they keep their shoes, or clogs, on. The European room, for example, which has been established in a few Japanese homes, is the only apartment in the whole house that is not kept scrupulously swept, dusted, oiled and burnished. So, too, with the Japanese inns. Those that are maintained in native style are sweet and clean; those that have become Europeanized are usually littered with cigarette stumps, fruit peelings and cores and other debris.

An American Pullman, with its crowded and unavoidable intimacies, is a decent and polite hermitage compared with a packed coach in Japan. All sorts of unexpected things happen. Daring ablutions are performed and complete change of raiment is frequently effected, the constantly recurring tunnels serving to screen the astonishing character of these programmes.

The floor of third-class coaches is an unwept riot of the flotsam and jetsam that usually follow in the wake of certain kinds of human craft the world over. A Bowery picnic crowd, abandoned to peanuts, popcorn and bananas, never marked a more conspicuous trail than a lot of Japanese peasants en route. Only, with the Japanese, it is all a very solemn affair. Travel seems to afford fitting opportunity to discard all kinds of personal wreckage. All forms of abandoned odds and ends of things begin to identify the itinerary from the very start. Of course, the foreign traveler who wades through this car-strewn waste does so to gain experience. It is not a pursuit of happiness.

LONG LIFE IN TERRITORIES

The pitiless logic of percentages, as applied to vital statistics, falls short of accounting for one fact in the census reports—the longevity of residents of the few remaining territories of the country.

Of the 100,000 persons in the population of the average American community, taking the whole country through, there is just one who reaches or exceeds the age of 100. As the census computers prosaicalls express it, "99,999 die before that time." One in 100,000, is, therefore, the percentage of centenarians in the United States, but in Arizona it is ten—ten times as high as in the rest of the country; and in New Mexico it is nine—nine times as high as in the other portions of the United States. Some states—Arkansas, Minnesota, Utah, Wyoming and Idaho—have no centenarians. Some states—Florida, California, New Hampshire, South Carolina and Vermont—have a high rate of centenarians — three times as large as the average in the other states, but much below the figures of Arizona and New Mexico.

There are few centenarians in New England, but the number of persons between the ages of 75 and 100 there are more than in any other section of the United States, and the two New England states which are most noted on account of their great number of old inhabitants are Vermont and Maine. Massachusetts has a considerable number, but the people of Massachusetts are generally of a more progressive character than those of the farming districts of Vermont and Maine, and urban life is not generally conducive to longevity.

The large number of centenarians in the territories is to be ascribed probably to favorable climatic conditions, for both Arizona and New Mexico enjoy celebrity as beneficial in pulmonary ailments. The question of territorial organization has probably nothing to do with it.

SHIP FRUIT IN DUTCH PEAT

What is considered a highly important discovery has just been made in the matter of the shipment of fruits. It is believed that a solution has finally been found of the problem of transporting delicate tropical fruits long distances.

The experiments have been made by a French company, under the auspices of the French government. The shipments have been made from Guiana and the island of Guadeloupe, in the Lesser Antilles, to France, and the outcome is declared most satisfactory.

The secret of the new process is the envelopment of the fruit in a particular kind of peat or turf, that which is known as yellow Dutch peat.

Pineapples, bananas, mangoes, sapotas and other delicate fruits have been taken when in perfectly ripe condition, enveloped in the fibrous substance, and after several weeks spent in transportation have arrived at their destination in a perfectly fresh and sound condition.

Moist peat possesses a decided and powerful antiseptic property. This is ascribed to the presence of gallic acid and tannin. It is manifested not only in the perfect preservation of ancient trees and of leaves, fruits and the like, but sometimes even of animal bodies.

Radium Magic with Diamonds.

Sir William Crookes has discovered that the emanations of radium are able to improve the tint of off-color diamonds. A yellowish diamond, after being inclosed for 78 days in a tube of radium bromide, was entirely freed from its objectionable color. At first its surface was dulled with a film of graphite, but this disappeared in an acid bath, and the diamond came out bright and transparent, with its color changed to a pale blue-green. Sir William Crookes thinks the effect is due to an internal chemical change, and suggests that the discovery may prove to be of commercial importance in the treatment of off-color gems.—Science.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	4 5-8
Ordinary	5 1-8
Good ordinary	6 7-16
Low middling	7 3-16
Middling	7 5-8
Good middling	7 13-16
Middling fair	8 5 16
Fair	9n

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	25
Off refined oil, in bbls, per gal	24 c
Prime crude oil, loose, per gal	18 1-2c
Prime C. S. cake, per ton, 2240 lbs	$25
Prime C. S. meal, per ton, 2000 lbs	$25
Soap stock, per lb	90c

Cotton Seed—
In sack, delivered at N. O., per ton, 2000 lbs. $14.50
In bulk delivered at N. O., per ton, 2000 lbs. $13.00

ASKED AID OF PRESIDENT.

The La Harpe (Kan.) Review tells a pleasant story of a little boy and a little girl who thought that the president of the United States could do just anything. It was shortly after Chester A. Arthur had come to the presidency. The parents of the little children were very poor. They had been compelled to sell their stock from the "claim" until only one cow. Old Pink, remained to them. But there was a mortgage on Old Pink and in the course of time the mortgagee took her, and the family had nothing with which to keep starvation at bay. The father went away from home seeking work, and the mother and two children barely kept the wolf from the door

Then it was that a happy thought came to Jimmy and Jess the boy and girl. Procuring a scrap of paper and a pencil they laboriously indited the following letter to President Arthur:

"mr. president we want you to have our old cow pink sent back home.

"jimmy and jess."

They were not quite clear as to their rights in the premises, or the manner in which their epistle would be received by the post office department. So they tiptoed into the little post office and dropped their letter without envelope or direction into the mail box and then ran for home as fast as they could go.

Of course the letter did not travel the long road to Washington, and President Arthur never knew of the confidence reposed in his power by two children on the plains of Kansas. But the postmaster brought results quite as effectually as the president could. He showed the letter to people as they came to the post office, and presently the few men of the town got together and went down to see the old man who had taken Old Pink on the mortgage. The Review says that a shotgun is alleged to have taken quite a prominent part in the negotiations which followed. Be that as it may, Old Pink was returned without money and without price, and two little tads went to sleep that night rejoicing at the far reach of the mighty man at Washington.

FEW ELEPHANTS EXPORTED

In the new Ceylon Handbook and Directory an interesting record is that of the export of elephants from the island during the past 41 years. In 1903 there were only eight of these pachyderms sent out of the country, one to British India and seven to Germany.

The price paid for these animals was 7,200 rupees, giving a modest average of 825 rupees each. A royalty of rupees 200 per head was imposed in 1873, and the number of elephants exported, which had fallen low before then, dwindled in the next few years to three and even to one. In 1882 the royalty was reduced to Rs. 100, in the hope that business might revive and encouragement be given to supplying the new demand for Ceylon elephants in the continental menageries. The rajahs' courts in India had previously formed the chief market for them. The total number sold in the time treated of was 2,225, or an average of 50 per annum.

Mr. Alfred Clark, an expert, estimates that there are now only 2,000 elephants in Ceylon. The royalty in 1891 was again reduced to Rs 200.

Whether the effect of this will be to permit the animals to increase in undue proportion to their available haunts or that sportsmen shooting elephants will counterbalance the decrease in the export remains to be seen.

HOW ENERGY IS WASTED.

A great many people dissipate more energy between the time when they leave their work at night and when they return to it in the morning than they expend all day in their vocations, though they would be shocked and offended if anyone were to tell them so. They think, writes Orison Swett Marden, in Success, that physical dissipation is the only method of energy-sapping. But men and women of exemplary moral habits dissipate their vitality in a hundred ways. They indulge in wrong thinking; they worry; they fret; they fear this, that and the other imaginary thing; and they carry their business home with them, and work as hard after business hours as during them.

Had Seen Life.

A city cousin who was entertaining a rural relative asked him if he had ever been to the opera.

"Ever been?" exclaimed Jabez. "Why, I took in every opery that's ever exhibited in our opery-house for the last ten years, from 'Ten Nights in a Barroom' and the 'Swiss Bell-Ringers,' clear to hypnotizers and the learned pigs."—Sunday Magazine.

Milton wrote "Paradise Lost" in a world he could not see, and then sold it for fifteen pounds

AN ECONOMICAL TRIP.

So cheap are the ways of traveling nowadays that you can take a summer run over to London town and back for no more than it costs you to stay at home, writes Warren Harper, in the Era. This is not a fabrication; it is the truth, which few persons realize.

If you happen to have lying idle at any time $200 or $250 you can consider yourself wealthy. The very best sort of a European tour is then yours to command. You can journey along with first-class privileges everywhere on land or sea. Last summer when the writer chanced to have $250 to devote to a pleasure pilgrimage over seas, he felt as if he had a fortune to dispose of. But he planned its expenditure as wisely as he knew how, making it stretch out so that this was the splendid result:

Over first-class by Cunard line, Boston to Liverpool. A day at Chester, two at Warwick, visiting both Warwick and Kenilworth castles; two days at Stratford-on-Avon; one week in London; one week in Paris; the same in Switzerland, taking in Lucerne and its lake trips; Interlaken, with its delightful journey over the Wengern Alps and up the great Jungfrau and Berne. Then three days in Brussels, two in Antwerp, two in The Hague and the famous Dutch seashore resort, Scheveningen, and home again first-class from Rotterdam to New York.

Two months jogging along among the celebrated sights of the old world. And I didn't run close to the wind, either. I carried a trunk full of raiment and suffered not at all from the humiliation of living all the time in one suit of clothes. I had a room to myself every night, and most generally it was quite as good as my own at home. I went to many a play for a shilling and enjoyed it hugely, and as for the grand opera, I heard Calve and the De Reszkes in "Carmen," at the Covent Garden, in London, for 62 cents. I explored cathedrals from crypt to chimney top; and not a museum, so far as I know, got by me. I tipped porters, boots, waiters and smiling chambermaids beyond number, and they were all very good to me. I bought photographs, guide books and little souvenirs a plenty for the dear ones at home. Up the Alps I went and down the Catacombs. Everywhere the world went nicely; no hitch, no worry, nothing to cry over.

His Fuel.

"Do you burn gasoline in your automobile?"

"I don't know," answered the apprehensive-looking man. "It seems to me that what I am burning is money."—Washington Star.

The Suspicious Sex.

Young Wife—George presented me with a lovely diamond pin yesterday.

Her Mother—Indeed! I wonder what mischief he's been up to now.—Cincinnati Enquirer.

FARMERS BUILD RAILWAY.

The movement of crops was formerly a problem, but railways and trolley lines almost to the farmers' doors now provide transportation. But difficulties arise, such as confronted the wheat growers of Ramsey county, N. D.

These farmers hauled their grain—often a distance of 25 miles—to Devil's Lake, the county seat, through which the Great Northern passed, says World's Work. It kept the farmers hauling grain all winter. They asked James J. Hill, president of the Great Northern railroad, to build a branch line from Devil's Lake up through their section. Mr. Hill said he could not build. Six of the largest farmers met at a schoolhouse. One of them was Joseph Kelly, who owned 900 acres of land and who hauled his wheat 15 miles to Devil's Lake. Mr. Kelly said: "If the Great Northern won't build, we will build." And the farmers built a railroad 25 miles long.

They asked every farmer who hauled grain to Devil's Lake to subscribe. Some subscribed $25; others $500. They sent a farmer to Duluth to buy ties and another to St. Paul to buy old rails. A land promoter was building a small branch line out of Devil's Lake to the south, and they got him to survey the road. They hired section hands to lay the track. But they needed more money. They bought land along the line and laid out three towns, sold the lots and used the money to buy an old engine, a day coach and four box cars from the Great Northern railway.

Then the road was started. It will stop for any farmer at any place. Last year the road made its expenses; it hauled 60,000 bushels of wheat. This year, with the railroad at hand, the farmers planted more wheat, and the road will haul 2,000,000 bushels.

I went to Starkweather, the largest town laid out by the farmers on the road. Two years ago the site was a flax field. I found it a bustling place with 30 stores and houses, 400 people, a schoolhouse that cost $10,000, three elevators with a capacity of 250,000 bushels, three banks, a newspaper and a church. At the other two towns, which a year ago were farm lots, I found grain elevators, schools and stores.

We hear fabulous stories of the age and size of men in prehistoric times. So thoroughly are these old stories of the ancient giants impressed upon the people that the French government has instituted a searching inquiry, conducted by the eminent scientist M. Dastre, to ascertain the exact truth. He reports that the average height of man has continued the same for thousands of years as shown in primitive, prehistoric and historic man. The great size of ancient man is purely imaginary.—Boston Globe.

TEMPERANCE.

The Uncomplaining Wife.

In a side street in a poor neighborhood there lived a drunkard whose wife never complained. He was a skilled mechanic; he spent a large part of his earnings in the saloon; he became an invalid; he grew almost helpless; he would have been in the poor-house but for the kindness of his landlord, and his wife endured her lot with a dignity that roused the admiration of her neighbors. Sometimes a bright day cheered the invalid and he felt so much better that he ventured on a short walk, which meant that he found some of his boon companions and came home drunk.

One rainy night in Summer he fell on his doorstep, and slept for several hours before his wife knew of his return. Finally all outdoor movements became impossible, and he dragged on through weary months, helpless and troublesome, an hourly burden to the woman whose life he had blighted.

My visits to the house were frequent and indeed very few visits would have been enough to show me the state of affairs. The man was ashamed of his past life, sorry for the misery he had inflicted on others, and received truly baptism with contrite humility. His wife told me whether the patient was better or worse, spoke of her children and her plans for their welfare, but never lamented her own trials and sorrows. One day some expression of sympathy from my lips led her to reply with emphasis: "You ought to know that I deserve all this. I married him, knowing his habits, to worry my mother. She had opposed my young will, and I determined to torment her. I succeeded, for she grieved over my marriage, but my mother got out of her torment twenty years ago, and I am here still."

That was the first and last comment on her life-long wretchedness. After nearly twenty-five years of unhappy wedlock, the man died. The poor woman endured a great deal just for the pleasure of worrying her mother.—Living Church.

Drunkards' Sons.

Of the 420 boys committed to the Industrial School at Lancaster, Ohio, during the past year, 120, or nearly one-third of the whole, had intemperate fathers; five had intemperate mothers. Of the boys without either father or mother there were 31, and of those with father dead there were 93; while 82 had lost a mother, and 10 knew nothing of either parent. There is food for abundant reflection in these cases cited. There is no single cause, it appears, which sends a boy to the bad quicker than an intemperate father. This sort of parent is worse than none at all, according to the statistics.

The records of the hospitals, asylums, prisons, reformatories, all show that the man who indulges in liquor is unfit to be a father. The drinker's children are cursed with parental taints, which crop out in insanity, imbecility, vice, and crime. Even though a line of good ancestry and the opposing power of purity in the mother shield the children of a drinking father from the worst of his traits, the evil influence of the drunkard in the home yet mars the masterpiece. The boys and girls of a drunken father or mother go to the bad in appallingly large proportion.

The worst of the drinking habit is its cumulative effect. The father may, because his father and mother were temperate, be able to drink with impunity, apparently, but his son has a greater craving and less vitality. The evil that the drinking man does to his energies impairs the powers of his offspring, and they fall easy victims to the liquor habit.—American Issue.

What to Do with Them.

Both Sides, a liquor organ, says: "The liquor traffic in this country employs 364,000 persons, and 1,800,000 people derive their support as families of the former directly from the manufacture of liquor," and then asks: "Will the Prohibs please tell us what they would do with this army of people if they should succeed in abolishing the traffic?"

A prohibition paper makes this reply: "We would set them to raising grain and meat to feed the hungry mouths of the wives and children of the patrons of the saloon. We would employ them in the production of cotton, wool, and hides, and in making them into clothing, hats and caps, boots and shoes for those who, on account of the saloon, are never comfortably clad. We would set them to felling trees, and sawing them into lumber, and making them into homes for those who live in hovels because the husband and father spends his wages for drink, if indeed his patronage of the saloon has not put him 'out of a job.' We would keep them busy making carpets, furniture, pictures, pianos and organs, books and newspapers for the millions by whom, on account of the drink, most of these things are considered as luxuries intended only for saloon-keepers and other fortunate people."

A Pastor's Suggestions to His People.

Bring some one who has fallen out of the habit of going to church to worship with you. It is not enough to announce to men that the tables of life are ready. The Master's command is to go out and persuade them to come in.

Nourish your soul as well as your body. Man does not live by bread alone. If your physical well-being depends upon nurture by atmosphere, by light, by food, and by exercise, your entire well-being depends upon additional nurture by a healthful mental environment, by sunniness of friendship with God and with your fellows, by fresh supplies of grace and of knowledge, and by the exercise of spiritual powers.

Exercise yourself unto godliness. He who does not practice his religion will lose it. The fish in Mammoth Cave have become blind. Their eyes, being unused, have ceased to function. So souls become blind who decline to practice the vision of God and his presence. Spiritually, as physically, to do little is to degenerate, to do nothing is to die.

Urge upon others the claims and duties of the Christ-life. It is the peculiarity of the minister's business that it is his privilege to do all the time what it is everybody's business to do a part of the time. It takes more than one minister to make a church grow.

The Christian way to criticise is to correct. The pagan sees that a meeting is stupid, and says so; the Christian sees that the meeting is dead, and pours into it his own life. The pagan sees that matters are awry, and tells his neighbors; the Christian sees that matters are awry, and sets them right.

Family worship has fallen out of fashion. The Puritan virtues of prayer, Sabbath observance, and church attendance, are being relegated by some to the past. He who is too busy for these things is too busy for his own good and for society's welfare; he who is too lazy is slothful; he who is too weary staggers blindfold past the fountain of rest.—From Year-book of South Church, Bridgeport, Conn., the Rev. H. H. Tweedy, pastor.

Silent Suffering.

This grace of silence under trial is one of the most rare and difficult graces, but it is one of the most pleasing to God, and most conducive to strength and beauty of Christian character.

None of us loves to suffer, and we all shudder at the sight of the probe or the amputating knife. But when the infinite Love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit.

"Keep still, my friend," says the surgeon to the patient in the hospital, "for restlessness may produce false cuts, and aggravate the process."

If the brave fellow is wise, he will say: "Doctor, go as deep as you choose; only be sure to fetch out the bullet."

Ah, the battle-field often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle-cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because God did it. If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us—that is enough.—Theodore L. Cuyler, D. D.

A wonderful fact to reflect upon is that every human creature is constituted to be a profound secret and mystery to every other. A solemn consideration when I enter a great city by night, that every one of those darkly clustered houses incloses its own secret; that every beating heart in the hundreds of thousands of breasts there is, in some of its inspirings, a secret to the heart nearest it. In none of the burial-places in this city through which I pass is there a sleeper more inscrutable than its busy inhabitants are, in their innermost personality, to me, or I to them.—Charles Dickens.

Our friends, in remitting to us by money order, express order or checks, are requested to make their favors payable to the New Orleans Christian Advocate. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

Friends are requested to make remittances to this office payable to the New Orleans Christian Advocate.

QUARTERLY CONFERENCES.

North Mississippi Conference.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station.....Dec. 25, 26
Olive Branch, at Olive Brauch.....31, Jan. 1
Holly Springs circuit, at Lamar..... 7, 8
Red Banks, at Red Banks..... 14, 15
Byhalia, at Byhalia..... 21, 22
Shawnee, at Liberty..... 28, 29
Waterford, at Waterford.....Feb. 1
Potts Camp, at Potts Camp..... 4, 5
Myrtle, at Myrtle..... 11, 12
Abbeville, at Abbeville..... 18, 19
Bethel, at Ros-..... 25, 26
Ashland, at Ashland.....Mar. 4, 5
Randolph, at Randolph..... 11, 12
Pontotoc, at Pontotoc..... 12, 13
Mt. Pleasant, at Mt. Pleasant..... 18, 19

District stewards will please meet in Holly Springs, Jan. 4, 1905.

Eugene Johnson, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis.....Dec. 18, 19
Coldwater..... 25, 26
Como.....Jan. 1, 2
Pleasant Hill, at Lewisburg.....Fri.. 6
Hernando and Hines, at Hernando..... 7, 8
Senatobia..... 14, 15
Cockrum, at Independence.....Fri.. 20
Wall Hill, at Wall Hill..... 21, 22
Longtown, at Pleasant Grove..... 28, 29
Tyro, at Fredonia.....Feb. 4, 5
Arkabutla, at Arkabutla..... 11, 12
Batesville..... 18, 19
Courtland, at Pope..... 25, 26
Eureka, at Mt. Olivet.....Mar. 4, 5

Let the district stewards please meet at Coldwater, Tuesday, Jan. 17, at 11 o'clock A. M.

W. T. J. Sullivan, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station.....Dec. 25, 26
Corinth station.....Jan. 1, 2
Iuka circuit, at Snowdown..... 6
Iuka station..... 7, 8
Corinth circuit, at Box Chapel..... 12
Kossuth circuit, at Kossuth..... 14, 15
Blue Springs circuit, at Blue Springs..... 19
New Albany, at New Albany..... 21, 22
New Albany circuit, at Wells Chapel..... 24
Ripley and New Hope, at Weir's Ch'l..... 26
Jonesboro circuit, at Camp Ground..... 28, 29
Booneville circuit, at Blackland.....Feb. 4, 5
Mantachie circuit, at Mantachie..... 7
Mooresville and Saltillo, at Saltillo..... 9
Guntown and Baldwyn, at Baldwyn..... 11, 12
Marietta circuit, at Blythe's Chapel..... 18, 19
Belmont circuit, at Patterson's Chapel..... 25, 26
Burnt Mills, at Boggs' Chapel..... 28

District stewards will please meet me at Corinth, Friday, Jan. 13.

W. C. Harris, P. E.

COLUMBUS DIST.—FIRST ROUND.

Columbus circuit.....Dec. 24, 25
Hebron station.....31, Jan. 1
Winstonville circuit..... 7, 8
Columbus, First Church..... 14, 15
Columbus, Second Church..... 15, 16
West Point..... 21, 22
Starkville circuit..... 28, 29
Starkville..... 29, 30
Crawford.....Feb. 4, 5
Brooksville..... 11, 12
Macon..... 18, 19
Shuqualak..... 25, 26
Cedar Bluff.....Mar. 4, 5
Mathiston..... 5, 6
Mayhew..... 11, 12

J. W. Dorman, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood.....Dec. 17, 18
Winona..... 24, 25
Carrollton, at Carrollton.....Jan. 1, 2
Eupora and Maben, at Eupora..... 7, 8
Itta Bena circuit, at Bear Creek..... 14, 15
Itta Bena and Sidon, at Itta Bena..... 15, 16
North Carrollton, at Marvin..... 21, 22
Black Hawk and Acona, at Black Hawk..... 28, 29
Vaiden, at Kilmichael.....Feb. 4, 5
Webb, at Tutwiler..... 11, 12
Crenshaw, at Crenshaw..... 14
Vance..... 18, 19
McNutt, at Schlater..... 25, 26
Indianola, at Indianola.....Mar. 4, 5
Raleville, at Drew..... 11, 12
Tom Nolen, at South Union..... 18, 19
Moorhead, at Moorhead..... 25, 26
Mars Hill, at Mars Hill.....Apr. 1, 2
Winona circuit, at New Hope..... 8, 9

District stewards will please meet in Winona, Wednesday, Jan. 11.

Thos. H. Dorsey, P. E.

Mississippi Conference.

BROOKHAVEN DIST.—FIRST ROUND.

Osyka, at Osyka.....31, Jan. 1
Adams, at Adams..... 7, 8
Magnolia..... 14, 15
Bogue Chitto..... 21, 22
McComb, Centenary....Fri., 7:30 P. M.. 27
McComb, LaBranch..... 28, 29
Hazlehurst.....Feb. 4, 5
Fernwood, at Fernwood..... 11, 12
Terry, at Byram..... 18, 19
Beauregard, at Beauregard..... 25, 26
Providence, at Georgetown.....Mar. 4, 5
Summit, at Summit..... 11, 12
Tylertown, at Tylertown..... 18, 19
Pleasant Grove, at Tilton.....Apr. 1, 2
Bayou Pierre, at Pleasant Valley..... 8, 9
Caseyville, at Bethel... Mon., 11 A. M.. 10
Crystal Springs.....Tues., 7:30 P. M.. 11
Gallman, at Bethesda...Wed., 11 A. M.. 12
Wesson.....Wed., 7:30 P. M.. 12
Pearlhaven, at Pearlhaven..Thurs., 11 A. M..... 13
Brookhaven.....Thurs., 7:30 P. M.. 14
Topisaw, at Topisaw..... 15, 16

T. W. Adams, P. E.

Mississippi Conference.

ASSESSMENTS ON THE DISTRICTS FOR 1905.

Districts.	Bishops.	Conference Claimants.	Foreign Missions.	Domestic Missions.	Church Extension.	Bible Society.	Education.	Delegates G. Con.
Brookhaven	$230	$1200	$1500	$1125	$550	$200	$475	$19
Forest	200	1015	1425	1075	450	185	475	—
Jackson	230	1200	1500	1150	450	225	550	32
Meridian	220	1200	1475	1150	450	225	425	30
Natchez	190	850	1150	850	350	175	400	—
Seashore	250	1300	2200	1800	750	315	600	—
Vicksburg	200	825	1150	850	400	175	400	33

Should the Journal not appear till June, some brethren may need the above table.

H. M. Ellis.

SEASHORE DIST.—FIRST ROUND.

Biloxi: First Church.....Sat. and Sun..Dec. 17, 18
Biloxi: Oak Avenue.....Sat. and Sun.. 17, 18
Columbia.....Sat. and Sun..31, Jan. 1
Lumberton.....Mon.. 2
District Stewards' Meeting, Hattiesburg: Main Street, Tues., 10:30 a. m.. 3
Collins and M., at Magee..Sat. and Sun. 7, 8
Mt. Olive, at Mt. O.....Mon.. 9
Williamsburg, at Williamsburg..Tues.. 10
Carriere, at Carriere....Sat. and Sun.. 14, 15
P. and Purvis, at Poplarville....Mon.. 16
P. and Logtown, at Pearlington. Sat. and Sun..... 21, 22
Bay St. L. and mission, at Bay St. L.....Mon.. 23
L. B. and Pass Christian, at Long Beach.....Tues.. 24
Gulfport: 25th Avenue.....Wed.. 25
Gulfport: 28th Street.....Thurs.. 26
Pascagoula.....Fri.. 27
Escatawpa, at Zion.....Sat. and Sun.. 28, 29
Moss Point.....Mon.. 30
O. S. and mission, at Ocean Springs.....Tues.. 31
Van Cleave, at Van Cleave.....Wed. Feb. 1
Hattiesburg: Court Street..Sun. a. m. and Mon. p. m..... 5, 6
Hattiesburg: Main Street and mission.....Sun. p. m. and Tues. p. m.. 5, 7
McHenry and Wiggins, at Saucier..Fri. 10
Coalville, at Coalville...Sat. and Sun.. 11, 12
Brooklyn, at Brooklyn.....Mon.. 13
Mt. Carmel and S. C., at Silver Creek.....Sat. and Sun.. 18, 19
Sumrall, at Sumrall.....Mon.. 20
Oloh, at Oloh.....Tues.. 21
New Augusta, at New Augusta..Fri.. 24
L. and Americus, at Lucedale..... 25, 26
Hub, at Hub.....Sat. and Sun..Mar. 4, 5

The district stewards are called to meet in the Main Street Church, Hattiesburg, Tuesday, Jan. 3, at 10:30 a. m.

On the first round let a Church Conference be held at every church, and the secretary elected. Let us all work together as brethren in the Lord, and be of one mind and of one heart in the Lord's work. "Clear titles to all church property, all collections in full, and two thousand souls for Christ." Let the stewards be liberal and all the people prompt. Abide by the Discipline.

T. L. Mellen, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian, Central.....11 a. m..Dec. 18
Meridian, East End.....7 p. m.. 18
Meridian, South Side.....11 a. m.. 25
Meridian, West End.....7 p. m.. 25
Beeson's College.....11 a. m..Jan. 1
Meridian, Seventh Avenue.....7 p. m.. 1
Shubuta, at Quitman, Sun. and Mon.. 15, 16
Middleton, at State Line.....Tues.. 17
Matherville, at Liberty.....Thurs.. 19
Waynesboro.....Thurs., 7 p. m.. 19
Vimville, at Marion..... 21, 22
Wayne mission, at Goldwood...Thurs.. 26
Buckatunna, at Buckatunna.....Fri.. 27
Leaksville, at Leaksville..... 28, 29
Chunkey, at Chunkey.....Feb. 4, 5
Daleville, at Soule Chapel..... 11, 12
Enterprise, at Enterprise.....Fri.. 17
Pachuta, at McGowan's..... 18, 19
Binnsville, at Scooba..... 25, 26
DeKalb, at DeKalb..Sun., 7 p. m., and Mon..... 26, 27
North Kemper, at Mellen.....Tues.. 28
Lauderdale, at Lauderdale.....Fri..Mar. 3
Porterville, at Porterville..... 4, 5

Let all the stewards attend with a good report—bring up fully one-fourth of assessments for the support of the ministry.

District stewards will meet at Central, Meridian, Jan. 4, at 10 a. m. Let there be a full attendance.

W. M. Sullivan, P. E.

FOREST DIST.—FIRST ROUND.

Shiloh, at Shiloh.....Wed., 11 a. m..Jan. 4
Trenton, at Trenton.....Fri., 11 a. m.. 6
Raleigh, at Raleigh.....Sat. and Sun.. 7, 8
Scott, at Independence.Thurs., 11 a. m. 5
Montrose, at Montrose..Thurs., 11 a. m. 12
Rose Hill, at Rose Hill....Fri., 11 a. m.. 13
Lake, at Lake.....Sat. and Sun.. 14, 15
Newton and Hickory, at Hickory..Tues. 17
Eastabuchie, at Eastabuchie...Thurs.. 19
Ellisville mission, at Mt. Zion..Fri., 11 a. m..... 20
Ellisville station.....Fri., 7:30 p. m.. 20
Taylorsville, at Taylorsville.....Tues.. 24
Laurel, Main Street.....Sat. and Sun.. 21, 22
Laurel, Kingston and Fifth Avenue.....Sun. and Mon.. 22, 23
Eucutta, at Goodwater.....Thurs.. 26
Vossburg and Heidelberg, at Vossburg.....Fri.. 27
Harperville, at Hillsboro..... 28, 29
Forest, at Forest..... 29, 30
Decatur, at Decatur.....Feb. 4, 5
Neshoba, at North Bend..... 11, 12
Philadelphia, at Philadelphia..... 18, 19
Indian Mission, at Tom Waiters..Mon. 20
Edinburg, at Liberty.....Wed.. 22
Carthage, at Singleton..Sat. and Sun.. 25, 26
Walnut Grove, at Walnut Grove.....Mar. 4, 5

The district stewards are called to meet at Forest, Miss., Thursday, Dec. 29, at 2 p. m. All the preachers are invited to be present. The following are the district stewards: W. J. Stokes, W. H. Barrett, R. L. Jordan, W. H. O'Donell, D. R. Graves, H. A. James, G. W. Blocker, G. W. Ganu, L. Stanton, J. R. Vinson, J. A. Street, W. H. Gibson, J. Lindsey, W. H. Chambliss, E. P. Donuell, A. J. Yates, W. B. Pruitt, M. V. Morgan, Grif Holmes, J. T. Knight, J. D. Anderson, J. H. Abney, A. S. McLendon, S. D. Miller.

J. M. Morse, P. E.

VICKSBURG DIST.—FIRST CIRCUIT.

Vicksburg, Crawford Street.....a. m..Jan. 1
Vicksburg, Washington Street...p. m.. 1
Mayersville, at M..... 7, 8
Anguilla, at A..... 14, 15
Hermanville, at H..... 21, 22
Port Gibson..... 28, 29
Satartia, at W. C.....Feb. 4, 5
Rocky Springs, at R. S..... 11, 12
Utica, at U..... 18, 19
Rolling Fork, at R. F..... 25, 26
Oak Ridge, at O. R.....Mar. 4, 5
Vicksburg circuit, at Red Bone..... 11, 12
Edwards, at E..... 18, 19
Bolton, at Bolton..... 25, 26

District stewards will meet Jan. 3, at 11 A. M., in Crawford Street Church, Vicksburg. The pastors are requested and expected to attend this important convention.

W. H. Huntley, P. E.

NATCHEZ DIST.—FIRST ROUND.

Gloster.....Jan. 1, 2
Centreville, at Centreville..... 7, 8
Pearl Street, Natchez..... 14, 15
Jefferson Street, Natchez..... 15, 16
Homochitto, at Homochitto Chapel..... 21, 22
Fayette, at Fayette..... 28, 29
Liberty, at Liberty.....Feb. 4, 5
Hamburg, at Hamburg..... 11, 12
Meadville at Nebo..... 18, 19
Washington, at Washington..... 25, 26

B. F. Jones, P. E.

Louisiana Conference.

CROWLEY DIST.—FIRST ROUND.

In Part.

Morgan City.....Jan. 1, 2
Lafayette.....Wed.. 4
Rayne..... 7, 8
Crowley..... 8, 9

The remainder of the round will be announced later.

The District Stewards are called to meet at the church in Lafayette, Wednesday Jan. 11, at 11 A. M.

W. W. Drake, P. E.

ALEXANDRIA DIST.—FIRST ROUNE.

In Part.

Opelousas.....Jan. 1, 2
Whites Chapel..... 7, 8
Chicot at Bethel..... 14, 15
Lecompte at Lecompte..... 17
Simsport at Simsport..... 21, 22
Bunkie at Bunkie..... 23
Alexandria at West End..... 28, 29
Alexandria at Third Street..... 29, 30
Boyce at Boyce.....Feb. 4, 5
Natchitoches..... 7
Montgomery at Montgomery..... 11, 12

Let the pastors call a meeting of their Boards of Stewards at once, and be ready to answer the sixth question at the first Quarterly Conference.

J. L. P. Sheppard, P. E.

BATON ROUGE DIST.—FIRST ROUND.

In Part.

Baker at Baker.....31, Jan. 1
Zachary at Slaughter..... 7, 8
Wilson at Wilton..... 14, 15
Clinton at Clinton..... 15, 16
Franklinton at Franklinton..... 21, 22

The district stewards will please meet me in Slaughter Jan. 7, at the Methodist Church at 2 P. M.

R. W. Tucker, P. E.

Christian Advocate.

JNO. W. BOSWELL, Editor. | NEW ORLEANS, THURSDAY, DECEMBER 29, 1904. | Terms: One Year, $2. Preachers, $1.

WHOLE NO. 2523 | "Prove All Things; Hold Fast That Which Is Good." | VOL. 51—NO. 52.

GLANCES AT THE WORLD.

It appears from statements made in the columns of at least one of our daily papers that certain officers of the city assumed the privilege of setting aside the city ordinances in order to give liquor-drinkers and liquor-sellers greater liberty on Sunday last than the law allows. The law provides for the closing of all saloons on Sunday. It makes no exception in favor of Christmas when that holiday falls on Sunday. Yet we had an intimation in advance that the authorities would not enforce the laws on that day. And, sure enough, the city was wide open. And of all offenders, just two were arrested. The only reason assigned why they were laid hold on was, their houses "were too wide open." We infer from the words of the Chief of Police that the Mayor, the Police Commissioners, and the Chief himself, were in favor of making the Sunday law a dead-letter on Christmas. Two things influenced them One was: "As the law provides that when a legal holiday falls on Sunday, the day following is made the holiday, and some persons are of the belief that making the holiday the day after has the effect of annulling Sunday." So Sunday was annulled. Another reason was that, as certain persons depend on holidays for their biggest trade, they should be allowed open doors when the holidays fall on Sunday. And so, despite the law and the solemn oaths of our city authorities, the Sunday law was largely disregarded. The Picayune tells its readers that the city had a "wide-open Christmas by official tolerance."

Figures just made public by the Bureau of Immigration of the Department of Commerce and Labor show that during the fiscal year ending June 30, 1904, there was a slight decrease in the number of immigrants arriving from foreign lands as compared with the number landed during the year previous. The total for 1904 was 812 870, as against 857 046 for 1903. A striking feature of the table of figures is the statement that the chief diminution in immigration for the year was shown in the arrivals from Austria-Hungary and from Italy. The countries of Northern and Western Europe, with the exception of Sweden, which registered a decrease of 18 265, show increases There has been an increase of nearly 100 per cent. in the arrivals from China, and a decrease of 5,704 in those from Japan—the latter result being due to the pending war in the Far East. Boston ranks second only to New York in the number of aliens arriving in its port, New York having received 606 019, and Boston 60,278. The Bureau considers that paramount in importance to all other new legislation in regard to alien immigration is the passing of some adequate measure for the distribution of aliens who are admitted to this country. The legislation next in importance is suitable provision for the physical inspection of aliens by officers of the public health and marine hospital service at foreign ports before embarkation for the United States.—Zion's Herald.

An attempt to haze a student at Columbia University, New York, last week, was frustrated. But the attempt shows the brutal instincts of the boys who undertook it. A young son of Mr. George Gould had just entered the Freshman class. The Sophomores determined upon a feast, and to have young Gould to make sport for them. Accordingly, they planned to capture him. When the attempt was made, he eluded the would-be captors, but they pursued him until he turned upon them with a pistol, and gave them fair warning of what he would do by shooting over their heads. He finally got away from them by taking refuge in one of the Fraternity houses, where he remained until his father brought him out. The outcome of the attempt was the suspension of four or five of the conspirators. This, of course, angered the upper class, and came near bringing on "a strike," but a compromise of some sort was effected between the class and the faculty. We are glad to note that the press of the country, as far as we have seen, condemns in unmeasured terms this effort to torture a fellow student simply because he is a new comer, and in a lower class. This gives us occasion to say again that, with all our boasted progress, we lack a few degrees of being a fully civilized people. We are yet more or less barbarous in our feelings and habits.

Possibly our readers may be pleased to know the extent of trade in New Orleans in one article of breadstuff. There came to the city last week 912 car-loads of corn. If strung together, this number of cars would stretch over a line of track seven miles long. This grain was loaded into steamers bound for Europe. This shipment, grain dealers say, is only the beginning, as the season is just opening. The season's business is expected to reach as high as 35 000 000 bushels. The bulk of this corn will come from the great Northwest. Some of it will come from Kentucky. If farmers in the far Northwest can make money by shipping corn to Europe by way of New Orleans, why might not the farmers of Mississippi and Louisiana do the same thing? The soil and climate of both States are well adapted to corn raising, and the farmers could, without doubt, make money, and do it with less trouble than they can by raising all cotton. As it is, too many depend on cotton, and help enrich Northwestern farmers by buying their corn.

A Cheerful Letter.

Dear Brother Boswell: I seldom write for the Advocate, but being sad and lonely, I thought if I could talk to my brethren through the dear old Advocate, it might be to me a source of comfort. I love my precious brethren in the ministry. I do not believe a grander, more noble set of men can be found anywhere than we have in our own Mississippi Conference. Forty-seven years ago, in the old town of Brandon, in company with sixteen others, I was received on trial into the Mississippi Conference. "There were giants in those days." That being the first Conference I ever attended, everything was new to me. The great Dr. Winans died that year. His funeral was preached by Dr. Light. I well remember the sermon. Among the great, good men, as I saw it, were Dr. Marshall, Dr. W. H. Watkins, Lovel Campbell, B. M. Drake, and others. Little Tommy Owens, as he was called, was there, full of wit and humor. We had more long-winded speeches then than we do now. It took from eight to ten days to transact the business of Conference. We can transact twice as much business in five or six days now than was transacted in seven or eight days fifty years ago. All the men that took part in the business of Conference then have long since passed away. The men who head the list of names now were young men in 1857: R. A. Sibley, J. A. B. Jones, and your humble servant. My name heads the list of those in the regular traveling connection. I am the only one of the seventeen who composed the class of 1857 left in the regular work. I am now in my sixty-ninth year, having been born on All Fools' Day, about two years and eight months after the stars fell. I suppose you are not old enough to remember the falling of the stars.

Well, I reached Terry, my new charge, on the evening of Dec. 14, in time to conduct my prayer meeting. I have visited quite a number of my people, seen all four of my churches, and met a large number of my members. I have many people of my name to preach to; most of them are good people. I am not at all ashamed of my name. For the first time in forty-five years I moved alone from my old to my new charge. This is, to me, the saddest Christmas I ever experienced. My life-long companion gone home to rest; my precious children, nine in all, scattered over the State—all doing well; my home, once so full of bright, happy faces, all broken up; the darkest days of my life are here; yet, in the midst of it all, I am happy. I understand now, more than ever before, the meaning of the fourth verse of Psalm cxii, "Unto the upright there ariseth light in the darkness." Thank God, it will not be dark always; a brighter day is coming. Yes, it is surely coming. God still lives, rules, reigns, and shines. What he does is best; I know it is so. I freely, cheerfully submit to his will. While blessed with a sense of his love, his yoke is easy, his burden is light. Glory be to his holy name!

H. P. Lewis, Sr.

Terry, Miss.

Active love is attainable only for Him who does not place his happiness in his individual life, and who also gives free play to his feeling of good will toward others. Tolstoi and His Message.

TWO PAPERS for the PRICE OF ONE.

For Our Subscribers.

We have made arrangements with The Crowell Publishing Company, of Springfield, O., publishers of the Farm and Fireside, the greatest paper of its class in the United States, by which the New Orleans Christian Advocate is enabled to furnish the Farm and Fireside free of charge to all new subscribers, or to those who are in arrears and who pay up their subscriptions.

The Farm and Fireside is published twice a month, and is accredited with having the largest circulation of any farm paper in the United States. It runs twenty to thirty-two large pages in each issue, well illustrated articles on farm topics, advisory articles by the nation's greatest agriculturists, pages devoted to the farm home of vital interest to the housewife; in short, every kind and class of matter which the up-to-date farmer should receive.

We will send a sample copy upon application. A postal card will do.

Of course, we can not allow the ordinary commission en this order. Any one sending five subscriptions, with the money, will be entitled to a copy of the Farm and Fireside for a year.

We feel satisfied that this offer will prove very acceptable, and hence make the proposition that all readers may enjoy two papers for the price of one.

We have sample copies on hand, and will take much pleasure in sending them out as long as the supply will last.

Address

Business Dept., N. O. Christian Advocate.

512 CAMP ST., NEW ORLEANS.

Church Extension in the Mississippi Conference.

The history of church extension for 1904 is the best ever made in the Mississippi Conference. It is gratifying to the Board to be able to announce that the Mississippi Conference leads all the larger Conferences in its support of this right arm of the missionary movement.

The secretary of the General Board, Dr. P. H. Whisner, reported three of the smaller Conferences as paying their assessments in full, with possibly a small surplus, but their assessments were very small when compared with ours, in one instance not amounting to as much as that carried by one of our districts. This is progress. It is certainly cause for gratitude to God for his abounding mercy to us as a Conference. The collections from the several districts for the year 1904 are as follows:

Vicksburg	$ 286 25
Seashore	780 00
Jackson	369 00
Meridian	426 40
Brookhaven	485 65
Natchez	350 25
Forest	450 00
	$3,147 55

The Seashore, Natchez and Forest districts paid their assessments in full, with a surplus of $30 from the Seashore and 25 cents from the Natchez.

There were twenty-one applications for aid before the Board. The amount required to meet these urgent appeals was $3,950, while the Board had only $1,547 to be distributed. A donation was made to everyone of them asking help, but no church received more than a third of what was necessary.

For the following reasons the Board appeals for larger liberality to this great cause:

1. Because there are 74 congregations in our Conference who are yet without houses of worship.

2. Because of the increased demands made upon the Board from needy districts where our people must be aided if they shall build.

3. Because of new territory being opened up by the projection of new railroads through the State.

4. Because of a tide of immigration pouring into the State, causing a demand for churches that must be met to enable our preachers to compete successfully with other strong denominations who are laboring in these newly opened fields.

The assessments for 1905 are as follows:

Vicksburg	$400
Jackson	450
Seashore	750
Meridian	450
Natchez	400
Brookhaven	550
Forest	450

There are several churches in the Seashore district, along the Gulf and Ship Island railroad, that ought to be speedily aided to relieve them of sore embarrassment.

May we not expect of our laymen and preachers not only the assessment in full for 1905, but even special contributions to aid us in relieving the distress of some of these churches?

In conclusion, the Board would urge the pastors to see that all their churches are fully insured.

N. B. Harmon, Sec.

Eupora and Maben.

Doctor Boswell: We have had a delightful beginning at Eupora and Maben. The official members met us in good business form, and we were kindly received at the parsonage. Things look quite solid hereabouts, and evidently these towns and the country around have resources and competency for bringing things to pass.

The Winona District Conference is to convene at Maben, and, by all indications, will be well entertained.

Sorry you found it needful to hasten from Kosciusko. That important occasion grew better as time passed, and reached the climax on Tuesday, and the crucial period on Monday, as the appointments were announced. Taken altogether, few Conferences were ever better. The generous and royal hospitality and experiences of the occasion will long linger with the delegation, and blessings many have been already invoked upon the substantial and historic town of Kosciusko.

A. H. Williams.

Eupora, Miss., Dec. 24, 1904.

Our Influence.

As a stove parts with its heat to bring all surrounding objects into its own heated condition, so we affect those surrounding us. Not more certainly does a rose diffuse its fragrance than human beings dispense their influence wherever they go. . . . Is a man religious? Not more truly does the sunshine impart its glory to surrounding objects than that man's religious influence passes from him to all persons and things within its sphere. Houses become so imbued with the influence of the people who live in them that sensitive persons can feel that influence as soon as they enter.—William Denton.

Resolutions of Respect.

Resolutions of respect from the Ladies' Aid Society of the Gallman M. E Church, South:

Whereas, Our Heavenly Father, who doeth all things well, and according to his divine plan hath taken Mrs. Myra Ellis from our midst, and called her into heavenly rest; therefore, be it

Resolved, 1. That in the death of Mrs. Myra Ellis our Ladies' Aid Society has lost an earnest worker, a loving friend, and consecrated member.

2. That while we mourn our loss, we will hallow her memory, and strive to imitate her life of consecration to Christ and faithfulness in duty.

3. That our hearts' deepest sympathy go out to her loved ones in this, their sad hour of bereavement.

4. That these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE, a copy be sent to the bereaved family, and also spread upon the Minutes of our society.

(Signed) Mrs. J. E. Lilly, Mrs. Charlie Harvey, Mrs. Joel Lilly.

God Understands Every Man.

We all of us drift at times into the idea that we are fighting our battles all alone and misunderstood. But some One knows. I suppose that was the joy that came to Simon by the shore of the lake of Galilee. His brother had brought him to Jesus, and the first words Jesus said to him were: "Simon, thou art the son of Jonas; thou shalt be called Cephas, which is, by interpretation, a 'stone.'" We can imagine the bystanders smiling. "This new Teacher is something of a wit," we can hear them say. "Simon, become a stone! Why, he is the most vacillating, unreliable fisherman on the sea!" And, perhaps, that was Simon's own first thought, "This new Messiah of whom John talks is just, after all, making sport of me." But, as he looked at Jesus, he realized here was One who understood him, who saw that back of all the vacillation and weakness of his life there was in Simon a great, profound disgust with what he was, a great, eager desire for the thing he was not; and there must have come to him that Spring morning the joy of knowing that here at last was One who understood him through and through.

It is a great thing to know in our loneliness that the eyes of God are upon us, and that he understands. The world knows only what we succeed in doing. Jesus Christ knows what we just missed by an inch, and in appraising our lives his judgment is not based upon the standard the world can see. He measures us by all we have tried, and yet have failed to do.—Robert E. Speer.

Christian Advocate

REV. JNO. W. BOSWELL, D. D.,
Editor and Publisher.

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TERMS.

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PUBLISHING COMMITTEES.

LOUISIANA CONFERENCE.—Rev. S. S. Keener, D. D.; Rev. F. N. Parker, D. D.; Rev. John T. Sawyer, D. D.

MISSISSIPPI CONFERENCE.—Rev. T. W. Adams, Rev. W. H. Huntley, Rev. W. B. Lewis.

NORTH MISSISSIPPI CONFERENCE.—Rev. W. T. J Sullivan, D. D.; Rev. J. T. Murrah, Rev. H. C. Morehead.

Thursday, December 29, 1904.

GOD AND THE CHURCH CO-WORKERS.

Persons unable to reconcile human agency with divine sovereignty drive directly into fatalism, and declare that if God desires anything done he will do it in his own way whenever it pleases him. At the same time they see that everything done in the world of a purely moral and spiritual character is through human instrumentality. This they explain by saying, men are passive in the hands of God, and they can not be otherwise than obedient to his will. We admit the irresistible influence of grace, but it is too much to say that men can not do otherwise than God wills.

St. Paul evidently believed it necessary for divine and human agency to work in conjunction, but he did not teach that the conjunction is effected by the power of God independent of the human will. On the contrary, he exhorted men to co-operate with God. The exhortation carried with it the idea that the divine will might be set aside, and the work of God go undone. This is clearly the sense of his exhortation to the Corinthians: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

The exhortation is from the ministry to the membership of the Church. The Lord never designed the preachers to do all the work. By reason of their call and separation, they are expected to take the lead, and in a large measure to direct the affairs of the Church, but to do everything is a burden too heavy to be borne. Assistance, both in the temporal and spiritual affairs, is needed and sought. In the beginning the apostles not only took the lead, but executed all their plans. They soon discovered that the work was too heavy, and, calling the multitude of the disciples together, said unto them: "It is not reason that we should leave the Word of God and serve tables. Wherefore look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the Word." This was a direct call to the people to co-operate with the ministry in the temporal affairs of the Church. The apostles just as earnestly sought co-operation in spiritual things." Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

It is easy for any man to see that a live, active and spiritually minded Church, co-operating with God and the ministry, is always successful. It could hardly be otherwise since God has graciously promised to see that his word shall not return unto him void. On the other hand, there can be no success if the Church fails to heed the call of God.

Christians who decline to give their help in advancing the cause of Christ are characterized as receiving "the grace of God in vain." They are idle and useless recipients of divine favor. They are faithless to a great trust designed for their good, and the good of their fellow-men. No Christian with opportunities for doing good, and all needed help in the way of assisting grace, can maintain his standing in the sight of God, if he persists in a life of idleness. He will forfeit his gracious state, and be classed with the man who wrapped his lord's money in a napkin and hid it in the earth. A Church that is negligent, though it may have a name to live, is dead, and will, soon or late, have its candlestick removed.

Naturally, as above intimated, the preachers stand in the front, and must be first in every good word and work, but to require them to do all the work, and to succeed, is as vain as to expect army officers to fight and win battles with the rank and file left in camp. God's Church is indeed an army, and the soldiers are to be drilled, not for parade on great occasions, but for service against the world, the flesh, and the devil. They are God's reliance, and must be ready at any time, and for any emergency, and every man is expected to do his duty.

The Church of God never had greater opportunities than is presented to it to day. Doors are opening everywhere, at home and abroad. The fields are white unto harvest. It is no time for idleness. Ungodliness abounds, and the love of many has waxed cold. It is no time for compromise with those who despise the truth. God's enemies are strong and defiant. It is no time for cowardice. But grace abounds. "Let us therefore be strong in the Lord, and in the power of his might, putting on the whole armour of God that we may be able to stand against the wiles of the devil." Otherwise God will have bestowed upon us his grace in vain.

OUR ITINERANT SYSTEM.

We have been a close student of the working and efficiency of our itinerant system for many years. We have never known it to work with more ease, and with more perfect adaptation to the demands of the Churches and the relief of the preachers, than during the round of Conferences just brought to a close. A few men, for certain reasons having lost the favor of their congregations, with no suitable opening in the Conferences to which they belonged, have found relief by transfer. Conferences with no man in sight peculiarly adapted to certain charges have had men transferred to them. Thus the transfer system helps both the men and the Churches. Were not Methodism connectional and itinerant, the men and the Churches could not be accommodated without vast correspondence and loss of much precious time.

Other men, so situated that they were unable to move without sacrifice, and no convenient place being open, retired to the local ranks. They thus saved both themselves and the appointing power from embarrassment. Such disposition of men, whether the location is by request or for reasons, is no disgrace. Traveling preachers come from the local ranks. They should return without detriment. This is a wise provision of our great system.

Other men have passed to their reward on high. In some cases the men to fill the vacancies were close at hand. In other cases available men were in distant fields, but they were as promptly laid hold of and appointed as though they were on the ground.

Dear Doctor Barbee, presiding elder of the Nashville district, Tennessee Conference, died. The question was immediately asked: Who will take his place? A few days afterwards the Mississippi Conference convened, and there the man to supply the vacancy was found. Dr. J. W. Lewis was transferred, and appointed to the place. Thus, in less than a week, a vacancy in one of the most important charges in the Church is filled. Those who know Dr. Lewis will say without hesitancy that the appointment is a wise one. The Sunday following the death of Dr. Barbee, his successor, Dr. Lewis, was in place. There was no loss of time.

We have a wonderful system. It is fully justified by the success achieved. It would be hard to devise a better plan for spreading scriptural holiness over the world.

ITEMS OF INTEREST.

Dr. John Mathews has been engaged in writing a book, which is now in the hands of the printers. The title has not been made public. We feel sure that it will be readable, and find a ready sale.

The Sunday school at Carrollton, Miss., has undertaken the education of a native Chinese preacher as special work this year. The method adopted for raising the money is by special birthday offerings.

Another edition of Bishop Candler's new book, "Great Revivals and the Great Republic," has been issued. It is an improvement upon the former issue, being mechanically better made, and having a complete index. We are glad to know that the book is meeting with a fine sale.

Articles of unique and valuable interest, it is announced, are under way for early publication in The Century, describing fully and with Mr. Burbank's authority the miracles being wrought by Luther Burbank in fruit and flower breeding. Mr. Burbank's recent work has given to science edible cacti, the white blackberry, the plumcot (a cross between a plum and an apricot), an apple tree bearing four hundred varieties, new seedless fruits, and many other wonders.

Tennessee Methodists have been greatly bereaved of late. Closely following the death of Dr. Barbee was that of Rev. L. R. Amis, the Secretary of the Conference, a man of fine character, and in the prime of life. A notable layman also passed away, Capt. T. G. Ryman, an active Christian, and a most charitable man. For nearly twenty years he has been foremost in every good word and work.

Somebody has lately given out the fact that a greater number of preachers come from the homes of the poor than from the homes of the rich. This is by no means a new discovery. We read forty years ago an article from the gifted Dr. Guilford Jones on "Preachers from the Hill Country, and Why." The article was convincing. The reiteration of the fact that the ranks of the ministry are recruited from the homes of the poor is not at all startling.

What would some of our Conferences do but for the local ministry? The Florida Conference for instance. Of one hundred and twenty-eight pastoral charges, twenty-two are left to be supplied. When the Church is twenty per cent. short of itinerants, it is time to inquire why. Verily, there should be a premium on local preachers.

The Christian Advocate (New York), as quoted by the Wesleyan, thinks that Mrs. Barrington, of England, who is 104 years of age, is the oldest Methodist in the world. It seems impossible to convince the Northern editors that the oldest Methodist in the world is Rev. George W. Brinsfield, of Izard county Arkansas, who was 105 years old the sixteenth of last May. He is in good health, and still attends the Conferences of his Church. He is a Southern Methodist.

PERSONAL.

Rev. J. E. Denson spent a few days in the city this week. He honored our office with a call on Monday morning.

Rev. H. R. Singleton, of the Mississippi Conference, will spend the Winter in St. Louis with his son, Rev. H. R. Singleton, Jr.

Rev. E. L. Cargill, of the Louisiana Conference, is a member of the fourth year's class, instead of the third, as was printed in our report of Conference proceedings.

Rev. H. B. Carre, Ph D., has been spending a few days since Conference with his mother and family in the city. He preached for ne Carondelet Street Church, Sunday evening

Rev. I. T. Reams, formerly of the Louisiana Conference, holds two charges, being pastor of Stevensville and presiding elder of Bitter Root district, Montana Conference. He is happy in the work.

From the Pacific Methodist Advocate we learn that Rev. L. S. Jones, on his way to San Jose, lingers at Tucson, Arizona, unable to travel. After a week's delay he was recovering, and hoped soon to be with his new charge.

Bishop Galloway has been delighting the people of Nashville and other places with addresses on the situation in the Far East. He has been on the ground, and knows whereof he speaks. The daily press gives glowing accounts of his speeches.

The good people of North Carrollton, Miss., are delighted to have a pastor of their own, Rev. W. W Williams, who will build a parsonage at the place, and also undertake the building of a Church for Longview, where he has a congregation.

Rev. L. M. Lipscomb met with a cordial reception at the hands of the Durant Methodists. The parsonage was in order, and a warm and sumptuous dinner awaited the arrival of the preacher and his family. He reports the outlook as flattering.

Rev. W. E M. Brogan begun the third year of his ministry at Carrollton under favorable circumstances He was greeted by good audiences, and was happy in the choice of themes for consideration. Personal piety and genuine Christianity were forcefully discussed.

Rev. Albert S. Lutz, a native of New Orleans, returns to the city as pastor of Louisiana Avenue Church. His sermons on Sunday last were well received, and "a harmonious and profitable year is predicted." All other pastors—new and old—are in place, but of the beginning of their work we have heard no special account.

Dr S. S. Keener, on his way to Jackson, La., to which important charge he has been assigned for the present year, spent a while with his father, Bishop Keener, in this city last week. The Doctor takes his change from presiding elder to station preacher cheerfully. We pray that he may have a happy and successful year.

Rev. J. E. Wray, recently appointed to Carondelet Street Church, arrived in the city Tuesday evening of last week, and entered immediately upon his work. He preached his first sermon Sunday morning, to the delight and edification of his hearers. He received a cordial greeting at the hands of his congregation. We trust his pastorate will be pleasant and prosperous.

Brother T. M. Babington, an active layman of Franklinton, La., never forgets the ADVOCATE. Year after year he sends new subscribers, and secures the renewal of old ones. We are under obligation to him for a list of seventeen names just received, cash accompanying the order. Brother Babington will please accept our thanks. And may the good Lord bless him and his, temporally and spiritually.

Dr. John T. Sawyer, on his way from Monroe to Crowley, called at the ADVOCATE office on the twenty-sixth. From the Monroe Bulletin we quote the following: "The Bulletin feels unfeigned sorrow at the removal of Dr. John T. Sawyer from this field of labor. He has many friends within and outside of his Church here who will join in this expression Dr. Sawyer is a most earnest and forceful preacher and a zealous worker in his field. We wish him many happy years of useful work yet, and may the richest blessings of heaven fall upon himself and his beloved family."

The Century for January.

We thank the publishers for an advance copy of the Century Magazine for January, 1905. The table of contents indicate an appetizing number to all who are fond of first-class matter—both of fact and fiction. Helen Keller's "Chat about the Hand" will hold first place in the estimation of readers, for everything about that wonderful girl is interesting. She has developed into a strong writer, and is destined to become famous in the literary world. "Chapters from My Diplomatic Life," by Andrew D. White, will hold the attention of the students of history. "At the Sale o the Unredeemed," or, A "Visit to the Pawnbroker Auctions of New York City," is full of humor. These articles, together with a dozen more, make the January Century as readable as any of its predecessors.

Notice to Secretaries.

Up to this date we have printed every report received from our patronizing Annual Conferences. Many of the reports adopted are important, and should be read by our people If secretaries, or chairmen of Boards or committees, will furnish us the copy, we will gladly print the reports We hope the copy will be sent in at once.

Children's Day Observance.

The Durant and Winona districts paid the largest amounts. Durant has the largest increase.

In three districts—Durant, Winona, and Corinth—every charge reports. Thanks for no blanks.

Blanks occur as follows: Six in Greenville, four in Columbus, two in Grenada, one in Holly Springs, two in Aberdeen, and two in Sardis districts—17 out of 145 charges. Discipline, Paragraph 248, is respectfully sighted.

The banner charges are: Brooksville, Columbus district; Cleveland circuit, Greenville district; Belzona, Durant district; Ruleville, Winona district; Grenada circuit, Grenada district; Byhalia, Holly Springs district; Tyro circuit, Sardis district; Aberdeen, Aberdeen district; New Albany, Corinth district. Only two districts show a decrease.

We wish to thank the presiding elders most heartily for their faithful interest which has made the above figures possible.

R. P NEBLETT,
Agent North Miss. Conf. S. S. Board.

A Kind Word.

The relations of all the Protestant ministers in New Orleans are so close and cordial that it gives us pleasure to welcome the new Methodist pastors; especially Rev. J. E. Wray, to Carondelet Street; Rev. J. C. Sligh, to Felicity Street, and Rev. H. N Brown, to Burgundy Street, at whose Churches we have several times ministered. Dr. Henry G. Davis leaves the Carondelet pulpit for the presiding eldership in New Orleans, while Rev. W. W. Drake goes from Felicity Street to the presiding eldership of the Crowley district, and Rev. Jno F. Foster becomes pastor of the Jeanerette Church. All these brethren are much beloved amongst us, not only for their works' sake, but for themselves.—Southwestern Presbyterian.

Rev. J. M. Beard, D. D.

The postoffice address of Dr. Beard is greatly desired by me, and if he, or anyone else, will drop me a postal card giving the address, the favor will not be lightly esteemed Please be prompt. I wish to write to Dr. Beard on a matter of importance. T. L. MELLEN, P. E.
845 Main street, Hattiesburg, Miss.

Presiding Elders, Louisiana Conference.

Will the presiding elders of the Louisiana Conference please send me the correct postoffice addresses of all preachers whose address is different from the name of the charge to which assigned, and the addresses of superannuates in the district; also, please send me a list of the approximate membership in each of the new charges, that I may know how many copies of the Annual to send to each. I would also like to know where the Alexandria, Shreveport and Monroe District Conferences will be held.

W. G. EVANS.
Dec. 17, 1904.

Preachers Needed.

Two preachers are needed for rapidly developing work in the bounds of the Seashore district, Mississippi Annual Conference, M. E. Church, South. Married men and ordained are preferred. Please give references.

An unmarried preacher, of some experience, is also wanted as assistant in an important charge. Give references. T. L. MELLEN, P. E.
845 Main street, Hattiesburg, Miss.

Millsaps College.

We are now closing the examinations for the first term of the current session. Nearly all of our boys are going home for the Christmas holidays. We resume our work Tuesday, Jan. 3. That will be a favorable time for new students to enter, and we shall be glad to welcome them. W. B. MURRAH.
Dec. 23, 1904.

Seashore District.

The districts stewards are notified to meet in the Main Street Church, Hattiesburg, Miss, Tuesday, Jan. 3, at 10:30 A. M. The preachers in-charge wishing to attend are cordially invited to be with us.

T. L. MELLEN, P. E.

Pastor Wanted

For a circuit in Vicksburg district, Mississippi Conference. For particulars communicate at once, with references, to W. H. HUNTLEY,
Vicksburg, Miss.

INDIANS STILL IN CANADA.

Nova Scotia is behind the rest of the American continent in having neither exterminated nor debauched its Indian population. In this, almost the easternmost American land, you see the face of an Indian oftener than you do in any western region except on the reservations. They seem more like peasants than wild people; but they keep most of their old wandering ways; they are guides, hunters, fishermen, and they live on the outskirts of the villages, as well as on a reserve on Bear river, and make moccasins, baskets, rustic furniture and other odds and ends.

When the French first came to Port Royal in 1604 they made all the Indians there Catholics. The French were driven out by the English, and their little town grew up to woods, but the Indians remained Catholics. The connection has helped them to keep distinct from the whites. Some of them are as dark as Apaches.

PERSONAL ADORNMENT.

Hatpins are shown of gun metal set with glittering crystal.

All the new veils show spots and not small spots either, for some of the dots are almost as large as a dime.

Purses and bags of gold and silver mesh seem quite as popular as ever and many are seen studded with real jewels.

Some very dainty gauze butterflies in red, blue and pink and white spangled with silver and gold are mounted on shell hairpins and are to be worn for coiffure adornment with evening gowns.

Unfair Advantage.

He—You say you like a manly man. What is your idea of a manly man?

She—Well, for instance, one who doesn't stay and stay just because he knows the girl isn't strong enough to throw him out.—New Yorker.

It was a British Medical Committee, acting in the lower Malaria districts, that gave us the idea of Chillifuge. We have been pushing it along ever since, and though it has only been introduced into Cuba one year, we have a record sale of 50,000 bottles, showing that it is the best chill remedy that has ever been introduced into that Malarial-infected Island. It is just as good for Louisiana and Mississippi chills as for those we have been curing in Cuba.

POINTED PARAGRAPHS.

Some die with heart failure and some live with head failure.

It isn't always the best actress that gets the most followers.

Nothing jars a man like being compelled to love by contract.

Somehow a man generally loses his nerve just when he needs it most.

In order to start the political machine one must drop dollars in the slot.

Every time a man calls his wife an angel she thinks he's been drinking.

A good many things are bad enough, but the worst never really happens.

No artist should attempt to select a living model unless he understands figures.

After marrying the man who courted her a girl is apt to find that he's another man.

Truth is constantly getting in the way of some people. That is probably why it is crushed to earth so often.—Chicago Daily News.

BITS OF OPINION.

The lucky man is the one who grasps his opportunity.—Chicago Journal.

"Riches hab wings," said Uncle Eben, "an' some folks 'pears to hab as much trouble managin' 'em as if dey was a flyin' machine."—Washington Star.

In discussing lawyers, one day, Disraeli wittily remarked: "Everybody knows the stages of a lawyer's career—he tries in turn to get on, to get honors, to get honest."

Since the world began it has been the custom of man to hold woman responsible for all his misfortunes and at the same time to accuse her of absoulte irresponsibility.—N. O. Times-Democrat.

TRAFFIC TOPICS.

At a cost of $32,500,000 a large central railway station, with 32 tracks, is to be built at Leipsic.

The railway system of East India is to be improved by the adoption of heavier locomotives and cars after the American type.

A new express train now connects Berlin and Vienna in 12 hours 30 minutes. Heretofore the best time was nearly 15 hours.

A line of steel-hull compartment boats, to measure 265 feet in length, with a carrying capacity of 1,800 tons, has been proposed for the Ohio river business between Cincinnati and New Orleans.

A CHANCE TO MAKE MONEY.

I have been doing so well in the egg business that I feel it my duty to let others know how they can succeed. I sent to the Beard Chemical Co., Norfolk, Va., and obtained their Egg Preserver. I bought eggs at 8 to 10 cents per dozen and kept them until fall, when I sold them for 25 to 30 cents and cleared $287. I reinvested this money each year for several years, when I had $3,872.50 as the result of my business. I have tried many ways of preserving eggs, but this is the only way of keeping eggs perfectly fresh. The yolk won't stick, and they look and taste just like new-laid eggs. It costs only one cent a dozen to preserve them. My son made $10 to $15 a week selling the Preserver to families who want to keep a few dozen for their own use. This is a good chance for agents. Any person can get full information and free directions by writing the above firm. Every reader should learn how to buy eggs now when they are cheap and sell them when they are dear. J. W.

NEW ORLEANS MARKET.

COTTON.

Low ordinary	4 5-8
Ordinary	5 1-8
Good ordinary	6 7-16
Low middling	7 3-16
Middling	7 5-8
Good middling	7 13-16
Middling fair	8 5 16
Fair	9n

COTTON-SEED PRODUCTS.

The following are the official quotations of cotton and cotton-seed products as posted at the New Orleans Cotton Exchange:

Prime refined oil, in bbls, per gal	25
Off refined oil, in bbls, per gal	24 c
Prime crude oil, loose, per gal	18 1-2c
Prime C. S. cake, per ton, 2240 lbs	$25
Prime C. S. meal, per ton, 2000 lbs	$25
Soap stock, per lb	90c

Cotton Seed--
In sack delivered at N. O., per ton, 2000 lbs. $16.18
In bulk delivered at N. O., per ton, 2000 lbs. $12.00

The Incomplete Life.

Where is the man who is satisfied with himself? Possibly those overweighted with self conceit, who "spin themselves into their own views like a cocoon," may imagine they have reached perfection, but persons who do any thinking on life as it really is, and the right relation of things, are by no means satisfied with themselves. In fact, discontent with what we are and an eager aspiration toward a better and fuller life is the only rational mode of living. Phillips Brooks puts the thought in concise and glowing phrase, "The ideal life is in our blood, and never will be still. We feel the thing we ought to be beating beneath the thing we are." This is doubtless the interior motive that inspires the growing Christian; the higher his attainments the more intensely conscious he becomes of the incompleteness of his spiritual life. At the same time he holds his gaze steady and persistent upon the perfect man, Christ Jesus, in whom are unfolded and interpreted to his mind the possibilities that lie in human nature of arriving ultimately at the fullness of complete manhood. And to spur us on, to encourage us on to higher endeavor, and to make us know that the way to be what God wants us to be is through trial and struggle, may explain somewhat the reason why a loving Providence withholds the completions of life in our passage through time. Whatever the reason, it is the truth, and there is nothing before us but endurance and working and fightings; "an earnest use of what we have now, and, all the time, an earnest discontent until we come to what we ought to be."—Church News.

Communion with God.

Prayer is not simply petition. It is largely that, to be sure; but it is more. It is communion with God. It enables the believer to become familiar with God. The child does not simply ask his father for gifts; he communicates his ideas and sorrows and joys. And his father does not only say, "I will grant this, or withhold that;" he talks with his child of various things; he lifts up the child's ideas by the power of his own. Child and father hold communion—become intimate.

Just so it may be—yea, ought to be—with the child of God. In proportion to one's Christian experience is his desire for this communion and fellowship. The devout soul echoes the Psalmist's words: "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

This communion increases one's Christian experience. There is no better method of growth in grace than the habit of constant communing with the Father of spirits. Paul says, 'Pray without ceasing." It is the secret of progress heavenward. It explains the difference in the rate of advance of Christians. One halts along; another runs. One is of comparatively little use; another is abundant in every good word and work. The reason is, one is content with simply offering few and feeble petitions; the other holds communion with God, pouring out his soul before him, and there comes to him an elevation of spirit, a heavenliness of mind, which makes him joyous and strong and effective.

In numberless instances has the promise been fulfilled: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." What privileges! What possibilities! But, notwithstanding all this, how unbelieving we are at times when we enter the spiritual realm. High above the gateway of prayer we see written in imperishable characters, "Ask, and it shall be given you." The Author of our being invites us—yea, even beseeches us—to hold sweet communion with himself.—Selected.

Our friends, in remitting to us by money order, express order, or checks, are requested to make their favors payable to the NEW ORLEANS CHRISTIAN ADVOCATE. If this is done, it will facilitate matters very much, for which we shall be duly grateful.

QUARTERLY CONFERENCES.

North Mississippi Conference.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Dec. 25, 26
Olive Branch, at Olive Branch	31, Jan. 1
Holly Springs circuit, at Lamar	7, 8
Red Banks, at Red Banks	14, 15
Byhalia, at Byhalia	21, 22
Shawnee, at Liberty	28, 29
Waterford, at Waterford	Feb. 1
Potts Camp, at Potts Camp	4, 5
Myrtle, at Myrtle	11, 12
Abbeville, at Abbeville	18, 19
Bethel, at Ros[illegible]	25, 2[illegible]
Ashland, at Ashland	Mar. 4, 5
Randolph, at Randolph	11, 12
Pontotoc, at Pontotoc	12, 13
Mt. Pleasant, at Mt. Pleasant	18, 19

District stewards will please meet in Holly Springs, Jan. 4, 1905.

Eugene Johnson, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis	Dec. 18, 19
Coldwater	25, 26
Como	Jan. 1, 2
Pleasant Hill, at Lewisburg	Fri., 6
Hernando and Hines, at Hernando	7, 8
Senatobia	14, 15
Cockrum, at Independence	Fri., 2[illegible]
Wall Hill, at Wall Hill	21, 22
Longtown, at Pleasant Grove	28, 2[illegible]
Tyro, at Fredonia	Feb. 4, 5
Arkabutla, at Arkabutla	11, 12
Batesville	18, 19
Courtland, at Pope	25, 26
Eureka, at Mt. Olivet	Mar. 4, 5

Let the district stewards please meet at Coldwater, Tuesday, Jan. 17, at 11 o'clock A. M.

W. T. J. Sullivan, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station	Dec. 25, 2[illegible]
Corinth station	Jan. 1, 2
Lake circuit, at Snowdown	6
Lake station	7, 8
Corinth circuit, at Box Chapel	12
Kossuth circuit, at Kossuth	14, 15
Blue Springs circuit, at Blue Springs	1[illegible]
New Albany, at New Albany	21, 22
New Albany circuit, at Wells Chapel	24
Ripley and New Hope, at Weir's Ch'l	26
Jonesboro circuit, at Camp Ground	28, 2[illegible]
Boonsville circuit, at Blackland	Feb. 4, 5
Mantachie circuit, at Mantachie	7
Mooresville and Saltillo, at Saltillo	9
Guntown and Baldwyn, at Baldwyn	11, 12
Marietta circuit, at Blythe's Chapel	18, 19
Belmont circuit, at Patterson's Chapel	25, 2[illegible]
Burnt Mills, at Boggs' Chapel	2[illegible]

District stewards will please meet me at Corinth, Friday, Jan. 13.

W. C. Harris, P. E.

COLUMBUS DIST.—FIRST ROUND.

Columbus circuit	Dec. 24, 25
Hebron station	31, Jan. 1
Winstonville circuit	7, 8
Columbus, First Church	14, 15
Columbus, Second Church	15, 16
West Point	21, 22
Starkville circuit	2[illegible]
Starkville	29, 3[illegible]
Crawford	Feb. 4, 5
Brooksville	11, 12
Macon	18, 19
Shuqualak	25, 26
Cedar Bluff	Mar. 4, 5
Mathiston	5, 6
Mayhew	11, 12

J. W. Dorman, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood	Dec. 17, 18
Winona	24, 25
Carrollton, at Carrollton	Jan. 1, 2
Eupora and Maben, at Eupora	7, 8
Itta Bena circuit, at Bear Creek	14, 15
Itta Bena and Sidon, at Itta Bena	15, 16
North Carrollton, at Marvin	21, 22
Black Hawk and Acoca, at Black Hawk	22, 23
Vaiden, at Kilmichael	Feb. 4, 5
Webb, at Tutwiler	11, 12
Crenshaw, at Crenshaw	[illegible]
Vance	18, 19
McNutt, at Schlater	25, 26
Indianola, at Indianola	Mar. 4, 5
Raleville, at Drew	11, 12
Tree Nolen, at South Union	18, [illegible]
Moorhead, at Moorhead	25, 26
Mars Hill, at Mars Hill	Apr. 1, [illegible]
Winona circuit, at New Hope	8, [illegible]

District stewards will please meet in Winona Wednesday, Jan. 11.

Thos. H. Dorsey, P. E.

ABERDEEN DIST.—FIRST ROUND.

Aberdeen station	Dec. 1[illegible]
Okolona station	2[illegible]
Tupelo station	Jan. [illegible]
Shannon circuit, at Shannon	7, [illegible]
Amory and Nettleton, at Amory	15, 1[illegible]
Prairie, at Muldon	[illegible]
Buena Vista, at Ebenezer	21, 2[illegible]
Ellzey mission, at ———	2[illegible]
Houston and Asbury, at Houston	28, 2[illegible]
Houlka and Wesley, at Houlka	Feb. 4, [illegible]
Montpelier, at Prospect	11, 1[illegible]
Okolona circuit, at Boone's Chapel	1
Aberdeen circuit, at Soule's Chapel	18, 1[illegible]
Smithville, at Smithville	21, 2[illegible]
Nettleton, at Evergreen	Mar. [illegible]
Fulton, at New Salem	4, [illegible]

J. H. Mitchell, P. E.

Friends are requested to make remittances to this office payable to the New Orleans Christian Advocate

Mississippi Conference.

Assessments on the Districts for 1905.

Districts.	Bishops.	Conference Claimants.	Foreign Missions.	Domestic Missions.	Church Extension.	Bible Society.	Education.	Delegates G. Con.
Brookhaven	$230	$1200	$1500	$1125	$550	$200	$475	$19
Forest	200	1015	1425	1075	450	185	475	—
Jackson	230	1200	1500	1150	450	225	550	32
Meridian	220	1200	1475	1150	450	225	425	30
Natchez	190	850	1150	850	350	175	400	—
Seashore	250	1300	2200	1800	750	315	600	—
Vicksburg	200	825	1150	850	400	175	400	33

Should the Journal not appear till June, some brethren may need the above table.

H. M. Ellis.

Mississippi Conference.

BROOKHAVEN DIST.—FIRST ROUND.

Onyka, at Onyka	31, Jan. 1
Adams, at Adams	7, 8
Magnolia	14, 15
Bogue Chitto	21, 22
McComb, Centenary	Fri., 7:30 P. M., 27
McComb, LaBranch	28, 29
Hazlehurst	Feb. 4, 5
Fernwood, at Fernwood	11, 12
Terry, at Byram	18, 19
Beauregard, at Beauregard	25, 26
Providence, at Georgetown	Mar. 4, 5
Summit, at Summit	11, 12
Tylertown, at Tylertown	18, 19
Pleasant Grove, at Tilton	Apr. 1, 2
Bayou Pierre, at Pleasant Valley	8, 9
Caseyville, at Bethel	Mon., 11 A. M., 10
Crystal Springs	Tues., 7:30 P. M., 11
Gallman, at Bethesda	Wed., 11 A. M., 12
Wesson	Wed., 7:30 P. M., 12
Pearlhaven, at Pearlhaven	Thurs., 11 A. M., 1
Brookhaven	Thurs., 7:30 P. M., 1
Topisaw, at Topisaw	15, 1

T. W. Adams, P. E.

SEASHORE DIST.—FIRST ROUND.

Biloxi: First Church	Sat. and Sun., Dec. 17, 18
Biloxi: Oak Avenue	Sat. and Sun., 17, 18
Columbia	Sat. and Sun., 31, Jan. 1
Lumberton	Mon., 2
District Stewards' Meeting, Hattiesburg: Main Street	Tues., 9:30 a. m., 3
Collins and M. at Magee	Sat. and Sun., 7, 8
Mt. Olive, at Mt. O	Mon., 9
Williamsburg, at Williamsburg	Tues., 1
Carriere, at Carriere	Sat. and Sun., 14, 15
P. and Purvis, at Poplarville	Mon., 16
P. and Logtown, at Pearlington	Sat. and Sun., 21, 22
Bay St. L. and mission, at Bay St. L.	Mon., 23
L. B. and Pass Christian, at Long Beach	Tues., 24
Gulfport: 25th Avenue	Wed., 25
Gulfport: 26th Street	Thurs., 26
Pascagoula	Fri., 27
Escatawpa, at Zion	Sat. and Sun., 28, 29
Moss Point	Mon., 30
O. S. and mission, at Ocean Springs	Tues., 31
Van Cleave, at Van Cleave	Wed. Feb. 1
Hattiesburg: Court Street	Sun. a. m. and Mon. p. m., 5, 6
Hattiesburg: Main Street and mission	Sun. p. m. and Tues. p. m., 5, 7
McHenry and Wiggins, at Saucier	Fri., 10
Coalville, at Coalville	Sat. and Sun., 11, 12
Brooklyn, at Brooklyn	Mon., 13
Mt. Carmel and S. C., at Silver Creek	Sat. and Sun., 18, 19
Sumrall, at Sumrall	Mon., 20
Oloh, at Oloh	Tues., 21
New Augusta, at New Augusta	Fri., 24
L. and Americus, at Lucedale	25, 26
Hub, at Hub	Sat. and Sun., Mar. 4, 5

The district stewards are called to meet in the Main Street Church, Hattiesburg, Tuesday, Jan. 3 at 10:30 a. m.

On the first round let a Church Conference be held at every church, and the secretary elected. Let us all work together as brethren in the Lord, and be of one mind and of one heart in the Lord's work. "Clear titles to all church property, all collections in full, and two thousand souls for Christ." Let the stewards be liberal and all the people prompt. Abide by the Discipline.

T. L. Mellen, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian, Central	11 a. m., Dec. 18
Meridian, East End	7 p. m., 18
Meridian, South Side	11 a. m., 25
Meridian, West End	7 p. m., 25
Beeson's College	11 a. m., Jan. 1
Meridian, Seventh Avenue	7 p. m., 1
Chubuta, at Quitman	Sun. and Mon., 15, 16
Middleton, at State Line	Tues., 17
Hatherville, at Liberty	Thurs., 19
Vaughnsboro	Thurs., 7 p. m., 19
Marion	21, 22
Wayne mission, at Goldwood	Thurs., 26
Buckatunna, at Buckatunna	Fri., 27
Leaksville, at Leaksville	28, 29
Chunkey, at Chunkey	Feb. 4, 5
Paleville, at Soule Chapel	11, 12
Enterprise, at Enterprise	Fri., 17
Pachuta, at McGowan's	18, 19
Lauderdale, at Scooba	25, 26
DeKalb, at DeKalb	Sun., 7 p. m., and Mon., 26, 27
North Kemper, at Mellen	Tues., 28
Lauderdale, at Lauderdale	Fri., Mar. 3
Porterville, at Porterville	4, 5

Let all the stewards attend with a good report to bring up fully one-fourth of assessments for the support of the ministry.

District stewards will meet at Central Meridian, Jan. 4, at 10 a. m. Let there be a full attendance.

W. M. Sullivan, P. E.

FOREST DIST.—FIRST ROUND.

Shiloh, at Shiloh	Wed., 11 a. m., Jan. 4
Trenton, at Trenton	Fri., 11 a. m., 6
Raleigh, at Raleigh	Sat. and Sun., 7, 8
Scott, at Independence	Thurs., 11 a. m., 5
Montrose, at Montrose	Thurs., 11 a. m., 12
Rose Hill, at Rose Hill	Fri., 11 a. m., 13
Lake, at Lake	Sat. and Sun., 14, 15
Newton and Hickory, at Hickory	Tues., 17
Eastabuchie, at Eastabuchie	Thurs., 19
Ellisville mission, at Mt. Zion	Fri., 11 a. m., 20
Ellisville station	Fri., 7:30 p. m., 20
Tayloraville, at Tayloraville	Tues., 24
Laurel, Main Street	Sat. and Sun., 21, 22
Laurel, Kingston and Fifth Avenue	Sun. and Mon., 22, 23
Eucutta, at Goodwater	Thurs., 26
Vossburg and Heidelberg, at Vossburg	Fri., 27
Harperville, at Hillsboro	28, 29
Forest, at Forest	29, 30
Decatur, at Decatur	Feb. 4, 5
Neshoba, at North Bend	11, 12
Philadelphia, at Philadelphia	18, 19
Indian Mission, at Tom Waiters	Mon., 20
Edinburg, at Liberty	Wed., 22
Carthage, at Singleton	Sat. and Sun., 25, 26
Walnut Grove, at Walnut Grove	Mar. 4, 5

The district stewards are called to meet at Forest, Miss., Thursday, Dec. 29, at 2 p. m. All the preachers are invited to be present. The following are the district stewards: W. J. Stokes, W. H. Barrett, R. L. Jordan, W. H. O'Donell, D. R. Graves, H. A. James, G. W. Blocker, G. W. Gann, L. Stanton, J. R. Vinson, J. A. Street, W. H. Gibson, J. Lindsey, W. H. Chamblisa, E. P. Donnell, A. J. Yates, W. B. Pruitt, M. V. Morgan, Grif Holmes, J. T. Knight, J. D. Anderson, J. H. Abney, A. S. McLendon, S. D. Miller.

J. M. Morse, P. E.

VICKSBURG DIST.—FIRST CIRCUIT.

Vicksburg, Crawford Street	a. m., Jan. 1
Vicksburg, Washington Street	p. m., 1
Mayersville, at M.	7, 8
Anguilla, at A.	14, 15
Hermanville, at H.	21, 22
Port Gibson	28, 29
Satartia, at W. C.	Feb. 4, 5
Rocky Springs, at R. S.	11, 12
Utica, at U.	18, 19
Rolling Fork, at R. F.	25, 26
Oak Ridge, at O. R.	Mar. 4, 5
Vicksburg circuit, at Red Bone	11, 12
Edwards, at E.	18, 19
Bolton, at Bolton	25, 26

District stewards will meet Jan. 2, at 11 A. M., in Crawford Street Church, Vicksburg. The pastors are requested and expected to attend this important convention.

W. H. Huntley, P. E.

NATCHEZ DIST.—FIRST ROUND.

Gloster	Jan. 1, 2
Centreville, at Centreville	7, 8
Pearl Street, Natchez	14, 15
Jefferson Street, Natchez	15, 16
Homochitto, at Homochitto Chapel	21, 22
Fayette, at Fayette	28, 29
Liberty, at Liberty	Feb. 4, 5
Hamburg, at Hamburg	11, 12
Meadville, at Nebo	18, 19
Washington, at Washington	25, 26
Barlow, at Rehoboth	Mar. 4, 5
Wilkinson, at Mt. Carmel	11, 12
Percy Creek	18
Woodville	19, 20
Harriston, at Cane Ridge	25, 26

B. F. Jones, P. E.

JACKSON DIST.—FIRST ROUND.

Jackson, First Church	Jan. 1, 2
Jackson, Capitol Street	8, 9
Jackson, Rankin Street	15, 16
Fannin, at Drake's	18
Yazoo City	22, 23
Linwood, at Bennett's Chapel	22, 23
Braxton, at Braxton	28, 29
Florence, at Florence	Feb. 4, 5
Pinola, at Pinola	11, 12
Leesonville, at Vaughan	18, 19
Sharon, at Sharon	25
Canton	25, 26
Madison, at Madison	11 a. m., 28
Silver City, at Silver City	Mar. 4, 5
Benton, at Midway	11 a. m., 7
Tranquil, at Eden	11 a. m., 9
Lake City, at Lake City	11, 12
Flora, at Flora	18, 19
Thomasville, at Mt. Carmel	11 a. m., 25
Brandon	26, 27

The district stewards are called to meet in the Capitol Street Church, Jackson, at ten o'clock Tuesday morning, Jan. 10.

A. P. Watkins, P. E.

Louisiana Conference.

CROWLEY DIST.—FIRST ROUND.

In Part.

Morgan City	Jan. 1, 2
Lafayette	Wed., 4
Payne	7, 8
Crowley	8, 9

The remainder of the round will be announced later.

The District Stewards are called to meet at the church in Lafayette, Wednesday Jan. 11, at 11 A. M.

W. W. Drake, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Baker, at Baker	31, Jan. 1
Zachary, at Slaughter	7, 8
Wilton, at Wilton	14, 15
Clinton, at Clinton	15, 16
Franklinton, at Franklinton	21, 22
Amite City	22, 23
Jackson	28, 29
St. Francisville, at St. Francisville	29, 30
Kentwood, at Kentwood	Feb. 4, 5
Pine Grove, at Pine Grove	11, 12
Ponchatoula, at Wesley Chapel	18, 19
East Feliciana, at Independence	25, 26
Port Vincent, at Port Vincent	Mar. 4, 5
St. Helena, at Center	11, 12
Baton Rouge, First Church	18, 19
Baton Rouge, Second Church	26, 27

The district stewards will please meet me in Slaughter Jan. 7, at the Methodist Church at 2 P. M.

R. W. Tucker, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Opelousas	Jan. 1, 2
Whites Chapel	7, 8
Chicot, at Bethel	14, 15
Lecompte, at Lecompte	17
Simsport, at Simsport	21, 22
Rapides, at Pineville	22
Alexandria, at West End	28, 29
Alexandria, at Third Street	29, 30
Boyce, at Boyce	Feb. 4, 5
Natchitoches	7
Montgomery, at Montgomery	11, 12
Pollock, at Pollock	15
Colfax	18, 19
Pineville, at Pineville	25, 26
Jena, at Jena	Mar. 4, 5
Columbia, at Columbia	7
Jonesville, at Jonesville	11, 12
Glenmora, at Glenmora	18, 19

Let the pastors call a meeting of their Boards of Stewards at once, and be ready to answer the sixth question at the first Quarterly Conference.

The district stewards of the Alexandria district will meet in Alexandria, in Third Street Church, Friday, Jan. 23 at 10 A. M. Let all the pastors of the district meet us then, and remain with us, if possible, until Monday. It is needful that we plan our year's work early in the year, so that we may have concert of action.

J. L. P. Sheppard, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield station	Dec. 25
Bon Ami station	Jan. 1, 2
Greenwood and Mooringsport	7, 8
South Bossier, at Haughton	11 a. m., 10
Pleasant Hill, at Marthaville	14, 15
Provencal, at Provencal	11 a. m., 16
Grand Cane, at Grand Cane	21, 22
DeSoto, at Hickory Grove	11 a. m., 28
First Church, Shreveport	11 a. m., 29
Texas Avenue, Shreveport	7:30 p. m., 29
Carson, at Carson	Feb. 4, 5
DeRidder station	5, 6
Pelican, at Pelican	11, 12
La Chute and Lake End, at Lake End	11 a. m., 13
Spanish mission, at Williams	11 a. m., 14
Mary, at Mary	18, 19
Hornbeck, at Hornbeck	19, 20
Leesville station	7:30 p. m., 25, 26
Benton, at Benton	26, 27
North Bossier, at Plain Dealing	Mar. 4, 5
Keatchie, at Keatchie	7
Gilliam, at Dixie	11 a. m., 9
Zwolle, at Zwolle	11 a. m., 11, 12
Wesley, at Carroll Creek	12, 13
Coushatta, at Coushatta	

The district stewards will meet at First Church, Shreveport, at 2 p. m., on Tuesday, Jan. 31.

J. S. Moore, P. E.

Mansfield La